COMPLETE ANALYSIS

OF THE

HOLY BIBLE,

CONTAINING

THE WHOLE OF THE OLD AND NEW TESTAMENTS

COLLECTED AND ARRANGED SYSTEMATICALLY, IN THIRTY BOOKS,

(BASED ON THE WORK OF THE LEARNED TALBOT.)

TOGETHER WITH

AN INTRODUCTION.

EXITING FORTH THE CHARACTER OF THE WORK AND THE IMMENSE FACILITY THIS METHOD

AFFORDS FOR UNDERSTANDING THE WORD OF GOD.

ATSO.

THREE DIFFERENT TABLES OF CONTENTS PREFIXED,

AND A GENERAL INDEX SUBJOINED, SO ELABORATED, AND ARRANGED IN ALPHABETICAL ORDER. AS TO DIRECT AT ONCE TO ANY SUBJECT REQUIRED.

BY REV. NATHANIEL WEST, D. D.

THE WORDS OF THE LORD ARE PURE WORDS.—Peal. xii. 6.
THE LAW OF THE LORD IS PERFECT, CONVERTING THE SOUL.—Peal. xiz. 7.
THY WORD IS VERY PURE, THEREFORE THY SERVANT LOVERE IT.—Peal. cxiz. 140.

How valey, had noo dioo, had tu dices, had ille dicit—sed had digit Dominus. "It avails hoz, what I say, what you say, what he says—but what saith the Lord!"—Augustica.

SECOND EDITION.

NEW YORK:

CHARLES SCRIBNER, 145 NASSAU STREET,

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TOBITT'S COMBINATION-TYPE, 181 William-st. N. Y. Stereotyped by J. McNicol, 11 Spruce st. R. CRAIGHEAD, PRINTER, 53 Vesey st., N. Y.



DEDICATION.

To all the lovers of God's Holy Word, whether lay or clerical, this solume is, in the name of our LORD JESUS CHRIST, most affectionately DEDICATED by the Author.

N. W.

INTRODUCTION.

In presenting "an Analysis of the Holy Bible" to the American public, it seems proper to set forth—

- I. The arrangement adopted in the work.
- II. The excellence of this arrangement.
- III. The complete facility the Analysis affords for understanding the sacred volume; and
- IV. Conclude with an earnest appeal designed to promote the study of the Holy Scriptures in this form.

I. THE ARRANGEMENT OF THE WORK.

This Analysis of the Bible is arranged in the order of Books—Chapters—and Sections. These departments embrace thirty books; two hundred and eighty-five chapters; and altogether four thousand one hundred and forty-four sections.

The title of each Book gives name to its subject, as "the Book of Politics," &c. All the Bible contains on that subject is arranged under that head. The title of each Chapter is expressive of all included in that portion of that Book. And the caption of each Section developes the prominent idea embraced in the section. This is the order throughout the work.

In the whole arrangement is found the Old and New Testaments entire. No passage is repeated, excepting such as the original repeats. Thus the Bible is reduced to such analytical order, as to have every subject it treats of collected, arranged, and assigned to its place, under the appropriate titles of Books, Chapters, and Sections.

II. THE EXCELLENCE OF THIS ARRANGEMENT.

- 1. The whole Bible in its present form, has its diversified subjects in all their phases of variation scattered throughout its pages indiscriminately. This discovers the wisdom of God to His church. He meant His people should have scope for literary, scientific, and spiritual industry, in collecting and concentrating the rays of heavenly light which shine out in His Word, and by arranging these rays properly, cause their light and heat when compelled to pass in compressed force through the *lens* of their respective subjects, to burn the conviction of their divine origin, truth, and power, into the conscience of every sincere reader! This is just what the "Analysis of the Holy Bible" does!
- 2. Concordances of the Scriptures are considered indispensable to the Ministers of Christ; and of all Concordances Cruden's is the best. But this Analysis to a great extent supersedes their use. The subject once chosen, there is nothing to do, but open the Analysis on the part required, and all the Bible says on every topic of that subject is there, and every part is in order following each other in the true succession of connection, and the caption of each section keeping the main idea taught, fully before the mind. After the necessary references are sought in a Concordance, then the places in the Bible have to be consulted, because the places referred to in the Concordance are not in full text. But all the perplexity of turning to the Concordance and then to the Bible, so frequently, to avoid mistakes and secure correctness, is almost entirely obviated. The time by more than one half is saved, the mind kept cheerful, unwearied, and active, with lively interest by having all that is wanted from the Bible in full, as to book, chapter, verse, words, and natural connection, laid open in the Analysis.
- 3. Other Scripture helps have been compiled, as Clarke's Scripture Promises—Gaston's Collections—Scripture common-place books—Scripture helps—Scripture References—Scripture Manuals, &c. &c. But although these may be all good as far as they extend, yet they do not meet the wants



the point he is endeavoring to determine. Beside, these works, and "all of kindred sort," only take in certain portions of the Scripture, and their arrangements are "not so majestically simple" and perspicuous, "as to dissipate obscurations of the mind," but the volume under consideration is the whole Bible. It is "a Complete Analysis of the Holy Bible." Again: the helps alluded to, embrace only some subjects of the sacred volume; but the Analysis contains every subject, and under a systematic distribution of parts. Therefore the Analysis possesses an excellence superior to all other published classified arrangements of the Bible, in its mode of presenting the truth of God to man.

III. THE COMPLETE FACILITY THIS ANALYSIS AFFORDS FOR UNDERSTANDING THE SACRED VOLUME

We have said that other helps to a right understanding of the Bible only include certain portions of the sacred volume. These portions too, for the most part, refer only to ecclesiastical, religious, and spiritual topics. But the "Complete Analysis" comprises every subject found in the book of God. To illustrate our idea of the facility offered by this arrangement for understanding the sacred writers, two subjects are selected. These two are of vital importance to every nation, and especially to these United States.

1. The subject of Politics. Every Christian patriot is interested in the politics of his country. The grand question with the true Christian and wise politician is, "Do our statesmen pursue a course in conducting the affairs of the nation within the compass of the revealed will of God?" Now, in the Analysis, all said in the Bible in reference to Politics is collected and arranged. The "Book of Politics" gives what divine revelation says on the subject, without notes or theories from man. It shows in its chapters on "Solitude, Society, Equilibrium, Traveling, Politics, Servitude, Slave-trade, Riches, Poverty, Commutation, Presents, Inheritance, Commutation, (spiritual,) Prissons, and Law," the whole subject.* And if the Chapters in this Book on Servitude and Slave-trade be selected, in order to have the mind of God on these topics, without any interference from man's wisdom, all in the Bible on these conditions of society is found under pertinent classification.

- 2. The Book on the subject of WAR, farther shows the facility the Analysis affords in understanding any subject found in the Bible. Under the head, "Book of WAR," the Chapters are, "Lawfulness of War, Providence, Recruiting, Allies, Officers, Army, Arms, Battles, Fortifications, Tactics, Flight, Plunder, Prisoners of War, Returns, Warriors, Treaties, and News."* These Chapters present the subject of War in their numerous sections in every necessary aspect, and in words of holy inspiration, amounting in light and instruction, almost to bidding defiance to the mind of man, if sane, to misunderstand the divine meaning.
- 3. If a man were writing on any subject in relation to DEITY, or the person of Christ, he has only to open the Analysis on "The Book of Deity." or the Book, "Jesus Christ," and he will find whatever he wants from the Bible on these important subjects arranged in order. The arrangement given in the Analysis, especially in the Books on Arts and Sciences-Man-Metaphysics-Ministers of God-Natural History, and Speech-when viewed in their connected forms, raises admiration to its climax, and leaves the impression on the mind so vivid, clear, large and convincing, that unbelief itself Nay, the full belief is induced in the would be ashamed to dispute! truth of the saying of an ancient writer, that "the Bible has strewed in its pages the latent seeds of all useful knowledge, that man can attain to, in time or in eternity!" The arrangement of the Bible into the form of a thoroughly-digested Analysis, is a work of such incalculable value, that to estimate its worth, is altogether impossible.
- IV. AN EARNEST APPEAL, DESIGNED TO PROMOTE THE STUDY OF THE HOLY SCRIPTURES IN THEIR ANALYZED FORM.

TALBOT'S Analysis of the Holy Bible, on which the present work is based, though imperfect in many respects,† has been my study-companion for the past twenty-five years. The direction it has given to my studies; the light it has thrown on each subject brought from time to time under consideration; the facilities it has given me in preparing special discourses;



[•] Book XXX.

[†] In addition to the numerous emendations made in arrangement, titles of Books, chapters and sections, over 500 other corrections in references and punctuation have been made. The work of comparing every verse, every reference, every point, is almost sufficient to deter any one from the undertaking. Then the Indexes, Oh the Indexes! they form a stupendous work in themselves!

the deep conviction it has wrought in my soul, of the absolute truth of the Holy Scriptures; the weapons it has furnished to my understanding, with which to meet every heresy, and false principle in doctrine, by which I have been assailed; the discipline it has exercised in expanding and strengthening my memory; the pertinence, ease, and delight, this has afforded in referring to, and applying the Scriptures, while preaching the glorious gospel of the blessed God; but above all, the unwavering adherence to, and love for the truth "as it is in Jesus," this book has been instrumental of working in my heart; can only be responded to by me in devout thanksgiving to God through Jesus Christ, that His merciful providence ever deigned to put such a book into my hands! I have never shown it to any competent judge, lay or clerical, of any evangelical denomination, but who after even a partial examination, expressed his strong desire to see it published, after proper corrections, but differently arranged, and accompanied with a suitable Introduction, and elaborate Indexes of its Books, Chapters, and Sections. This is now done!*

I can therefore most seriously recommend this Analysis in its present form, from my own experience of the immense value and importance of such a work, to every reader of the sacred records in this, and every other Christian country in the world. Each member of every Theological faculty should make it his own. Every minister of Christ should possess it. Every student of Divinity ought to make it his constant companion. Every spiritual and secular officer of every Christian congregation should make it his reference book and guide. No Christian head of a family ought to be without it. No superintendent or teacher of a Sabbath school can find anything equal to this, to assist him in preparing to perform his interesting duties. And as "the Analysis of the Holy Bible" is really and truly the Bible interpreting itself on every subject taught in the book of



[•] To have this work as near complete as it could be made under the circumstances, no labor, toil, or expense been spared. Mr. Talbot confined himself to no particular plan, as the following extract from his short latroduction, shows. He says: "The form it has assumed was entirely unforeseen, not having previously laid down any plan to which the matter might be subjected; but like things being brought together, and placed in such order, as upon the whole seemed most eligible, were afterwards reduced into larger divisions or books, and each entitled with a word expressive of its general contents, or some prominent feature. The same process was observed in the formation of the chapters, and of every individual section: and herein it is particularly to be understood, that the title only points out what idea is proposed to be considered in that section, without assuming any responsibility as to the proof or conclusion, of which every private judgment will consider:

—the grand object in view being simply to compose such assemblages, as might furnish those who love to search the Scriptures with sufficient data, especially in those points which are of the highest importance:—nor has this been accomplished without long time, great labor, and determined assiduity; as every portion of Sacred Writ is here arranged, and not one repeated, except in the few instances in which there is a repetition in the original."

God; so every professor of every art, and every science, and every student and writer of history, whether natural, national, ecclesiastical, or universal history, ought to make it a part of his library. No superior or subordinate military officer should be destitute of this Analysis, for the whole subject of war is found in its pages, every part in its place, and the whole in one continuous connection.

The same is true of naval officers, and naval science. All things in relation to naval architecture, "from the keel to the rigging," and all concerning marine arrangements, whether in reference to "men of war, or merchantmen," are found classed in their several collocations and assigned places. The sciences of Metaphysics, Astronomy, Mechanics, Architecture, Trade, Music, &c., &c., prove by their analytical arrangement, that every teacher and lover of these departments of knowledge should possess this volume, because all true and useful knowledge comes from God, and ought to lead to God. The "Analysis of the Bible" therefore pre-eminently demonstrates, to whom the wise and skilful, in useful inventions and improvements, are indebted for the discoveries they have made.

Nor should the teachers of Grammar and Rhetoric be without this volume, for the choicest specimens of language, oratory, and elocution, the world ever saw or heard, are found in this Analysis, arranged in their places. The far-back reaching antiquarian should have this book, and try himself upon its antiquities; for here he will find ground for questions, under the head *Personification*, which will exercise his knowledge in stretching itself back to a period anterior to the date of "the everlasting hills!"*

Finally, every statesman and legislator ought to carefully peruse and study this Analysis; for the science of good government is beautifully presented therein, and good national rulers are shown to the governed to be as great a blessing to them and their interests, as "a morning without clouds, and the clear shining of the sun after rain" are to the vegetation of the earth —2 Sam. xxiii. 4.† But a practical use of the Analysis itself, will give the searcher after truth, a better conception of its intrinsic worth and high importance, than any written panegyric whatever.

I would further urge my appeal to promote the prayerful and diligent study of the Holy Bible, in its analyzed form, by the motive of personal spiritual advantage. And here I might adopt almost verbatim, the language and sentiments of the venerable translators of our present version, and say: What Scriptural piety can there be without saving truth? What saving truth without the word of God? And what word of God have we whereof we may be certain, without the Holy Scriptures? are commanded to "search the Scriptures."—John v. 39. They are said to have "no light" who search them not .- Isa. viii. 20. They are commended who "searched them."—Acts xvii. 11. They are reproved who were unskilful in them.—Mat. xxii. 29. They are called "fools" who were slow to believe them.—Luke xxiv. 25. The Scriptures can make us wise to salvation.—2 Tim. iii. 15. If ignorant, they will instruct us.—Psal. cxix. 99. If out of order, they will reform us, ver. 9. If in sorrow or affliction, they will comfort and console us-ver. 92. If dull and careless, they will arouse and quicken us-ver. 154. And if cold, they are the fuel which increases the spiritual fire in our hearts, to make them "burn by the way!"-Luke xxiv. 32.

One ancient Father says, "Whatsoever is in the Scriptures, believe me, is high and divine. There is verity, truth, and a doctrine most fit for the refreshing and renewing of men's minds, and truly so tempered, that every one may draw thence what is sufficient for him, if he come to draw with a devout and pious mind, as the Scripture requireth." Another renowned Father says, Ama Scripturas et amabit te sapientia, i. e., "Love the Scriptures, and wisdom will love thee." Another venerable name, in writing against Julian, boldly asserts to the imperial apostate, that "even toys bred up, in the Scriptures, become most religious."

The ancients spoke much of "the Philosopher's stone," the touch of which turned baser metals into gold. But the word of God "is better than thousands of gold and silver." Ps. cxix. 72. "It is better than rubies, and all things that may be desired are not to be compared to it." Prov. viii. 11. They wrote of their "Cornucopia," which contained in it all things necessary for food, but the Bible is an exhaustless storehouse of the choicest aliment, for

• Augustine.

† Jerome.

‡ Cyril.

the immortal mind of man! Phil. iv. 19. They praised their herb called "Panacea," because good for all diseases; but the Holy Scriptures are not only an herb, but a tree, yea, a paradise of trees of life, yielding fruit every month for meat, and leaves for medicine, sufficient for the healing of all nations. They lauded their drug, called "Catholicon," because they held it instead of all other remedies; but the word of God is the true Catholicon, which not only cures, but prevents the return of all diseases of the soul. Psal. cxix. 11. And they sung in triumph of "Vulcan's armour," as proof against every enemy, and every weapon. But the Bible discovers "the whole armour of God," replete with weapons, both offensive and defensive, by which we may put the enemy to flight and save ourselves. Eph. vi. 10-16. The Holy Scriptures are not merely a well, but a river of the water of life; not only ancle-deep, for new learners to dabble in, but deep enough, and wide enough for the most profound Theologians to swim in, without ever touching either bottom or shore! Ezek. xlvii. 5. Rom xi. 33. They are a bed of the goodliest pearls, and the deeper we dive into the sea of divine revelation, the larger, more beautiful, and more costly they are. Mat. xiii. 45, 46. They are a mine of the purest gold, and the most soul-enriching treasure, but the command of the owner of the field where this treasure lies hidden is, "Search the Scriptures," and this we must do, as miners search for gold, if we mean to be rich in faith, and heirs of the kingdom of Mat. xiii. 44. John v. 39. James ii, 5. The Book of God is a casket of the rarest and richest gems, which bespangle the soul of the wearer. rendering it most brilliant in the eyes of Christ-even like a bride adorned with her jewels. Isa. lxi. 10. And one ancient Father compares the Bible to "an apothecary's shop, filled with all manner of preservatives against poisoned heresies, and a pandect of most profitable laws against rebellious spirits.* In a word, as the Song of Solomon is the "Song of Songs," and as the Lord Jesus is the "King of Kings," so the Bible is the "the Book of Books."

The Bible has revealed the sublime system of Christianity to man. It has organized every Christian congregation, educated and inducted to office every Christian minister; has instituted every university, college, theological

seminary, and school of sound learning in the world, and provided them in professors and teachers; and it has erected every Christian Sabbath-school, and inspired their officers and teachers with the spirit of their duty. This wonderful book has the largest circulation and is read in more languages than any single book known in the universe. It has exercised the greatest talents of the greatest men the GREAT GOD ever made! It has soared infinitely above the loftiest intellect of the most far-reaching and discriminating metaphysician. It has proved a master-piece to the eagle-eyed astronomer. and the profoundest geometrician. It has proved to the whole learned Christian world, that the indispensable science of mechanics "is the geometry of motion!" It gave the renowned Borhaave his celebrity as a physician, constituted Sydenham "the father of modern medicine;" and its light discovered to the celebrated HARVEY "the circulation of the blood!" The Bible gave to Sir Isaac Newton the title of "the link between angels and men," and compelled the German philosophers to proclaim him to the world, "the most profound and perfect geometrician ever known." It illuminated the fame of GEORGE WASHINGTON with such a constellation of shining virtues, so attractively blended as to force his transatlantic reviewers to pronounce him "the purest of patriots," "the ablest of generals," and "the modest violet, blooming in the wilderness!" Its heaven-descended doctrines overthrew Voltaire, the great enemy of Christ, and all the infidels of that infidel's age, and of every age since the Bible was revealed to our world. And its ineffable and effulgent light brought the critical and logical John Locke to the conclusion, that "God is its author; Truth, without mixture of error, its matter; and SALVATION its end."

The secret operations of the power of the Holy Scriptures have overthrown every fallen empire, effected every beneficial revolution in nations, raised up and sustained every good government in the world, given all the rational liberty which man enjoys, and conferred on THESE UNITED STATES all the light, liberty, learning, wealth, useful institutions, and national improvements they now possess. The *learning* of the Bible is the most varied and profound; its *histories* the most ancient and interesting; its works of art the most exquisite and astonishing; its specimens of *musical* science the most simple, sweet and celestial that ever vibrated on the human ear; its *imagery* the most flowing, gorgeous, and diversified that ever entertained created fancy: and its poetry the most elevated, holy, and extatic that ever inspired the human soul! In perfection of eloquence, the Bible can have no competitor. No uninspired orator could ever be found to compare with the prophet Amos. The epic grandeur of Milton, and the entrancing raptures of the immortal Homer, retire behind the curtain of midnight, if compared in eloquence with that single stanza from the lips of the inspired herdsman of Tekoah. Amos iv. 13. Nor can a specimen be selected from the productions of any rhetorician or philosopher, from the far-famed Aristotle to the elegant Dr. Blair, which in beauty and force will compare in the smallest measure with the inspired speech of Abigail to David. 1 Sam. xxv. 23-31.

The convincing and enlightening power of the Word of God produced the great Reformation of the sixteenth century. The greatest of the Reformers, and he who, in reference to his coadjutors in that stupendous enterprise, was styled by Melancthon, Omnia in omnibus, thus writes in relation to the Bible: "The Scripture is its own interpreter: trying, judging, and illustrating all things. If it be not so, why do Augustine and other holy Fathers appeal to the Scripture as the first principles of truth, and confirm their own assertions by its authority? Why do we perversely interpret the Scriptures. not by themselves but by human glosses, contrary to the example of all Fathers. If these fashionable modes of exposition be right, we had better at once admit that the writings of the Fathers are more perspicuous than the Scriptures. Again: if this be the case, the Fathers themselves acted very absurdly, when they undertook to prove their own writings by the authority of Scripture, and it will follow, that we ought to pay more regard to expositors than to the Word of God. The Apostles themselves proved their assertions by the Scriptures: yet they surely had more right to plead their own authority than any of the Fathers had. It is enough that we have learned from the Fathers the duty of studying and diligently laboring in the Scriptures. It is not necessary that we should approve all their works There are seasons when the diligence of many does not afford what a critical opportunity alone gives to one-provided that opportunity be connected with the incomprehensible energy of the Holy Spirit."*



[•] Memoirs of Luther by Melancthon, p. xxxix. London Edit. 1816.

One of the best scholars and most powerful writers that ever helped to enlighten our world, has said of the sacred volume, "that its energetic influence causes the beauties of rhetoricians and philosophers, or anything we have read in Aristotle, Demosthenes, Plato, or Cicero, almost entirely to disappear."*

And what wonder? The original of the Bible is from heaven, not from earth; the author is God, not man; the inditer the Holy Ghost, not merely the uninspired wisdom of prophets and apostles; the form is God's word; the matter all truth and righteousness; and the effects light, pardon, peace, holiness, and eternal life!

In addition to what has been said, the sacred oracles discover the splendor of the Divine Majesty more than all his visible works. The incomparable simplicity, the elevation of thought, the vastness of subject, and the richness of sentiment unfolded in the Bible, give an exhibition of the transcendent majesty and grandeur of their Author, nowhere else to be found but in heaven itself! It is this discovery which also puts the finishing touch of sublimity upon the style of the Holy Scriptures, and, more than the mere expression of words, gives the Bible its real dignity! It is the character of the subject which creates style, and not style which gives character to the subject.

If, then, the Bible be of such incalculable excellence, such absolute necessity, and such admirable use to mankind, what is the best method to pursue, to obtain the greatest profit in the shortest time from its boundless treasuries of knowledge? The satisfactory answer to this question is, that the Book of God is now presented to every inquirer after divine truth, in the inviting and soul-instructing form of "A COMPLETE ANALYSIS OF THE HOLY BIBLE." In this attractive form, this "Book of Books" is now sent forth to the AMERICAN PUBLIC, accompanied with the humble prayer that our Lord and Saviour, Jesus Christ, may speed its circulation, until every family in the land and in the world possess it, and that their reading thereof, and meditation thereon, may be crowned in benefit to their souls, with the most divine success.

PITTSBURGH, February, 1853.

NATHANIEL WEST.



CONTENTS—BOOKS.

WITH THE NUMBER OF CHAPTERS AND OF PAGES IN EACH BOOK, ALPHABETICALLY ARRANGED.

BOOK-	-ARTS AND SCIE	ENCIRS		•			I.	Has Chapters	viii.	Pages	1 -	34
	CEREMONIES	•					11.	"	viii.		85 —	48
•	CHILDREN				•		ш.	"	vi.	46	49 —	69
	CONFLICTS			•			TV.	"	iii.	44	70 —	76
**	DRITY .		•	•	•		٧.	44	ix.	"	77 —	105
**	DEVOTION		•	•		. 1	VI.	46	iz.	66	106 —	189
•	GENEALOGY					. 7	11.	66	viii.	44	140 —	169
•	HOLY DAYS					. VI	П.		i▼.	44	170 —	183
•	IDOLS AND IDO	LATR	Y				IX.	**	xii.	"	184 —	211
•	JESUS CHRIST						X.	*	xix.		212 —	273
*	JEWS .				•		KI.	44	xiii.	"	274 —	320
•	KINGS AND RU	LERS				. X	П.	44	zi.	44	321 —	356
•	LAWLESS LOVE	}		:		. XI	ш.	44	i▼.	44	857 —	372
*	MAN .			•		. X	IV.	40	ix.	**	878 —	410
**	MARRIAGE					. 3	ζ V .	44	₹i.	"	411 —	481
•	MARTYRS		•			. X	VI.	44	iii.	44	482 —	440
#	METAPHYSICS					XV	II.	44	xii.	"	441 —	484
•	MINISTERS OF	GOD				XV	ш.	44	xiv.	44	485 —	525
	MIRACLES		•			. X	IX.	44	x.	"	526 —	558
•	MORALS					. X	X.	44	xi.	44	554 —	587
•	NATURAL HIST	ORY			•	. X	XI.	a,	XV.	44	588 —	622
•	POLITICS .					XX	П.	44	XV.	ű	628 —	668
•	PROPHECY				•	XX	Ш.	44	₩.	66	669 —	687
*	PROVIDENCE	•		•		XX	IV.	"	iz.	44	688 —	710
•	SACRIFICE			•		XX	CV.	44	₹.	44	711 —	7 27
•	SCRIPTURE		•			XX	VI.	"	₹i.	44	728 —	747
•	SIN AND TRUB	RELIG	ION		•	XXV	11.	44	x.	"	748 —	786
**	SPRECH .			•		XXV	Ш.	**	riv.	**	787 —	827
•	TEMPLES .	•				XX	IX.	44	x.	44	828 —	862
•	WAR .		•			XX	XX.	**	ivii.	44	868 —	926

CONTENTS—CHAPTERS.

ALPHABETICALLY ARRANGED, WITH THE NUMBER OF THE BOOK AND OF THE PAGE.

Chapter.	Book.	Page.	Chapter.	Book.	Page.
Accession (Kings)	xii.	323	Christ Dead and Buried .	. x.	246
Advantage of (Scripture)	xxvi.	746	" Dying	. ib.	244
Adultery	xiii.	366	" Entrance to our World	. ib.	215
Agriculture	i.	1	" A Prophet .	. ib.	223
Allies	XXX.	872	Christian Ministers .	. xviii.	498
Alms	xx.	554	Church, the	. xxvii.	782
Altars	xxix.	828	Circumcision	. ii.	35
Angels	xvii.	465	Clean and Unclean Animals	. xxi.	616
Apparel	i.	6	Commutation (Temp.) .	. xxii.	650
Architecture	ib.	10	" (Spiritual)	. ib.	656
of Temple .	. xxix.	839	Confession of Sin .	. v i.	127
Ark (Covenant)	ib.	831	Conjugal Duties .	. xv.	425
Arms	XXX.	880	Conscience (Cases of) .	. xxvii.	776
Army	. ib.	876	Contest	. xxi.	619
Astronomy	. xxi.	588	Corporiety	. xiv.	873
Atmosphere	ib.	596	Covenants	. xxviii.	812
Attributes of God-Miscellaneous	٧.	86	DECORUM	. xv.	414
" Moral	. ib.	82	Deviations (Nature) .	. xiii.	369
- Natural .	ib.	77	Devils	. xvii.	473
" Negative	ib.	80	Degradation etc., (Idols) .	, ix.	203
Baptiem	. ii.	46	Dignities (Ministers) .	. xviii.	502
Battles	XXX.	882	Dimensions (Temple) .	. xxix.	837
Blasphemous Words, etc.	. ▼.	102	Diseases	. xiv.	391
Botany	xxi.	601	Disputations	. xxviii.	819
Cayaay (into)	. xi.	286	Dissolution (Marriage) .	. xv.	428
Captivity	ib.	302	Distribution (Canaan) .	. V 11.	151
Catalogues	, ∀ ii.	161	Divinity of Christ .	. I .	253
Catastrophe (Jews) .	. xi.	314	Dreams	. xvii.	449
Cattle	xxi.	615	Drink	. ziv.	388
Characteristics (Ministers)	. zv iii.	508	Dubious Contracts .	. xiii.	357
Characters (Kings)	xii.	344	Duties of Laity .	. xviii.	503
Chiding .	xxviii.	821	" of Ministers .	. ib.	505
Child-bearing .	iii.	49	Dynasties (Kings) .	. xii.	348
Children	. ib.	54	Education	. iii.	59
Christ Betrayed, etc.	. I .	237	Effects, etc, (Miracles) .	. ziz.	552

CONTENTS OF CHAPTERS.

Chapter.	Book.	Page.	Chapters.	Book.	Page.
Egypt (Into)	. xi.	277	Irritation (Mental) .	. xx.	573
" (Out of)	. ib.	281	Jebusalem	. xi.	294
Emblems	. xvii.	455	Jesus the Saviour .	. x.	264
Enquiry of God .	. xxvii.	773	John Baptist	. ib.	212
Equilibrium	. xxii.	628	KINDRED	. iii.	65
Excellences of God's Word	. xxvi.	738	Kinds of Persecution .	. xvi.	434
Facts and Opinions .	. xvii.	461	" Sacrifices .	. xxv.	720
Faith and Works .	. xxvii.	757	Languages	. xxviii.	787
Faith in Christ	. x.	267	Last Judgment .	. xvii.	479
False Prophets	. xxiii.	683	Law	. xxii.	661
Famishing	. xiv.	385	Lawfulness of War (upon)	. xxx.	863
Fasting	. ii.	45	Laws and Arguments against Idola	try ix.	184
Figurative Characters of Christ	. x .	270	Levites Appointed .	. xviii.	489
	. xx i.	611	" Offices .	. ib.	492
Flight	. xxx.	898	Life of Christ .	. x.	230
Fornication .	. xiii.	361	Literature	. i.	28
Fortification	. xxx.	889	Lord's Supper .	. ii.	48
Fowls	. zxi.	609	Love and Courtship .	. xv.	417
Free-will (Doctrine of) .	. xxiv.	695	I	. xxviii.	815
Friendly Passions .	. xx.	558	MAINTENANCE (Gospel) .	. xviii.	524
_ :	. xiv.	405	" Occasional	. ib.	517
GENEALOGY (Primordial)	. vii.	140	" Regular	ib.	512
50.41.1	. ib.	146		ib.	521
m ·	. ib.	143	lac a sa	. xx.	579
~ .	. xxi.	591	1, , , , , , , , , ,	. xx v.	715
" Sacred .	. vii.	149	120.0	. 17.	419
	. xxiv.	688	136 3	. i.	16
, - <i>'</i>	. xxviii.	802	35 131 01 1 17	. zi.	298
Happiness	. xvii.	461	125. 2 (7)	. Z.	94
Heaven	. ib.	481	Miracles in Air, Earth, &c.	. xix.	547
Heavenly Bodies, Groves, and High		-01	1	. ib.	531
Places	. ix.	196	" in General .	. ib.	5 26
Hell	. xvii.	483	in General	. ib.	538
Hierarchy (Idolatrous)	. ix.	191	" in the Upper Regions	. ib.	550
" Of Prophets .	. xxiii.	674	" in Water .	. 10. . ib.	544
	. ix.	199	" Miscellaneous .	. ib.	542
" the Scripture	. xxvi.	728	Miraculous Cures	. ib.	535
** 1 100	. AVI.	437	" Diseases and Deaths	. ib.	533
Holy War Hospitality	· 'XX.	5 56	2 Escuses and 2 carries	. xxviii.	
TT		257	Moral Character of Christ		824
Human Sacrifices .	. r. . ix.	207		. x.	220
Hydrography	. 11. . 11i.	593	Morals Relative to our Property "Personal and Mental	. XX.	567 501
IDOL Manufactory .	. ix.	194	2 020011112 111112 220111112	. ib.	561
" Worship	. ib.			. xiv.	4 00
Imprecations in Prayer .		201	Mortmain	. xviii.	519
•	. ∀i .	123	Murder	. XX.	581
in speech 1	. xxviii.	809	Music	. i.	81
Inauguration	. xii.	326	Names and Similes (God)	. ▼.	92
Incense, Shewbread, and Sprinklin	•	37	National Prophecies .	. xxiii.	676
Inheritance	. XXII.	655	Navigation	. 1.	25
	. x xi.	611	News	. xxx.	920
-	. xxvii.	753	Numbers (Jews)	. xi.	290
Intellectual Culture	. xvii.	441	Obligations (Scripture)	. xxvi.	743
Intercessions	. v i.	116	Officers (War)	. xxx.	874
Internal Structure, etc. (Temple)	. xxix.	842	Offices, &c. (God) .	. ▼.	88

CONTENTS OF CHAPTERS

Chapter.	Book.	Page.	Chapter.	Book.	Page.
Old Age	. xiv.	397	Repentance and Remission	. xxvii.	761
One God, Three Persons	. ▼.	99	Reprobation	. xxiv.	694
Opinions about Christ .	, x.	227	Respecting Property of Others	XX.	569
Origin (Jews) .	. xi.	274	Restoration (Jews)	. xi.	312
Original Sin	. xxvii.	748	Restored (to be)	. ib.	307
PANTHBON	. ix.	195	Resurrection	. xvii.	476
Parables .	. xxviii.	794	" and Ascension of Cl	nrist x	248
Parents and Children .	. iii.	62	Returns (War)	. xxx .	905
Passover	. viii.	175	Rhetoric	. xxviii.	789
Pastorals .	. xxi.	612	Riches	. xxii.	644
Penaltics (Idols)	. ix.	187	Rituals of Sacrifice .	. xxv.	715
Persecution	. xv i.	432	SABBATH-DAY	. viii.	170
Perseverance and Backsliding	. xxvii.	778	Sabhatical Year .	. ib.	174
Personification .	. xxviii.	791	Sacred Utensils .	. xxix.	846
Physic	. xiv.	395	Sacrifices, Fixed and Occasional	. xxv.	722
Pleading in Prayer	. vi.	129	Sacrificial Offerings .	. ib.	711
Plunder (War)	. xxx.	900	Sanctity (Temples)	. xxix.	850
Politics	. xxii.	637	Self-Murder	. XX.	585
Polity (Jewish)	. xi.	292	Serpents	. xxi.	610
Population	. iii.	67	Servitude	. xxii.	639
" Twelve Tribes	. vii.	157	Sin and Temptation .	. iv.	74
Position in Camp (Wilderness)	. ib.	159	Slave-Trade	. xxii.	642
	. xxii.	648	Society	. ib.	625
Poverty Power (Kings)	. xii.	328	Solitude	. ib.	623
` •	. vi.	132	Speakers, &c. (Scripture)	. xxvi.	733
Praise (upon) Praises	. ib.	135	Spiritual Pride, &c.	. iv.	72
	. ib.	106	Succeeding Events (Temple)	. xxix.	856
Prayer (upon)	. ib.	113	Sufferings of Christ, before Death	x.	243
Proyers on various Occasions Predestination	. xxiv.	691	Sustentation (Man) .	. xiv.	379
	. xii.	321	Swearing .	. xxviii.	804
Preliminaries (Kings) . " (Marriage)	. xv.	411	Tacrics (War)	. xxx.	893
(2000.000)	. xxii.	653	Taxes (Rule to Pay)	. x ii.	333
Presents	. xxii.	485	Threats to the Wicked .	. xxiv.	707
Priesthood of the Old Testament		902	Time, Place, Form, & Gestures in	Pråyer vi.	111
Prisoners (War)	. xxx.	659	Titles of Honor	. xxviii.	818
Prisons	. xxii.		Trade .	. i.	22
Promises to the Righteous	. xxiv.	706	Traveling .	. xxii.	630
Promulgation (Script.)	. xxv:.	740	Travels, Preaching, & Persecution	of Christ x.	233
Prophesying (on)	. xxiii.	669	Treason	. xii.	336
Providence (Afflictive)	. xxiv.	700	Treaties (War)	. xxx.	916
" (Distributive)	. ib.	697	Trial of Christ	, x .	240
" (Kings)	. x ii.	342	Uncleanness (Cerem.)	. ii.	40
(Retributive)	. xxiv.	703	Unction, etc.	. ib.	44
" (War) .	. xxx.	866	United History of the Tabernacle	e and	
Public Worship .	. xxix.	861	Solomon's Temple .	. xxix.	834
Purifying	. ii.	41	Various Feasts .	. viii.	179
QUADRUPEDS	. xşi.	607	" Offices (Christ)	, x .	260
RANKS (Civil)	. xii.	354	Vestments	xviii.	495
Receptions (Prophets)	. xxiii.	681	Vows	. xxviii.	810
Recruiting	. xxx.	870	Warriors	, xxx,	909
Relative Duties (Kings)	. xii.	331	Wilderness (Jews) .	. x i.	283
" (Morals)	. xx.	564	Wisdom	. xvii.	445
Religious Blessings	. xxvii.	765	Witchcraft	. ix.	208
" Duties .	. ib.	769	Worship of Saints .	. ib.	206
" Virtues .	. iv.	70	Zoology	. zzi.	605

CONTENTS—SECTIONS OF CHAPTERS.

8HOWING THE "SECTIONS" OR SUBJECTS OF "CHAPTERS," ALPHABETI-CALLY ARRANGED, EACH CHAPTER IN ITSELF, WITH THE NUM-BER OF THE SECTION AND THE PAGE APPENDED.

BOOK I .-- ARTS AND SCIENCES.

			92CT. P		•	SECT.	
CHAPTER L-AGRICULT	TURE			1	CHAPTER II.—APPAREL.		6
Larp - Bad			1	1	Dress. Jewels (allusions to)	31	7
" Noxious weeds	•		2	1	" Masques	34	7
■ Benefits of Labor			25	6	' Metaphorical .	35	7
Gleaners .			18	4	" Origin of	26	6
" Gleaning (Rule)			17	4	" Ornamental	30	6
Good			8	1	" Ornaments put off	. 83	7
" Grass			22	5	" Painting the Face	46	10
" Harvest			14	3	" Perfuming	45	9
- " Metaphorica	1.		15	3	" Rending the (Rule)	39	. 8
Labor (Rule)	٠.,		23	5	" Instances (some) .	40	8
" Laborers .	• '		24	4	" Other Instances .	41	9
- Limitation of Prope	rty		16	5	" Sackcloth (Rule)	42	9
" Plenty sent .	•		13	3	" Instances	43	9
Ploughing .			7.	2	" Symbolical Garmenta	86	7
₩ Metaphori	cal.		8	2	" Wardrobe	28	6
· Promises of Plenty			12	3		•-	
- Seed time .	•		9	2	CHAP. III.—ARCHITECTURE	-	10
≈ " Metaphorie	al.		10	3	Building - Apartments	54	11
 Sterility 	•		4	2	" Cities	64	13
 Jewish Ceren 	nony		5	2	" Metaphor	66	14
- " Manure .	•		6	2	" Picturesque Habitants	72	15.
 Straw and Chaff. 			21	5	" Providence over .	65	14
Threshing (and allue	ions)		19	4	" " Unfinished .	67	14
Watering (allusions)	-		11	3	" " Uninhabited .	70	15
Winnowing (Figures	ive)	•	20	5	" Contagion in houses .	63	13
					Entrances (Houses, etc.)	59	12
					" Estimates for	50	10
CHAP. II.—APPAREL				6	" Foundations, &c. (Figurative)	53	11
Dans Cleanliness (allusion	a)	•	29	6	" Furniture	60	12
Contagion in	•	٠	87	8	" " Beds	61	13
Covered with dust	•	•	44	9	" Ivory Houses	62	13
Denuded of	•	•	32	7,	" Monuments	69	15
Directions concerning	5 ·	•	27	6	" " Sacred	68	14
• Heed covered .	•	•	38	8	" Naming (City) Google	57	12

•											•	
Building-	Dillow			вет. 56	PAGE 12		-National policy	/famine	`		8867. 106	P. 05
	Preparation of Ma	terials fo	•	51	11	ALL	Raff Merchants	(ramme		•	108	23
# -	-	nces of	•	52	11		Rule for Trader		•	•	103	23
•6	Privileges of (Ne			49	10	44	Spice Trade	•	•	:	107	23
	Rebuilding	•		73	16		•	•	•	•		
44	Roof .	•	•	55	12				-			
4	Ruins .	•	•	71	15	~~~.						
u	Tents .	•	•	47	10		P VI —NAVIG.	ATION	•	•	_	25
"•	To build (Rule)	•	•	48	10	MAVAI	L-Coasting . Embarkation	•	•	•	121	26
"	Windows .	•	•	58	12		Emparkation Maritime Site		•	•	120	26
						4	Men of war	lauon	•	•	116 124	25 27
						44	Merchant Shi	ne.	•	•	123	21 27
CHAP. IV	7 MECHANICS	•	•	-	16	40	Packet Boats	.pa	•	•	123	26
•	-Brassfounders	•	•	86	19	44	Rigging and	• Manager	nent	•	118	25
4	Brickmaking and			83	18	60		Mismana		•	119	26
ĸ	Carving and Scul	-	•	90	19	44	Ship-building		•		117	25
4	Cutlers and Grin	ders	•	85	19	44	Shipwreck			•	127	28
**	Cookery,	•	•	77	17	"	" Pro	videntia	l Calamit	ies	128	28
*	Founderies		•	87	19	4	**	u	Care		129	28
	Garments (wess	ung)	•	81	18	*	Storms .	•	.•		125	27
	Gold and Silvers		•	93 92	20 20	•	" Devotic	on of Sai	lors		126	27
	Good Workmen		•	75	20 16							
	Hewers of Wood		•	82	18							
	Jewellers		•	91	19							
4	Lamps and Can	dles	•	88	19	CHAI	P. VII.—LITER	ATURE		•		28
•	Leather (Tanni			84	18	LITER	ATURE—Antique	rians	•	•	136	80
"	Linen (Wearing			80	18	ì	FF 68		ient Rite		138	31
•	Men-Traps	´ .		99	21	l			ections	•	137	30
4	" Nets			100	21	1	* Antiquit		•	•	135	30
*	Mills .			96	20	l	Arithme		• •	•	133	28
. *	Needle-work	• .	•	69	19	1	Heraldr	,	•	•	139	31
*	No employment	•		76	17	l	Letter V	_	•	•	132	29
*	Pit-falls .	•		101	21	ł		•	•	•	131	29
•	Roads .	•	•	97	21		. parseli	ıg .	•	•	184	29
	" Metapho	rical	•	98	21		writing	•	•	•	130	28
*	Rule to follow a	calling	•	74	16		•		-			
•	Spinning .	•	•	78	18							
*		Flax, and	Tow	79	18	CHAI	P. VIII.—MUSI	c.	•	•	-	31
*	Water-works	•	•	95	20	Music	-Instrumental		•	•	143	32
"	Wheel-carriages	•	•	94	20	"	•	Concerts	•		145	83
						"	**	Trumpet	.	•	144	32
						44 .	Its Powers	•	•		146	33
CHAP. V.	TRADE .	•	•	-	22	**	" Cele	stial	•	•	147	33
Trade-Al	lusions to Trading	•	•	115	25	44		pplied	•		148	33
" Bala	ncing Accounts	•	•	112	24	4	* Siler		•		149	34
	efits of Commerce	•	•	113	24	4		<i>^</i>	•	•	140	31
" Corn	Trade .			105	23	44	" Hymns, P				141	31
	ts reproved .	•	•	114	24	и.	" With	Instrume	nts		142	32
	lware, &c	•	•	109	23							
	e dealers .		•	110	23							
	l-purchasers	• .	. •	103	22		-					
*		leeds &o.	• •	104	22							
" Merc	handize assorted	•	•	111	23							



BOOK II .- CEREMONIES.

		B00	K	II	— C	ERE	MONIE	S.				
	TD COTTLE COTTLE ST			BECT.		_					SECT	PAGE
	IRCUMCISION	• •		_	35		ng.—By Sha		•	•	54	43
Cracuaciatou.	. Animadversions	•		6	36	44	By Wa	shing the Pe	rson		52	42
	Attachment to (Je	wish) .		9	86	44	Custom	s.—Addition	al		57	43
•	Completion			14	87	44	Instanc	ed.	•		55	42
-	Delayed .			5	36	45	Penalty	for Omitting	3		47	42
•	Depreciated			11	37	44	Practic	e-Distant	•		51	42
-	Determination			13	37	44	Recipe	for (Ashes)			44	41
•	Diminution			12	37	44	-	for Applicati		-	45	41
•	Instances of	•	•	3	35	44		for Houses			58	43
_		•		1		"	•	for Moveable	•		<i>5</i> 9	43
		• •			35	"	•	Instances of	_	•		
-	Penalty for Omissi	on .		2	35	44			•	•	46	42
•	Prostituted	• •		4	36	-7	Solutio	n .	•	•	56	48
-	Spiritual .	• •		8	36	CHAP.	VUNCTI	ON .			_	44
-	Temporary Accon	nmodatio)D	10	87	Unction	. – Allusions	to ·		. `	64	44
-	Uncircumcision (F	'igurativ	e)	7	36	66	Effects of	(Miraculous)			68	44
					ł	44	" Infe	. ,		•	69	44
CHAP. IL	INCENSE - SHEW	BREA1	D-1	SPRI	NK-	44	Exclusive		•	•	63	44
LING .			,	_	37	44	Institution		•	•		
Inches - Ex	clusive use of			16	38	44	11mattation	for Sacred	• !/}-	•	60	44
≈ Pr	actice			18	38	44	44			•	61	44
•	" Allusion			19	38			for the Sick		•	65	44
≃ Re	cipe and Rule for			15	37	66	Laying on		•	•	66	44
	-			20	38	** .	44	Instances	•	•	67	44
	tual			17	38	**	Recipe for	Ointment	•	•	62	44
		•	•									
SERV-BREAD		• •		23	38		VIFASTI		•	•	-	45
•	Profaners exculpate			24	38	FASTING	Command	led by the L	ord	•	70	45
••	Recipe .			21	38	"	"	by Hum	an Auth	ority	71	45
•	Ritual .	• •		22	3 8	44	Directio	ns for .	•	• •	73	45
	Extremities .	• •		25	38	44	Imprope	er Fasting Re	proved		74	45
	` '			26	89	44	Instance	s of .			76	46
-	People and Priests	•	•	27	39	**	Some F	asts Suspend	ed		72	45
-	" Ritual of			28	39	44	Sundry	Extra Fasts			77	46
•	Reflections thereon	•		29	39	"	When to	Fast	•	•	75	46
CHAP. III	-UNCLEANNESS			_	40	CHAD	VII.—BAP	TISM				46
	.—By Dead Unclean	Beasts .		35	40		.—Administ		-b)	•	80	
•	By Contraction (t			36	40	DAPIDE						46
=	By Seliva	,,	,	38	40		Benefits		•	•	81	47
~ •	By Succession		•	39	40	44	Christ Be	-	•	•	84	47
_	•	• •				44		ptizing	•	•	85	47
-	By Unclean Food		•	37	40		For the l		•	•	83	47
	Caveat for Priests	,	•	32	40	"	Instances	of Baptism	•	•	79	46
•	Exception	•	•	31	40	44	Institutio	n of.	•	•	78	46
•	Excommunication		•	41	41	44	John Baj	ptizing	•		86	47
•	How Contracted,		•	34	40	#	Metaphor	rical .	•		82	47
•	Inanimate Contag	gion .		42	41	"	Paul's M	ission	•		89	48
=	Penalty for Presu	ıming .		33	40	44	Repeated	by some			87	47
•	Penalties			40	40	44	Spiritual	•			88	47
•	Polemicals			43	41		~F		•	•		٠.
•	Priests to avoid t	he Dead		30	40	CHAP.	VШ.—ТН	LORD'S	SUPPE	R	_	48
				-		LORD'S	Supper. — Be	nefits of	•		92	48
CHAP. IV _	PURIFYING				41	44	" C	autions	•		94	48
PURIFYING			-	53	43	66		hrist's Institu	ation		90	48
	By Doves and Pigeo	ne .	•	49	42	60		irections	•		93	48
	By Living and Dead		•	50	42	44		ecapitulation			91	48
	• •		•		_			eproof, & c.			95	48
_	By Sacrificing Lamb	•	•	48	42	l	20		-	-	J.	

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BOOK III .-- CHILDREN.

			ROO			C H	ILDRE	N.				
CHAP. I	-CHILD-BI	ARING		# RCT	. PAGE 49	EDUCAS	non.—Instru	etion l	ov Ordina	mces .	49	714 B
Child, &c	-Abortion	•		18	53	•	46		Verbally		50	50
44	Barrenness			20	53	**	Paren		thority		48	59
44	44	Cruel Ce	nsures on	21	53	44	, "	. Te	nderness		52	61
#	**	Allusions	i to .	23	53	64	P	arent'	Joy or (Frief .	53	61
44	44	Solution	of .	22	53	66	44	."	Filial Rea	spect (Rule) 54	· 61
"	Birth-day	•		24	54	44	••	"	Instances	•	5 6	61
**	Child-bed	(labor of, i	fatal) .	17	52	46	. "	" (Obedienc	B (Rule)	56	61
46	Conception		• •	1	49	**	. "	"	Support t	o their	57	62
44	"	Allusions		3	49	44	. "	" 1	Indutiful	to, curses o	n 58	62
"		Gestation	•	2	49							
" ,	Providence	•	•	4	49			-				
• "	Maternal C	eremony,	&c	11	51	CHAP	IV.—PARI	ENTS	AND CI	HLDREN		62
44	Naming	•		12	51		.—Extinction				67	65
66	Natal Atta			25	54	66	44		doption	•	68	65
"	" Rem	arks		26	54	"	Parental		-		60	62
46	Nursery	•	•	15	52	44	66		ilial Adh	esion .	63	64
6.	Parturition			5	50	44	Paternal				64	61
**	"	Allusions	• •	7	50	64					59	62
64		Deliver y		6	50	64	Partial R	-	•	=	61	63
44		Posthumou		8	.50	**	46	44	Criter		62	63
**			(allusions)	10	51	. 4	Posterity	prom	ised .		65	64
44	-	(Wins	•	9	50	44	•	•	rks on		66	64
44	Suckling	•	• •	13	5 1						•	
"		llusions to	•	14	51			_				
"	Violence to	Pregnant	Women	19	53							
. "	Weaning		•	16	52		V.—KIND			•		6 5
					<i>:</i>		D - Brotherl	-	•	•	71	65
/10T A T) TT	CITTLE D.D.D.	,				•6		_	eir own l		75	66
CHAP II	,		• •	_	54	44	_	_	Marriag	в .	69	6 5
CHILDREN.			•	36	56	44	-		cerning	•	78	66
"	Children S		•	41	57	, ,4		•	ts to our		74	66
••	" D	eath of, th		42	57				to Others		78	67
		_	recated	43	<i>5</i> 8	"				uspended	77	67
4	1	eath of	• •	44	58		Parents		•	•	70	65
. "	"		tal Anguish		5 8	44			f Brethro	-	72	66
"		" Resig	nation .	46	59	**	Withou	t Natu	ral Affec	tion .	76	67
44	Coveted	• •	• •	28	54			_				
"	Different C			37	57							
"	Evolution of Example of	-		39	57	CHAP.	VI.—POPU	JLAT.	on .		_	ċ7
"	Favorites of	•	iaea .	38	57		пок.—Деро			med for Sir	ı 83	68
	Given in Ol		•	35 33	56 55			nces of	•		84	68
"	Of various	•	•	34	1	•	Lame	nted			85	69
"	Peace-make		•	32	56	66	Num	bering	the Peop	le com'nde	186	69
"	Prayed for		•		55	4	. 6	•	" C	riminated	87	69
44	Promised	•	•	29	55	44	Popu	lation	command	led to		
"		· elicity the	• •	30 31	55 55		Mu	ltiply	•	•	79	67
"	The Gift of		eabou .	27		•	6	•	Promi se d		80	67
•	Youth, train		• •	27 40	54 57	•		•	44	Fulfilled	81	67
	a vertil tidli	······ OI	•	±V	01	u		4	44	Remarks	82	68
					I							
CHAP. III.			• •	_	59				•			
EDUCATION.		-	•	51	60							
"	General Po	wer of	• •	47	59			00	ماء			
						D.	or or war and	1 31 3	111/			

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BOOK IV.— CONFLICTS.

					BECT.	PAGE ,						SECT.	PAGE
CHAP. L.	-RELIC	310US VIRT	UES.	•	_	70	CHAP. III.—	SIN A	ND T	EMPTATIO	N.		74
VIRTURS.	-Charity	(Ruir)	•	•	6	71	TEMPTATIONS	–Descri	ption o	of the World		33	76
•	44	described			7	71	66 ·	Evil T	hough	its .		19	74
•	44	for sinners	•	•	8	72	44	••	"	Description	r. of	20	74
-	Self-deni	ial (Rule)			4	71	"	44	"	Penalty		21	74
•	44	Effects of			5	71	**	Fear o	f Man	(Rule)		36	76
44	Zeal (Re	sle) .			1	70	44	44	66	Chief Antido	te to	37	76
••	" Inst	ances of		•	2	70	44	God T	empts	no Man		24	7 1
•	Imprope	r, or none			3	70	"	Ingrat	itude 1	to God		31	75
						i		Satan'	'g "	".		25	75
							44	Seduc	tion. d	escription of		29	75
GHAP. I	I.—SPIRI	TUAL PRII	B	•	-	72	и	46	-	enalties		30	75
SPIRITUAL.	PRIDE	Carnal Securi	ty de	scribed	17	73	44	Sins of	Omis	sion .		38	76
44	44		Threa	ts ag'ns	t 18	73	66			or Suffering		27	75
•	**	Grounds of Se	elf-co	nfidenc	e 12	72	66	44		leprecated		28	75
•	44	Self-complace	ncy	•	13	72	44	Temnt		od (Rule)		22	74
•	44	" Deception	n		14	73	44	"	G		•	23	74
•	*	" Penalty	for	•	16	73	44	To Ter	nnt or	make Trial		26	75
•	•	" Repreher	aded	•	15	73	46		-	atures		35	76
•	44	" Righteon	sness	(Rule)	9	72	44			tred	•	34	76
-	44	44 41		Appear	r-		64	11	-	dedness	•	32	76
		ance of	•	•	11	72					•		•
•	44	44 44		Instan	-								
•		oes of	•	•	10	72 l							

BOOK V .-- DEITY.

CHA	P. L-NATU	RAL ATTRIBUTE		PAGE	CHA	P III.—MOR	AL ATTRI	BUTES	OF	SECT.	7.03
	GO	D		77		GO	D.	•	•		82
NAT'I	ATTRIBUTES.	—Eternity .	. 2	77	Mor	AL ATTRIBUTES.	-Condescen	sion	•	32	84
44	4	" Inferences	3	78	"	64 .	Goodness		•	27	83
66	•	Felicity .	. 15	80	"	4	Hatred	•		3 6	85
•	44	Foreknowledge	. 11	79	44	"	Holiness			23	82
. 46	44	" Knows Act	ions 13	79	**	. "	Impartiali	t y		25	· 83
•	•	" " The	oughts 12	79	"	4	Justice	•	•	24	82
**	44	" " Wo	rds 14	80	44	44	" exp	ressed n	eg.	26	83
-	**	Greatness .	. 8	78	4	60	Long-suffe	ring	•	33	84
•	44	Infinity .	. 4	78	4	66 ,	Love			31	84
•	44	Omnipotence	. 6	78	64	44	Mercy			28	83
•	•	Omnipresence .	. 5	78	44	44	Truth	•		29	84
•	•	Omniscience	. 9	78	66	44	Instances o	f, record	led	30	84
•	•	Power .	. 7	78	4	66	Vengeance			37	85
*	••	Spirituality .	. 1	77	"	44	Wrath			34	84
*	44	Wisdom .	. 10	79	66	ì.	" Mi	tigat ion	of	3 <i>5</i>	85
СНА	P. IL—NEG G(ATIVE ATTRIBUT	es of	80	CHA	AP. IV.—MISO BUT	ELLANEO TES OF GO		rri-	_	86
NEG.	ATTRIBUTES.	Invisible .	. 17	80			Faithful to l	is Oath	•	40	86
**	*	Irresistible .	. 19	81	Mis.	ATTRIBUTES	Fear .	•	•	48	88
*	•	Unchangeable	. 16	80	"	" (drief .	•	•	47	88
44	•	Unequaled (absolute	ely) 20	81	86	44	Jealousy	•		45	87
**	44	" by gods	. 21	81	"	" :	Passivity	•		49	88 .
-	•	" by man	. 22	82	"	"]	Repenting	•	•	41	87
4	4	Unsearchable .	. 18	80		*	4 I	nference	٠,	42	97
						Digi	tized by G	008	sle		

						RCT.	PAGE		_						PAGE
Mis. Attr	LIBUTES.	Seeking	his own	a Glory	•	38	1		ors.—E	Iuman Pa				86	96
44	44	Swearing	g ·		•	39 -	86	44		44		louth, L			
**	44	Uncertai	n (<i>appa</i>	rently)		46	88	4		44		Tongue,			96
46	"	Warrior				43	87	- "				ostrils	•	9.3	96
•	4	"	has W	eapons		44	87	44		Is not Loc	_	houlders		85 77	96
								44		Is said to b		• /	•	74	95 94
CHAP V	.—OFFI	CES OF	GOD			_	88		1	is serie en r	e moci	ш.	•	12	25
OPPICES -						51	89		•	_					•
"		of the W				50	88			~~~ <i>(</i>		~~~ =		_	
66		Inference				52	82	CHAP.	V 111	-GOD-(SONS		HKE.	ĸ	99
"	Defe	nc e —pro	mised .			58	91	Тоголого	ew IIw	rry.—The			God	101	99
46	**	-	ded in			59	91	46	66		-	Against		117	101
44	· Defe	nder				57	91	"	46		ernor	, mg-mai	•	104	100
64	Judg	e	•			62	92	"	**			of, by M		114	101
"	King					61	92		44		ercesso	•		105	100
44		ervation v				55	90	"	"			at Creatio	•		
44		erver of	-			54	90		. 4		-		n	103	100
"				•		53	90	"		Pra	yed fo		•	107	100
44	Pror					60	91	"	"			iven	•	108	100
44				•		56	90		"	•	-	o whom Mects, M	· r:	109	100
	Onej	,muu	•	•	•	••	•			•		raculous		111	101
		·						"	44	4	. 14	[oral		110	100
CHAP.	VI.—NA	MES AN	VD SIM	IILIES	}	_	92	"	46	•		piritual	•	112	101
NAMES	-Greater	than all	gods	•	•	68	93	"	44			riterion		113	101
44	I Am	•	•	•	•	64	93	44	Pe	ersonality		,	•	102	100
"	Ishi	•	•	•	•	67	93			romised	•	•	•	102	100
"	JEHOVA	H and JAI	ĸ			63	92	"		esisted	•	•	•	115	101
"	Lord a	nd God	•	•		66	93	"		mony	•	•	•	116	101
44	" of	f Hosts			•	65	93			RINITY *	•	•	•	100	99
~ MILIES.	.—Compa	red to A	nimals			72	94			nity .	•	•		98	99
**	_	rkness				71	94		•	•		Negative		99	99
. 66	To Fir	e.		•		69	93		1	- Expi	casou,	74 eRamae	ıy	90	29
**	To Li	ght				70	93	1				_			
"	To Ve	getables				73	94								
	'•							CHAP.	. IX	BLASPE				& c.,	
								_				ING GO	D	_	102
		ETAPHO)	-	94	1		Atheism		•	•	133	105
MRTAPHO	ors Dw	rells in (I	(emple	!	•	78	95	ı		Blaspherr	y (for	etold)	•	129	103
44	•	in M		•	•	80	95	"		66		inces	• .	130	104
44	•	" with	Men	•	•	79	95	"		44	Rul	e to Prev	ent	118	102
"		us Motion		•	•	75	94	"		False Ar	_		•	119,	102
44	**	Vehicle	es to Ca	rry hir	a.	76	95	"		General 1	_		•	120	102
66	H	ıman Act	• •			93	97	"		Goodness	_		•	121	102
66		" Ap	p eara nc	e descri	bed	94	97	"		Grieved f			•	132	151
44		" Glo	ry of	•	•	95	98	l .		Justice A	Arraign	ed	•	123	102
"		" Lau	igh s	•	•	91	97	1		Knowled		estioned	•	124	103
44		" Slee	eps	•	•	92	97	1		Penalties	-	•		131	, 104
66		" Voi	ce	•	•	89	96	"		Power D	oubte	1.	•	125	103
44		"	Dre	adful	•	90	97	"		Providen	ce De	nied	•	122	102
44	н	uman Fo	rm.	•		96	96		ı	Reproof	•	•	•	128	103
. 4		"	as h	idden		97	97	"	ı	Veracity	Disho	nored	•	126	103
#	H	uman Par	ts - Bac	k		87	96	"				d and Me	m		
4		44	Ву	es		82	96	1.		Contra	sted			127	103
4		64	Fa	ce		81	95								
. 4		-44	Fe	et		88	96		•	See Book V	71:, Ch:	p. 1V., Sec	et. 68.		

BOOK VI .--- DEVOTION .

			SECT.	PAGE	,	BOT	7442
CHAP.	L—ON PRAYER		_	106	CHAP. IV.—INTERCESSIONS .	-	116 -
PRITER	(Rule)		1	106	INTERCESSIONS.—Benedictions (Rule)	63	122
	Beneficial Effects of		6	107	" " in Christ's Name	66	122
•	Complaints of, not b	eing heard	. 17	110	" in God's Name	64	122
	Conditions of being	heard .	7	107	•• •• in God and Chris	t's	
••	Forbidden by Huma		2	106	Name * .	65	122
•	General Instances of		11	108	For Children	54	119
•	Heard in General In		14	109	For Family Blessings .	53	118
•	" in Trouble—		13	109	For Individuals	56	119
	Hopes of being hear	d.	10	108	■ For Ministers of the Gospel	50	117
•	Mediation (Human)		8	107	For Others (Rule)	47	116
•	Not heard - Instance		16	110	" For Others to be Heard .	51	117
•	Omitted		19	111	" For our Country .	58	120
*	Particular Instances	of .	12	108	For Public Pardon .	52	118
*	Power of .		5	107	For the Public	57	120
•	Promises to hear		4	106	" For Saints in General .	55	119
44	Public – heard		15	110	" For Victory	61	121
	Resolved on .		9	108	In Defeats in War .	60	121
	Social .		3	106	" In Public Calamity .	59	120
	Why not heard		18	111	" In Special Cases (Forbidden)	48	117
	,				•• Of the Godly (Requested)	49	117
					Salutary Effects of .	62	121
CHAP.	II.—TIMR—PLACE—				·		
	GESTURES IN	PRAYE		111			
PRATER.	-Bowing in .	•	27	112	CHAR W IMPREGATIONS		100
**	Forms of .	•	24	112	CHAP. V.—IMPRECATIONS	_	123
44	Kneeling at	•	26	112	ENEMIES.—Complaints on Account of .	67	123
•	Prostrate in .	• •	28	112	Curco on	74	125
•	Secret		22	112	Din company Deprocased .	71	124
•	Sedentary, during	•	30	113	Cou a Mechanica so, reducated	68	128
•	Standing at .		29	112	improducting remperation .	75 70	125
**	State of Heart in		, 23	112	opinium, on .	76	126
•4	Symbolical Accompa	niment .	31	113	Prayer for Confusion offor Evils on the Families of	72	124
**	The Lord's .	•	25	112			126
	What Time to Pray	• •	20	111	for our (Enemies) . for Revenge on .	78	126
•	Where to Pray	•	21	111	to be Delivered from .	73	125
					" Self Imprecation	69	124
						79 70	127
CHAP.	III.—PRAYERS ON	VARIO	US		The result of Succor .	70	124
_	OCCASIONS	•		113	· .		
PRAYERS.	-For Divine Help	•	35	114			
•	4 4 Illumina		38	114	CHAP. VI.—CONFESSION OF SIN		127
*	" Manifest		41	115		82	127
-	" " Searchin		37	114	4 4 to Others (Rule)	87	129
**	For Mercy (in gener	al) .	33	113	" Instances of	88	129
	For Pardon of Sin		34	113	** Exhortation to Confess .	80	127
•	For Prosperity - Ten			115	•	83	127
**	For Sanctifying Grad		39	115		85	
**	For Speedy Delivers		36	114	(1 4010)	84	128
**	For Spiritual Stabili	•	40	115			127
•	To be Heard .	• •	32	113	" Supposed	81 86	127 128
•	" in Afflica		43	116	CONTROCTOR OF TOTAL	30	120
•		ent Danger		116			
	•	re and Dea		116	* See Book V., Seet. 100, under "Taintty."		
-	• • in Sickne		44	116			

		SECT.	PAGE	İ			SECT.	PAGE
CHAP. VII.—PLEADING IN	PRAY	ER —	129	PRAISE.	—To All	Generations	108	134
Parading, &c.—By Arguments h	fediator	ial 94	131	"	Uninte	rrupted	106	134
" By Faith and Ho	ре	95	131	- 11	Univer	rsal •	104	133
" By God's Glory	•	. 90	130	"	Why :	we should Praise Ged .	99	132
" By God's Goodr	1086 ·	. 91	130					
" By God's Justice	• .	. 92	130					•
4 By God's Promi	ses .	. 89	129		IXPl	•	_	135
" By God's Provid		. 93	131	PRAISES	TO GOD.	-By Joyful Exultation	128	138
" By Good Works			132	"	44	By Various Doxologies	116	136
•	•	•		"	64	For Daily Mercies .	119	136
" By Good Works	(past)	96	131	"	66	For Destruct'n of Enemie	s 127	138
•				"	44	For Direction in War	123	137
CHAP. VIII.—ON PRAISE	•	. –	132	"	44	For Divine Protection	124	137
Praiss.—Chiefly in Heaven	•	. 112	135	**	44	For His Goodness .	114	135
" Daily (when) .	•	. 105	134	"	44,	For His Works of Provi-		
" During Life .	•	. 107	134	l		dence	115	135
" In Public Worship	•	. 111	134	4	66	For Prayer heard .	118	136
" Mutual Exhortation to		. 100	133	"	"	For Public Benefits .	122	137
" Of Angels .		. 102	133	"	44	For Relative Blessings	121	137
" Of Saints .	•	. 103	133	"	"	For Special Deliverances	120	137
" On Earth (where)		. 110	134	"	"	For the Gift of Christ	117	136
4 Resolved on .		. 101	133	"	"	For Victory over Enemie	s 125	138
4 Rule for (God's)	•	. 98	132	"	44	In Public Procession	126	138
To All Eternity	•	. 109	134	"	64	To God (absolutely)	113	135

BOOK VII .-- GENEALOGY.

CHAP. II	PRIMOR	DTAT. C	ENR A	TOG	SECT.	PAGE 140	Tarana	.—Gad				SECT.	SPOR
			LEIVEA	LLOG					•	•	•	19	145
GENEALOGY				•	1	140	"	Issachar	•	•	•	21	145
66	F	lecapitu!	lation	•	2	140	**	Judah	•	•	•	17	144
44	Cain's I	Descenda	ants	•	3	140	- 44	Levi .		•	•	16	144
66	Ham's 1	Descend	ants		6	141	"	Manassel	1	•	•	22	145
64	R	lecapitul	lation	•	7	141	"	Naphtali	•			18	145
44	Ishmael	's Race	•		9	141	"	Reuben	•	•		14	143
44	46	Ducal	Line o	of.	11	142	"	Simeon				15	143
•	64	Esau,	or Edo	m.	10	142							
44	14	Regal	Line o	of .	12	142	!						
#	Jacob's	Family			13	143	CHAP	. IIL—PAR	TICULAR O	ENE.	ALOG	Y —	146
44	Japheth'	•	ndante	and			PART'L	r Gen'lgy	-Aaron's Des	scent		25	146
		pitulati		•	8	141	"	"	Abraham's	b y K e	turah	36	149
*	Noah to	Abraha	ım		4	140	"	".	Asaph's		•	32	149
46	3	Recapitu	lation		5	141	¦ "	"	Caleb's	•	•	27	147
							"	46	Children of	Azal		37	149
			_				"	".	≈ of	Jehosł	aphat	38	149
CHAP. II	GENEA	LOGIES	3 OF 1	LHE			"	"	David's		٠.	30	148
	TRIBI	83	•		-	143	"	"	Ethan's			33	149
Trines. – Asi	her .	•	•	•	20	145	- "	46.	Ezra's	•		34	149
" Ben	jamin		•	` .	24	146	44	66	Heman's	• *		31	149
Eph	raim	•	•	•	23	145	44	44	Jerehmeel's	•	•	26	147

9	n'lgy.—Nahor's Ch	ildron	. 35		I	*ECT.	158
PARTLEGE	N LGY.—Nanor's Ch Samuel's	naren	. 28	•	" Of Issucher .	72	159
-	Saul's	•	. 29		" Of Judah	67	158
•	Daur	•			" Of Levi	66	158
		_			" Of Manasseh	74	159
•					" Of Naphtali	69	158
CHAP. IV	_SACRED GEOG	RAPI	IY —	149	" Of Reuben	64	157
GROGRAPHY	Chart of the Hol	y Land	. 40	150	" Of Simeon	65	158
4	Joshua's Part	•	. 41	151	" Of Zabulon	73	159
•	Machir's Part	•	. 42	151			
44	Travels of Israel	•	. 39	149			
					CHAP. VII.—POSITION,	_	159
					i. c., Order in the Camp.		100
CHAP. V	_DISTRIBUTION	•		151		77	159
IMMERITANC	z.—Asher's .		. 53	155	II. " REUBEN	78	160
	Benjamin's	•	. 59	15 6	Center	79	160
•	Caleb's .	•	. 60	156	III. Division—Ephraim	80	160
44	Dan's .		. 50	154	IV. " DAN	81	160
•	Devoted Places		. 62	157	Regularity	82	161
•	Ephraim's (sin	gly)	. 58	156	1109		
*	Gad's .		. 52	154			•:
•	Geography of a	undry	places 63	157	CHAP. VIII.—CATALOGUES .	_	161
•	Issachar's	•	. 54	155	CATALOGUE.—Of Captives Liberated .	99	165
*	Judah's .	•	. 49	153	" Repetition of	100	166
44	Kings Destroye	d	. 61	157	" Committee of Reform .	95	164
•	Levi's (Aaron)	•	. 45	152	" Courses of Priests	92	163
4	" Gershon		. 46	152	" of Porters .	94	164
•	" Kohath	-	. 47	152	of the Singers .	93	164
44	" Merari	-	. 48	153		103	169
•	Manasseh and	-			" David's Heroes	86	161
	conjointly	•	. 56		" Officers .	87	162
•	Manasseh's (sin	•••	57		" Dividers of the Land .	85	161
4	Naphtali's Reuben's	•	. 51		" Dwellers at Jernsalem	102	168
-		•	. 43		" Ezra's Fellow-Travellers .	97	165
•	Simeon's . Zabulon's	•	. 44		" Jews Married to Gentiles .	96	165
	Zabulon s	•	. 56	155	" Levites and their Chiefs .	91	163
		•			" Names of the Spies .	83	161
CHAP. VI	POPULATION	OF IS	RAEL _	- 137	" Numerators	84	161
-	At: Two Periods in th				" Priests Liberated	98	16 5
NUMBERS	-Tribe of Asher	•	. 71	. 158	" Repairers of Jerusalem .	101	167
44	Of Benjamin	•	. 70		W Detation of Officers	88	162
66	Of Dan .	•	. 68		4 Soloma Offices	89	163
*	Of Ephraim.	•	. 75	•	4 4 Durgayors	90	163 .
		-	- 10		-		

BOOK VIII .--- HOLY DAYS.

	BUUR	V 111.	MULL DAIS.	
CHAP	P. I.—THE SABBATH DAY . —	. PAGE 170	Passover.—Continuation	
	AY.—A constant Miracle in the		" Devotion	
Dab. D	Wilderness 6	171	" First Institution	
•	" All Secular Work Forbidden on 6	171	" " How Prepared 38 17	
66	" Apparent Diminution of Sabbath		" Impure Persons excluded . 44 17	
	Respect 25	174	" Indulgence 45 17	
**	" Covert for 20	173	" Kept—Instances 53 17	
44	" Deprivation of (Judicially) . 24	174	" Lamb Slain 32 17	
44	" First Day, &c., the Christian 17	173	" Miraculous Appointment . 56 17	
44	" Keeping of the, resolved on . 15	172	" Penalty for Omission . 52 17	
66	" Lord's Day, is the 18	173	" Perpetuity 51 17	
4	" Military Guard, on the . 10	171	" Purification—Preparatory 43 17	
44	" Mocking at, &c., (Motives) . 23	174	" Rest Enjoined 48 17	-
"	" Observance of the, commanded 2	170	" Rules for Eating 39 17	
•	" in Harvest . 7	171	" " Time when . 35 17	
61	" Preparation for 4	171	" " Another Time	٠
44	" Why Commanded 3	170	allowed . 36 17	16
44	" Origin of the 1	170	" " Place where 37 17	
44	" Penalties on Breakers of the . 22		" Unleavened Bread 40 17	
•4	" Precise Duration of the . 16	173	" " Why . 41 17	
"	" Profanation of the 21		" Who may Partake 49 17	
44	" Promises to Good Observer of the 14		•	
44	" Public Worship on the . 11			
44	" Superstitious Observance of . 19	-	CHAP. IV.—VARIOUS FEASTS — 17	19
"	" Unnecessary Walks Forbidden 8		FEASTS.—Annual and Local 72 18	12
44	" Walking on the (limited) . 13	-•-	" Attachment to	12
44	Work connected with Religion, &c. 9	-	" By Divine Authority 58 17	9
4	" Works of Mercy on 12		" " " Human (Purim) . 75 18	12
	World of facility of the facil	-1.2	" Continuation of (promised) . 63 18	10
			" Practice of . 64 18	10
CHAP	. II.—SABBATICAL YEAR . —	174	" Dedication of	12
	EAR.—Emancipation 29		" Deprivation of	13
4	" Penalties for ne-		" Diminution of 80 18	18
	glecting . 27	175	" First day of Seventh Month of 65 18	30
44	" Reversion of Inheritance . 30	175	" First Fruits of 67 18	31
1 44	" Rule for . 26	174	" " Ritual of . 68 18	1
**	"Year of Jubilee 28	175	" General Celebration of, with Mirth 77 18	12
			" Harvest of 69 18	31
OTT A TO			" New Moon (Rule) 59 17	
	P III.—PASSOVER —	175	" " " Practice of . 60 17	
	ZER.—Accompanying Offerings . 46		" " Diminution of . 61 18	
**	Allusions thereto 42		" Pentecost of 70 18	
4	Blood Sprinkled 33		" Purim of 74 18	
"	" Reflections thereon 34		" " Ritual of 76 18	
**	Christ's early Attendance on 54		" Tabernacles of (Ru/e) 62 18	
•	Preparation for . 55		" Tenth Day of Seventh Month of 66 18	
*	" Last Celebration . 67	179	" Three in the Year 71 18	
				. •

BOOK IX .-- IDOLS AND IDOLATRY.

	2002			-	GECT. PAGE	
	Y A WYO A STD A DOTTA		ECT.	PAGE	Indefatigable Workmen 44 194	
CHAP. L-	LAWS AND ARGUM AGAINST IDOLS				Liberal Patronage 42 194	
	IDOLATRY .	· ·	_	184		
T	-Absurdity of .	• •	7	185	110104 by 2010 to 2 2 1000	
•		-	11	187	,,	
	Deserved Insults offered		6	185	Retribution 47 194	
*	Inconsistency of .		-	186		
*	Just Sarcasms on Idola	ters .	10			
	fenceless for themselves	•	8	186	CHAP, V.—PANTHEON OF IDOL GODS — 195	
" He	lpless to others .	•	9	100		
" Na	mes of, offensive to God	•	5	185	Names.—Adrammelech. 2 Kings xvii. 31.	
· No	t to be Made	•	1	184	" Annamelech — —	
44 State	ndry Cautions, about .	•	4	185	" Ashima — — 30.	
■ Tes	mptations to be Avoided		8	185	" Ashtaroth. 1 Kings xi. 5.	
W	orship of, Forbidden .	•	2	184	" Baal — xvi. 31.	
	•				" Baal-Berith. Judges viii. 33.	
				1	" Baalim — —	
CHAP. II	L - PENALTIES .	•		187	Baal-Peor. Hos. xi. 10.	
IDOLATERS.	.—An Idolatrous Queen d	egraded	16	188	" Chemosh. 1 Kings xi. 33.	
#	Death to (Rule)	•	12	187	" Chiun. Amos v. 26.	
••	" of Resented .		14	188	" Diana. Acts xix, 34	
	" Threatened Prov	ridentially	7 15	188	God of Forces. Dan. xi. 38.	
4	Expulsion of from the	•	22	189	" Jupiter. Acts xiv. 12.	
	Extermination of .		24	190	Mars — xvii. 22.	
	General Curses upon	•	17	188	" Mercurius — xiv. 12.	
				167	" Milcom 1 Kings xi. 5.	
*	Instances of, being put	to Death			" Moloch — 7.	
•	Moab Forewarned	•	23	190		
•	National Calamities by		18	189	" Nergal. 2 Kings xvii. 30.	
•	Public Discord Excite	-	19	189	" Nibhaz — — 31.	
**	Spiritual Maladies Inf		25	191	" Nisroch. Isa. xxxvii. 38.	
4	Subjected to Enemies	•	20	189	4 Queen of Heaven. J.r. xliv. 25.	
•	Temple Threatened	•	21	189	" Remphan. Acts xvii. 43.	
					" Succoth-Benoth. 2 Kings xvii. 30.	
					" Tammuz. Ezek viii. 14.	
CHAP.	IIIIDOLATROUS F	HER-			" Tartak. 2 Kings xvii. 31.	
	ARCHY .	•	_	191	THE UNKNOWN GOD. Acts xvii. 23.	
COLATBO	cs – Altars	•	33	192	Bestial gods 50 19	8
•	" Destruction of	of.	35	193	Catalogue of Idol-gods 48 19	5
4	" Remarks .	•	34	193	Caution	5
•	Caution	•	32	192		6
-	Consecrated Priests		27	191	Gold Call Made	
*	Defilement of God'	s Temple	30	192	Desiroyea	
•	" Penalty	_	31	192	1 WO Carves made	
	Ephod		-38	193	Italiea .	
-	Instances—God's Pr				4 4 Reflections on Idols . 65 19)6
**	mitting to Idolater		28	191		
•	Penal Statutes .		40	193		
64	Prophets		26	191	•	
66	Relics, &c., .		39	193		
			29	192	TITOTT DT A CER - 10	96
	•	•	36		The second Chamber 60 10	97
	Vessels .	•			Tuetoness 60 10	97
•	Vestments .	•	37	193		97
						97
					4 Forbidden 62 1	97
CHAP.	IV.—IDOL MANUFAC	CTORY	_	194	10.02	97
Pine	Arts employed	•	45		4 Prestituted 65 1	98
Ima	ge-makers	•	41	194	Tionisment .	- -

High-Places for God's Worship	. 6	7 198	IDOLS.—Expulsion of, Foretold 107	205
" Defiled .	. 7	1 ` 198	" " Instances . 108	206
" Destroyed .	. 6	6 198	" Pictures of, not to be Spared . 102	201
" Destruction of .	. 7	2 199	" Threatened by God 112	206
• Not Commanded	. 68	3 198	" Punished by God 113	206
" Instances of .	. 69	9 198		
	. 70	0 198	CHAP. X.—IDOLATROUS WORSHIP	
Penalties	. 5		OF SAINTS —	000
<u> </u>	. 50		l	206
Sun and Moon Worshipped	. 5		SAINT-WORSHIP.—Prayer to Man (Civil) 117	206
buil and Moon Wordingpoo	•		(xeeiigious) 110	207
			Atomist Ficas—Vindin Blant 115	207
CHAP. VII.—HISTORY OF IDOLAT	rry –	- 199	" Worshipping Saints, on . 114	206
HISTORY, &c.—Conscientious Refusal	. 7	5 199	" Instances Rebuked . 115	206
" Foretold by Moses	. 7	7 199	" Unrebuked . 116	206
" General Fashion of the T	imes 8	1 200	· 	
Gentile Idolaters	. 7	199	CHAP. XI.—IDOLATRY OF HUMAN	
44 Inveterate Obstinacy	. 8		SACRIFICE —	207
4 Ironical Command	. 79		Human Sacrifices.	
4 Jewish Idolaters	. 7		" Abraham's Case (Rule) . 127	208
Novelty	. 8		" " Prepares to Obey 128	208
	. 84		" Offering Prevented 129	208
	_		" Reflection for Faith 130	208
" Providential Dereliction	-		" " for Works 131	208
			" General Practice of 124	207
Itemorred against	. 7		" Not Commanded 122	207
State Policy, considered			" Particular Instances . 125	207
Durong Zettachmenta	. 8		" Penalty for 126	208
Supposed Benefits of	. 84		" Prevention of 123	207
" Divinity of	. 8	3 200	" Price of Pardon (proposed) . 120	207
			" Prohibition of 121	207
CHAP. VIII.—IDOL-WORSHIP		- 201	11011011011 01	201
	. 9:		, para-deritablisme	
" Dedication of	. 8		CHAP. XII.—IDOLATRY OF WITCH-	
" Devout Prayers to	. 9		CRAFT —	208
" Divine Worship Paid to .	. 9:		WitchcraftAstrologers 139	209
" Grateful Praises to	. 9		" Consultation Forbidden . 133	208
" Incense Burnt to	. 10		" Curse of Impure Literature 145	210
			" Death Penalty 134	209
Sacrifices Offered to	. 99		" Instances . 135	209
	. 9		" Divination of Spirits . 141	209
Committee (Icidifes)			" by Entrails . 142	210
Solemn Festivals Held for .	. 9		Exorcism 150	211
•	. 9		" Fortune-tellers 138	209
" To Swear and Curse by .	: 9	4 202	" General Prohibition of . 132	208
			" Incantation 151	211
CHAP. IX.—DEGRADATION AND)		" Vain . 152	211
RUIN OF IDOLS		- 203		209
Ipols.—Commands to Destroy them			" Necromancy (Saul's Case) 147	210
" Destroyed	. 11		" Witch Consulted 148	210
" Desecrated, &c	. 10		" Answer Received 149	210
·	. 110		" Penalty of Consulters 136	209
Destruction of, Foretold	. 10:		4 Power of Magic 143	210
_ ·			" Exhausted 144	210
THE METICON .	. 10			
Tecame			Sorcery 146	210
Expulsion of (Rule) .	. 10	6 205	" Wizards and Witches . 137	209

BOOK X .--- JESUS CHRIST.

With the Prophecies Annexed to their Respective Events

CHAP. ICHRIST'S FORERUNNER,	SECT.	PAGE.	1	216
TOTAL DI DINAM	_•	212	1	
			rectationship of, Explained . 00	220
JOHE BAPTIST.—Christ's Testimony of .	13	214	331	219
4 Commences Preaching .	9	213	" Sheltered in Egypt, Foretold . 44	218
Date of his Ministry .	8	213	" Fulfilled . 45	219
" Denies being Elias	4	212	Joseph's Demur and Marriage 30	217
Expresses Doubts about Chris	t 11	213	SLAUGHTER of Infants, Foretold 41	218
Herod's Conscience about.	18	215	. Infants slaughtered 43	218
4 His Coming, Foretold .	5 .	212	" Prediction of, Applied . 42	218
* Fulfilled .	6	212	,	
119.000	17	215		
			CHAP. III.—MORAL CHARACTER OF	
. His Coloquy & Imprisonmen		215	/	220
His Preaching, Foretold .	7	213		222
His Reputation	15	214	· ·	
 His Testimony of Christ . 	10	2 13	0, 000	222
" " Appealed to	12	214		222
Dilemma of Unbelievers	14	214	,	222
Said to be Elias	2	212	" " by John Baptist . 72	222
" " Blijah, Predicted	1.	212	by his Works 73	222
" Prediction Fulfilled .	. 8	212	" Compassion of 63	2 21
•			" Inferences 64	2 21
			" Criterion, how to Know . 75	222
CHAP. IL—CHRIST'S ENTRANCE INT	0		" Devotion of 56	220
THIS WORLD	_	215		2 21
CHRIST.—Angelic Message Concerning (VII	2-		•	2 21
GIN MARY)	28	217	1	2 21
Appears in the Temple, Foretold .	37	218		
in the Temple	88	218		2 21
Birth of, Predicted (when)	81	217		2 20
a 4 (where)	32	217		2 20
Birth of	83	-	" Prays 57	220
		217	Sinless Nature of 66	2 21
1. opacey apparent	84	217	" Zeal of, Predicted 67	2 21
Bloody Snare laid for	40	218	" Prediction applied . 68	2 22
Born of a Virgin, Predicted .	25	216		
es "Fulfilled	26	217		
Prediction applied	27	217	CHAP. IV.—CHRIST A PROPHET . —	223
 Circumcised and named 	36	218	CHRIST.—Popular expectation concerning 78	223
" Conception of	29	217	" opinion about 79	223
" Descent of, from Abraham, Judah, and	d			223
Jesse	19	215	• " ii. His own departure 81	223
* " Prophecy applied .	20	215	" iii The Defection of his	
• from David	23	216		2 23
* Account of, by Luke .	22	216	" iv. Peter's Denial . 83	2 23
w w by Matthew	21	215		224
	35	217		224
_			" vii. Accommodations for	•
	39	218		224
Evolution in Body and Mind .	47	219		224
4 Family Connections of	51	219	Peter's Resentment	
Stigmatized therewith ,	52	219		224
" Filial Conduct of	63	219	" ix. His Death and Resur-	•
" Intellectual Advancement of .	48	219	· ·	224
 Manual Occupation of 	50	219	" " x. His Degradation . 90	224
" Never Educated	49	219	* * xi. His Betrayal by a Dis-	•
" Parents' Conduct to	54	219		325
			- -	

	•							
CHRIST.	-Predicts xii. What Disciple .	4BCT. 92	225	CHRIST.	-Visited by Friends		121	230
46	" xiii. The exact Time wh	en 93	225		Wants of .		125	231
	" xiv. His Interment .	94	224	"	" Relieved		126	281
*	" xv. His Resurrection	95	225					
4	wvi. The Success of the	Gos-	′					
	pel	96	225		VII.—CHRIST'S T EACHING, & PERS			233
**	* xvii. The Time of his Kin	g-						287
	dom	97	22 6	CHRIST.	—Adherents of, Exco Invidious Susres La		155	
. *	" xviii False Christs .	98	226	**	Journey of, to Galil		154 137	287 231
	Instances, of	99	226	44	Journey of, to Gain	•		
44	kix. Destruction of Jeru	-			Persecutions of, var	Perfor med		233
44	salem	100	2 26	4			151	236
-	wx. The endless Fame of Woman	101	226	"	2310	ided .	152	236
	4 xxi. The Stability of his		220		Popular Protection		153	237
	Words	102	226	"	Preaching of, Foreto		148	235
"	Prophetical Character of, Foretol		223	64		of, Applied	144	235
*	" Applied to Chr		223		Preaching of .	• • •	145	235
*	Why he Prophesied	103	226		~	agogues .	146	235
		200	. 220	**	_	Temple .	147	236
				4	" Rema		148	236
CHAP.	V.—OPINIONS CONCERNING	}		44	Travels of (by	•	142	234
•	CHRIST	_	227	66	` '	Luke) .	141	234
	-Admiration of his Miracles .	109	228	**	• •	Mark) .	140	234
66	" of his Doctrines .	110	228	44	• •	Matthew)	139	234
**	Company—Keeping of, Objected		229	66	Triumphal Entry of	, Foretold	149	236
	Discordant Opinions concerning	115	229	64	Triumphal Entry	•	1 50	236
**	Dishonorable Opinions about.	117	229		•	_		
**	Is misunderstood by the Jews	113	229	CHAP.	VIII —CHRIST BE	TRAYED		
**	" by his Disciple		229		AND APPREH	ENDED .		287
44	Is not understood by his Hearers		2 28	CHRIST.	-Agony of .		167	239
**	Popular Curiosity concerning	105	227	"	Apprehended .		168	239
*	Public Fame of	104	227	60	" Remo	nstrance by	169	239
4	" Fear of	116	229	**	Bound		171	239
*	" Opinion Sought for, by	107	2 27	**	Death of, Determine	ed by Man	159	238
	Questions by, and by Others .	106	227	**	" Predeterm	ined by God	158	287
. "	Royal Honors Offered to .	111	228	*	Disciples' Violent D	efence .	170	239
*	Said by some to Have a Devil	119	229	*	Forsaken .		173	240
*	Supposed to be John Baptist, Elia	•	000	**	Led to Trial .		172	239
	or Jeremias	108	2 28	4	Opposed by Kings,	Predicted.	156	237
	•			44	" Pred	liction Applied	157	287
CHAP.	VI.—CHRIST'S LIFE .	_	230	•	Sold for 30 Pieces of	of Silver, Pre-		
CHRIST.	-Accommodations of Abode .	120	230		dicted .	• •	163	238
**	Complimentary Attentions .	122	230	"		Accy Applied	164	238
44	Conceals his Missions	131	232	66	" Really Sold	for 30 Pieces	165	238
•	Declares Himself	132	232	JUDAS	- Anecdotes of his En	i	166	238
44	Followed by Multitudes .	127	231	44	Doom, Foretold .		162	238
64	" from what Motives .	129	231	-4	Instigated by the De	vil .	161	288
-	" with Avidity .	128	231	"	Prophecy, concerning	g	160	238
44	Guest with Divers Persons .	124	231		-			
44	Is Invited to Entertainments.	123	230	CHETATE	TW (Albiome mo	TAT		646
44	Miracles of, Prophesied of .	133	232	1	IX.—CHRIST'S TR			240
44	" Concealed .	135	233	ľ	T —Accusations Again		175	240
a	* Performed .	134	233	"	Barabbas and—Pr	-	188	242
	" Published .	136	230	44	" Charact		187	242
-	Patima towards the See	120	090	44	" Preferre	α	189	242

					*	
_		SECT. PAG	1		IBCT PA	108
	-Confession of Jesus	181 24		P. XII.—CHRIST DEAD AND		
4	" Reflection on		1 ~	BURIED		246
•	Condemnation of	193 24		T.—Bones of, not Broken	236	247
•	" Reflections on	194 24	- 1	Dead Body of, Begged .	237	247
•	Death of, Demanded	191 24	12 "	" Pierced .	232	247
•	" Reflections on this Demand	1192 24	12 "	" Predicted	229 2	247
44	Defence of	180 24	11 "	" Type of, in Passover	234	247
•	Innocency of, Foretold .	183 24	ıı "	" Application	235	247
•	" Pilate's Expedients	185 24	41 "	" Typical Application		247
4	" Testimony	184 24				246
**	Interrogation of, on Trial .	176 24				246
4	<u> </u>			" " Reflection		
	District, 1 testeres			renecuon		247
*	4 Silence.	178 - 24				247
•	" Prophecy Applied		*1		-	247
4	Witness against	174 24	40	-	240	248
GOVERNOR	's Annual Custom	186 24		" Spectators at the .	241	248
			- "	Mary (His Mother) Forewarned	230	247
			- "	and other Women Beholding	231	247
CHAP. X	.—Sufferings of Christ					
	BEFORE DEATH .	24				
CHRIST	-Apparel of, Predicted .	202 24	43 CHAI	P. XIII.—CHRIST'S RESURREC-		
	4 Ludicrous .	203 24	14	TION AND ASCENSION	- :	248
	Bitter Sarcasms of Enemies .	201 24	13 CHRIS	T —Angels Appear in the Grave of	250	249
44	Blindfolded	200 24	13 "	" Commission to Mary.	252	249
•	Cross Borne	204 24	- 1	" Declare Him Risen .	251	249
-	" Inferences from the		- 1	Grave-clothes Orderly Disposed	249	249
-	" Reflections on .	205 24	` I			249
			·			249
•	Crowned with Thorns .		- 1			
•	Scourged	196 24	18	Commissions Her .		249
4	Scourging, Predicted .	197 24	13 "	so the other woman		249
4	Stricken	198 24	18	riumge .		250
•	Spit upon	199 24	13 "	" Unbelief .	275	252
**	Two Thieves, Prophecy of .	207 24	14 "	 to Two Going to Emmaus 	257	250
- "	" Prophecy Verified	208 24	4 "	" Tidings Thereof	256	250
•	 Their Sayings 	209 24	14 "	to the Eleven (Thomas		
	, ,				259 :	250
			-	to the Eleven again, and		
	- CHANGE DATES	•		again in Eight Days		
	L-CHRIST DYING.		14	•	260 2	250
CHRIST.	-Crucified		15	 at the Sea of Tiberius 	261	250
*	Crucifixion of, Predicted .		14 "	on a Mountain in Galilee	262	2 50
*	Darkness, Prophecy of .	221 24	-	" to St. Paul	268	251
•	Darkness		سر 16	Ascension, Predicted	269 . :	251
•	Death of		4	· · · · · · · · · · · · · · · · · · ·	=	252
4	" Spectators at .	220 24	46	₩ 4 Applied		252
•	Drink Administered to .	215 24	15	** Declares Him is Heaven		263
•	" Prophesied of	214 24	15	•		
-	Dying Prayer of	224 24	16			252 050
•	Insulted	219 24	45			262
	Insult to, Predicted		CHRIS			248
				••		248
•	Raiment of, Divided	-	- 1 -	Cautions Ineffectual		248
•	" Predicted .	216 24		Intention to Anoint		248
•	SUPERSCRIPTION OVER		15	■ Premeditated Falsehood	245	248
•	« Remarks on	213 24		" Raised by the Power of		
•	Type of his Death, Remarkable	223 24	6			251
	and the same of th		1 •	 Stone Removed by Miracle 	244 2	248
			•			

			SECT.	PAGE.						
CHRIST'S	Resurrection	n, Why not Hinder	ed 266	251	CHAP.	XVI.—OFF	TCES O	F CHRIST	BCT.	260
4	"	Scripture Fulfille	ed 267	251		-Dwells in 1			324	260
•	•	Recapitulation ar	nd		4	"	Infer	ences .	825	261
	•	Additions .	264	251	66	Is HEAD of	the Chu	rch .	327	261
**	•	Inferences on .	268	251	**	Ls High Pa	IEST		333	262
~	*****					" oft	he Order	of Melchisedec		262
		INITY OF CHRI		253	**			Inferences	335	262
CHRIST.	-Divine Nat	ure Prophetically]	Des- 276	253	44	Is Judge			342	264
46	Is CREATOR	of all Things	291	255		Ls King	•		339	263
60		ALLY God	277	253	"	Is MEDIATO	n and In	TERCESSOR	328	261
6	Ls ETERNAI		. 286	254	44	••	Instanc		329	261
"	Is the Expu	uss Image of God	the		**	44 '	Promis	sed as .	330	261
	Father		283	254	44	Placability	of the F	ather .	331	262
ĸ	Is the Lord	• • •	. 284	254	44	Is the Exam			322	260
"	4	How?	. 285	254	**	Is the Med	um of G	race .	326	261
"	Is the MED	IUM of Creation .	292	255	CHRIST'S	Kingly Offic			336	262
æ	Is not MER	в Man	295	25 6	"			racter of David		263
٦.	Is Omnipre	ESENT	287	255	66		ypes of		838	263
.4	Is Omniscii	ENT .	288 .	255	66	Priestly Off	-	hesied of .	332	262
16	u	Instances of .	289	255	**	Second Com			340	263
*	44	. Knows Though	its 290	, 255	۴¢ .	α	•	nferences	841	263
, «	Is ONE and	Equal with the Fat	her 281	254	. "	Union to his	s People		323	260
ut	" with	n his People .	282	254	Note. Ex	planatory		•	843	264
u	Is Pre-Ex	ISTENT	294	255				_		
и	le the Pres	erver of the Worl	ld 293	255	CHAP	XVII _IES	us Thi	SAVIOUR		264
"	Is the Son	of God	279	253	l			o the Gentiles	95A	266
44	"]	Disputed as Such.	.280.	253	"			y (Foreióld)	845	264
4	" .	Predicted as Such.	278	. 253	44			aly by Him	346	264
4	Ls Superior	to Angels	296	256	44			, Prophesied of		
44	Worship of	Predicted .	297	256				icarious .		265
- 66	46	Commanded .	298	2 56		_	•		348	265
46	Inst	ances on Earth .	299	256			ciliation	•	352	266
66	Worshippe	d in Heaven .	300	25 6	44		ssion of l ice of, Fa	•	349	266
΄ μ	Gives Heav	ren	305	257		Macrin.			353	266
et	" the l	Holy Ghost .	803	257	ec		-	lecy Applied Fored as Such	354	266
	" Pard	on	802	257				by, Predicted		266
	" Spiri	tual Blessings .	. 304	257		Dattor				265
#	Is Prayed	unto	301	257		Cann		Only by Him al Life for both		265
OTÉA D. S	VV OTIDA				-		•	u mie for both Gentiles .	357	266
		STS HUMANITY	•	. 257			to Save	Contained ,	344	264
CHRIST	Coming F		308	. 258					077	201
		ophecy Applied	309	258	CHAD	XVIIIFA	TTU TN	CUDICT		007
	compared to	the FATHER in Dig	-	258				e of, Predicted	261	267
••	44			259	44	•		s, Foreshown	353	267
	"	111 12110 1416	, -	259	66	•		, various .	364	267
		" in Power e on the Father .	315	259		Oppesers Si		, various .	362	268
**	Greater tha		318	259		Benefits of			359	267
• 44		•	320	259	**			g m with Unbelief		267
"	Incarnation	Predicted	306	257	44	Believed on				267
•	Incarnation		307	258	"				366 360	268
	 -Receives of	Inferences from .	•	258	"	Objections	_	· ·	369 365	269
CHRIST-	Sent by the	•	819	259	l	Opinions of		. micse	365	268
	_		310	258	"	Unbelievers			370	260
4	•	Human Appetites . Human Passions .		258	4	"		B, Predicted as		269
•	•	vored of the Fathe		258	**			n App'ied	368	269
	AT IN BO EST	vored of the Lathe	r 321	. 260	"	64	Rule of	raith .	358	267



CHAP.	XIX	FIGURATIVE CHARAC	SECT.	PAGE.	CHRIST IS	called,	Lion	seet. 380	71 02. 271
		TERS OF CHRIST		270	",	"	Living Stone	386	278
CHRIST i	s called	l, Branch (Predicted) .	872	270	44	**	Shepherd (Predicted) .	375	271
"	44	Bread	373	270	66	44	Shepherd and Door .	376	271
•	64	Corner-stone (Foretold)	382	271	44	"	Star, Prophesied of .	389	272
•	44	" Application	383	271	66	44	" Allusions to .	390	272
•	44	Foundation	381	271	14	44	Stumbling-stone (Pre-		
•	44	Husband (Sough!) .	371	270			dicted)	384	272
•	**	Lamb (Foreshours) .	378	271	44	**	Stumbling-block to some	385	272
• •	•	Lamb	379	271	44	44	Sword (Predicted) .	391	273
•	64	Life of the Believer .	377	271	44	"	" Described as .	392	273
•	44	Light and Sun	387	272	44 .	44	Water	374	270
•	66	Light of the World .	388	272	••	**	Picturesque Description of	393	278

BOOK XI. THE JEWS.

				'		
CHA	P. IORIGIN	. BEGT.	274	EGYPT-Emancipation from, Joyful	85 85	282
Jews.	_Aggravation of their Sin .	. 15	277	" God's Design in their Deliverance	33	282
•	Cansan Promised to the .	. 7	275	" Ingratitude of Israel Reproved	36	282
•	" Conditions Annexed	. 10	276	" Jewish Love for Egypt	38	283
•	" Promise Conferred	. 9	275	" The Jews Leave Egypt	31	281
•	" Reflections .	. 11	276	" Their Wonderful Deliverance .	32	281
•	" Reflections on .	. 8	275	" To be Perpetually Remembered	34	282
-	Comfort to the	. 16	277			
•	Designation	. 3	274	CHAP. IV.—WILDERNESS		283
•	" Design Confirmed	. 4	274	Jaws _Fatal Provocations	46	285
•	" Reasons Why	. 5	275	. Ing moute of the, Described	41	283
44	" Referred to .	. 6	275	" Referred unto	42	284
•	Diminution	. 17	277	" Mercies in the Wilderness .	44	285
•	Hebrew Alphabet .	. 1	274	" " Allusions to	45	285
**	" Language .	. 2	274	" Sins in the Wilderness	43	284
•	Hierarchy, Perpetual	. 12	276	" Threatenings Fulfilled	47	285
•	Perpetuity of, Illustrated .	. 13	277	" References to .	48	285
•	" Instances, (Duty)	. 13	_ • •	" Wilderness Described	40	283
-		. 12	277	CHAP. V.—INTO CANAAN	_	286
CHA	P. II.—THE JEWS IN EGYPT	. –	277	CANAAN—(Described)	<u>-</u>	286
Jzws	—Deliverance Promised to the	. 23	279	" Aborigines, Character of	52	287
*	Entrance of, into Egypt .	. 19	278	" Expulsion Commande		287
••	Israel in Egypt	. 20	278	4 Expulsion Commanded	58	288
•	Moses and Aaron Commissioned	. 24	279	" Promises of Expulsion		
•	" Commission Referred to	. 80	281	4 Reflections Thereon		287
•	" Demands Liberty .	. 26	279	remeretons Infleon	59	288
•	" Objections of .	. 25	279	ivenimant of, Onexpens		289
•	" Pharaoh's Refusal .	. 27	280	Some Made Infoliante		290
•	4 4 Consent	. 29	280	o neonquereu	61	289
•	" Pharoah is Threatened	. 28	280	4 Boundaries of	49	286
•	Sojourn of the, in Egypt, Foretol		277	" Ezekiel's Plan of	<i>5</i> 0	286
~	Suffering in Egypt	. 21	278	4 Commission to Possess	55	287
	" God's Regard .	. 21	278	" Possession Given to Some Eastwar of Jordan		288
	Cours Regard .	. 22	2/8	w sordan	56	208
CHA	P. III OUT OF EGYPT.	. –	281	CHAP. VI.—NUMBERS	_	290
	r-Caution Against, and of Return		-V.	Number Returned from Captivity .	67	291
	Thither .	. 39	283	Population, Premised	63	290
#	Egyptians Pursue .	. 87	282	" Fulfiled	64	290
			•	•		

	CT. PAGE.		SECT. PAG	1 B.
-	36 291	Destruction Foretold		05
	35 291	Destruction Accomplished .		05
Promises of Increase	68 291	Remnant, Promised		06
CHAP. VII.—POLITY OF THE JEWS.	292	" Fulfilled		06
Jews-Characters	77 294	" Promises to	119 3	06
" Division into Twelve Tribes .	69 292	CHAP. XI.—TO BE RESTORED .	— 3	07
	75 293	JewsAccession of Strangers	127 3	09
•	73 293	" By Assistance of Strangers .	123 3	08
	74 293	" By Cyrus	121 3	07
• •	78 294	" By Subjugation of Enemies .	122 3	07
	76 294	" From Whom Gathered	124 3	08
•	79 294	" Future Unity of the	129 3	10
•	71 292 70 2 92	" Sanctity of the	130 3	10
	70 292 72 292		131 3	10
To be a Separate People	12 292	0 7	132 3	11
CHAP. VIII —JERUSALEM (METROPOLIS) -	- 294	" Benefits of the .		11
JERUSALEM - Divine Protection of . 8	83 295	" Stability		11
. "Favor to 8	31 295	"Population of the .		09
God's Choice	82 295	" Journey Homeward	•	08
Threatened	34 29 6	" Return from Captivity Foretold.		07
" Destruction of	86 297	" To Where Brought	126 3	08
•	89 298	CHAP. XII.—RESTORATION	3	12
" Various Sieges of	85 296	JEWS. Decree of Liberty		12
•	90 298	" Departure from Babylon .	_	12
•	80 294	" Devout Aspirations .		12
	37 297	" Final Dispersion, &c.	143 3	13
" Restored 8	38 297	" Gratulatory Stimuli	137 3	12
CHAP. IX.—MERIDIAN STATE	298	" Joyful Exultations	140 3	13
THE NATIONAlliances	94 299	" Opposition	141 3	13
	95 299	" Re-established in Canaan .	139 3	12
" Reproved . (96 299	" Temporary Distress	142 3	13
" Emigrants to Egypt, Threatened	97 300			
"Enemies of	92 298	CHAP. XIII.—CATASTROPHE .		14
"Threatened .	93 299			19
Power and Dignity of	91 298	" Reflections		19
Prophetical Conclusions .	98 300	" Application of Types .		16
	00 801	" Arguments for a Gentile Church " Illustrated by a Parable		16
• •	01 301	Intubut about by a 2 at at at a		16
	02 301	Description of and more was		14
	03 801	" Gentile Church, Foretold . " Prophecy Applied		14
" Wickedness of the Jews .	99 800	" To Succeed .		15 14
CHAP. X.—CAPTIVITY	- 302	"Gospel Received by Some of		18
	04 302	·		18
	05 303	" " Rejected by .		19
	06 303	" Temporary fall of, thereby		19 20
	07 303			19
	08 303	" Ministry Appointed for the Gentiles		17
of Judah-Another . 10		" Prospered		17
" -Another 11	10 303	" Prejudices of		18
-Another . 11	11 304	" " Objections of, Removed		18
4 Lamented 11	13 304	" Restoration Desired		20
Recapitulation 11	12 804			20
State in 11	14 305			16

BOOK XII.—KINGS AND RULERS.

		BECT.	PAGE.	•	ARGT.	PAGE.
CHAP.	L-PRELIMINARIES	_	321	TaxesGatherers	46	325
RULERS	_A Nation without a King .	1	321	" Taxes	40	334
••	God Rejected as King	2	321	" Divine Interference	44	334
44	Kings (Mystical)	8	323	" Forborne	42	334
•	Monarchy Resolved on	5	322	" Oppressive	43	334
•	" Divine Protest Against	6	322	" Payment of, Refused	45	335
**	Office of Ruler Declined .	7	322			
•	Who may be King	3	322	CHAP. VII —TREASON	_	336
44	Who may not be	4	322	Rulers. Animadversion	57	338
				" Death Sought by a King .	<i>5</i> 9	338
	II.—ACCESSION	-	323	Family Massacre	62	339
RULINS	—Chosen by the Army	11	324	" Loyalty to	69	341
64	Constitutional Compacts .	12	324	" Affected .	71	342
44	God's Selection	10	323	" " Forced	70	341
•	Popular Election	13	325	" Mutiny in the Wilderness .	54	337
44	Self-Assumption	9	323	" " Falsely Surmised .	55	337
CTTAD	III.—INAUGURATION .		326	" Rebellious Dispositions	63	339
				" Regicides	<i>5</i> 8	338
	- Congratulations	15	326	" " Other Instances of .	60	338
"	Coronation and Proclamation	14	326	" " Foretold	61	339
**	Enthroned	16	326	" Restoration	66	340
64	Regalia and Guards	17	327	" Revolt, Foretold	67	340
CHAP.	IV.—POWER		328	" Revolts	68	341
RULERS	-Absolute	18	328	" Revolutions	64	339
44	Appoints Successors	25	830	" Rival Kings	65	340
44	" Providence therein .	26	330	" Treason against, Forbidden .	51	336
4	Dispensing Power	24	330	" Instances of	52	336
**	Limitations	19	328	" Punished	53	386
64	Patronage	21	329	" Treasonable Words	56	337
44	" Remarks	22	329			
44	Power of the Sword	23	329	CHAP. VIII.—PROVIDENCE.		342
44	" to Call a Council of State	20	328	Rulers _Kings Arraigned	76	343
44	Powerful Monarchs	27	830	" " God's Care of	74	342
*	" Typical	28	331	" " Powers, Temporal and Spiri		
"	" Predicted .	29	881	ual of, (Supposed) .	72	342
				" " Punished	77	843
CHAP.	v.—RELATIVE DUTIES .	_	331	" "Reproved	73	342
RULERS	-Duties of Citizens-By Actions	38	333	" " Slain, &c	78	343
"	" By Gestures	37	333	" " Threatened	75	342
•	" By High Respo	ect 32	331	CHAP. IX CHARACTERS		344
•	" By Obedience	33	332	RULERSA Most Excellent One .	84	345
44	" Obeyed .	34	332	" One not so	85	345
•	Exceptions.	35	332	" Good Kings—Reformers .	83	344
•	" By Prayer .	81	331	" " Sundry	82	844
•	" By Respect of Wor	ds 36	832	" Good National	79	344
•	Duties of Rulers	80	331	" Advantages of .	60	844
CHAP	VI.—TAXES	_	333	" Contrast .	81	344
	Personal Service	50	335	" List of Bad Kings, &c.	86	345
1AXB	Presents	49	335	" " Avarice of .	92	346
-	5	47	335	44 44 Blasphemy of .	97	347
*	Royal Lands ,	48	835	" Cruelty of	94	847
-	Rule to Pay	* 39	333	" Divers Frailties of	88	346
-	Tax Assessments				90	346
-	ARA ASSESSMENUS. ' .	41	334	" Flattery and Lies of	TU.	61 0

D	-List of bad.	Talalaten ad		95	PAGE.					BECT.	PAGE.
MULERS-	-Lust 01 Dag.	•	-		347	Kings of Judah			•	128	353
		Luxury of	•	89	346	"	44	J ehoiachin	•	129	3 53
4	44	Pride of	•	91	346	•	44	J ehoram	•	115	351
•	46	Seductions	of .	96	347	**	46	Jehoshaphat		114	351
44	44	Tyranny of		93	347	66	46	Joash .		118	351
"	Mitigations	. •		87	346	44	44	Josiah.		126	353
*	44	General Ob	servations	98	348	4	66	Jotham	•	121	352
						**	46	Mannasseh		124	352
CHAP.	X.—DYNAS	TIES .		_	348	•	66	Rehoboam		111	350
DYNASTI	ss_Before Sa	muel .		100	348	4 -	44	Uzziah .		120	352
"	Judges of		_	99 .	348	44	"	Zedekiah		130	353
44	•	nd his Sons	•	101	348	Kings of Judah	and Iss	rael, both—Sar	ul and		
44	David	144 145 15015	•	102	343				David	107	350
46			•			"		" Ishbosheth	٠.	108	350
44	" PR	omises to, &c		103	849	44		" David's Re	eign	109	350
			nditions	104	349	**		" Solomon's	Reign	110	350
			lfilled	106	849	44	8	undry Gentile	Kings	132	354
			eaded	105	349						
•	Israel (after	•	•	131	853						
Kings of	Judah (only	•	•	112	350	CHAP. XIR	ANKS		•	_	354
- 4	44	Ahaz .	•	122	852	RANK_Of Gover	nors .			137	355
- 44	"	Ahaziah	•	116	351	" Of Noble	:5			136	355
44	"	Amaziah		119	351	" Of Office	rs of S	state .		138	355
44	44	Amon .	•	125	352	44 44	of I	Revenue, &c.		139	356
44	**	Ава .	•	113	351			" Observ	rations	140	356
•	**	Athaliah	(Queen)	117	351	" Of Princ	B S			134	355
•	"	Hezekial	ı .	123	352	" Of Queen	and I	Regent .		133	854
*	u	Jehohaz	•	127	353	" Of Single		U		135	355
								-			

BOOK XIII.—LAWLESS LOVE.

				180	PAGE,						SBCT.	PAGE.
CHAP.	I.—DUBIOU					CHAP. II.—F	FORNICAT	ION .	•	•	_	361
		CONTRAC		. –	- 357	FORNICATION.	_A Capital C	Crime .			19	361
BIGANY.	_Accommod	ating Law	•	. :	357	44	A Concomi	tant of	War	•	35	364
"	Forbidden	•			357		Bad Conseq	uences	of In	cest	34	263
61	Instances	•		. :	357	44	Composition	o for	,		20	361
. 44	Two Sisters	•	•	. (358	66	Damnation	Incurre	d by		25	362
44	64	Allusions	to	. (358	44	Deplored .		, •		39	3 6 5
ći.	Various Ap	ologies for	•	. (357	**	Forbidden .		,		18	361
Cousins	Marry .	•		. 1	361	"	Fornicators				28	362
Incest.	Boundaries o	d.	•	. 14	359	44	Health and	Life Lo	st by		23	362
44	Penalties for		•	. 1	360	**	Infamy Acq		•		24	369
44	Perpetration	of .		. 16	360	FORNICATION	•	•		•	36	364
Polygan	α	•	•	,	358	1	Metaphorics			•	38	365
66	Care for C	oncubines		. 1	359	1	Poverty Ga		,		22	361
66	Concubina	ge .		: 1	359	1	Prostitutes	•			30	263
66	Husbands			. ;	358	1	Prostitution	-	_		29	263
• 6	Sources of	Trouble		. 1	359		103111111011	Wages	· · of th	•		263
16	Wives and		i	. !			"	Provid				200
		6	Allusie	•		ł	••		ienua ishm		21	361

CONTENTS OF SECTIONS.

xxxvii.

			SECT.	PAGE.	ì				SECT.	PAGE,
FORKICATIO	x _Rape Forbidden (Ca	pitally)	33	363	"	Providential	Judgme	ents on .	44	366
44	Ravishments .	•	32	263	66	Restitution for	or		48	367
•	Retribution .	•	40	365	"	Spiritual	•		53	368
•	Spiritual	•	37	364	"	" Ret	ribution	ı.	54	369
**	Temptations to .	•	26	362	"	Temptations t	io, &c.		47	367
•	Tempters	•	27	362						
	<u>-</u>				CHAP.	IV.—DEVIATIO	ONS F	ROM		
						NATUE	RE	• •	_	369
CHAP. II	L-ADULTERY .	•	_	366	UNNATUR	ALBestiality			64	371
ADVILTERY.	_Adulteries	•	46	367	44	Eunuchs	•		5 5	369
•	Character of Intention		45	367	44	Exciting Pic	ctures		58	370
•	Community of Wives	•	49	368	"	Images for \	Whored	om.	57	369
**	Forbidden	•	41	366	66	Onan's Sin	•		56	369
~	Foretold Punishment		42	366	"	Sodomites	•		60	370
•	Jealousy		50	368	44	" <u>A</u>	llusion	s .	61	370
*	" Criterion .	•	<i>5</i> 1	368	**	- 44 P	enalty		62	371
*	- Allusions to		52	368	"	,46	"	Allusion	s 63	371
*	Penalties (Legal) .	•	43	366	4 .	Sodomy	•		59	370

BOOK XIV .--- MAN.

			BECT.	PAGE.					BECT.	PAGE.
P. I.—CORPORIETY		•	-		•	•	•	•	19	377
_Agility of	• .	•	22	377	" Tears .	•	•	•	5	376
Bowing (respectfully)	•	. •	28	378	". Unity of the Bod	ly.	•	•	1	373
" Refusing to Bow	•	•	29	378	" Very Tall .	•			6	374
Castrension—Precept	•	•	10	375	" Visual Signs	•			26	378
Dancing, on .	•	•	32	379	" Wakefulness	•			20	377
" Instances .	•	•	33	379	•					
Diminutive Stature.	•	•	5	374	HAP. II.—SUSTEN	TATION	Γ.			379
Farly Rising .	•	•	21	377	IET Animal Food	•	•	•	37	380
Erect Position .	•	•	3	374	" " In	stances			38	380
Excision	•		14	376	" Bread .	•		•	36	380
Excretions		•	9	375	" Cannibalism (T)	reats of)		41	381
Gestures	•	•	27	378	" " Ins	tances			42	381
Giants-Some .		•	7	874	" " Sel	f-Devou	ers	•	43	381
" Slain .		•	8	374	" Delicacy .	•			49	381
Gymnastic Exercises	•		34	379	" Disgust in Eatin	g.	•	•	51	383
Hairs			12	375	" Eating (Metaph	orically)		•	58	383
Health			24	377	" " (Spiritus	lly).			59	384
Kiss and Kisses .		•	25	378	" Feasts (Convivi	al).			52	383
Lassitude	•		23	377	" " Sacrificia	1			56	384
Physiognomy (Dejected)		•	16	376	" of Love	•			57	384
" (Cheerful)			17	376	" Gluttony .			•	48	382
" (Likeness)			18	376	" Grace at Meat	•			46	382
Prostration			30	378	" Gfave Remarks			•	53	383
Reprehensible Gestures			81	379	" Honey .	•		•	39	380
Right Hand and Left	•	•	4	374	" Human Care, &c	· .			45	381
Saliva			11	375	" Humility, &c.	•			55	384
Senses and Appetites			2	373	" Hypocrisy .	•	•	•	50	383
Shaving		•	13	375	" Invitations .	•			64	383
	" Refusing to Bow Castrension—Precept Dancing, on " Instances Diminutive Stature. Farly Rising Erect Position Excretions Gestures Giants—Some " Slain Gymnastic Exercises Hairs Health Kiss and Kisses Lassitude Physiognomy (Dejected) " (Cheerful) " (Likeness) Prostration Reprehensible Gestures Right Hand and Left Saliva Senses and Appetites	Bowing (respectfully) "Refusing to Bow Castrension—Precept Dancing, on "Instances . Diminutive Stature . Farly Rising Erect Position Excretions . Gestures . Giants—Some . "Slain . Gymnastic Exercises . Hairs . Health . Kiss and Kisses . Lassitude . Physiognomy (Dejected) . "(Cheerful) . "(Likeness) . Prostration . Reprehensible Gestures . Right Hand and Left . Saliva . Senses and Appetites .	Bowing (respectfully) "Refusing to Bow Castrension—Precept Dancing, on "Instances Diminutive Stature Farly Rising Erect Position Excretions Gestures Ginnts—Some "Slain Gymnastic Exercises Hairs Health Kiss and Kisses Lassitude Physiognomy (Dejected) "(Cheerful) "(Likeness) Prostration Reprehensible Gestures Right Hand and Left Saliva Senses and Appetites	P. I.—CORPORIETY —— Agility of	P. I.—CORPORIETY — 373 —Agility of	P. I.—CORPORIETY	P. I.—CORPORIETY	P. I.—CORPORIETY	P. I.—CORPORIETY	P. L CORPORIETY

CONTENTS OF SECTIONS.

	SECT.	PAGE.		SECT.	FAGE.
DrerManna	40	380	Kinds of Paralytic	. 100	394
" The Gift of God	44	281	" Plague	. 103	394
" Unblest Food	47	382	" Sickness	. 86	391
" Vegetables	35	379	" Ulcers	. 98	394
CHAP. III.—FAMISHING	_	385	CHAP. VI.—PHYSIC	_	395
FamineCareful Use of Food	66	387	PhysicAnatomy	112	396
" Dearth	63	3 86	" Apothecary	***	396
" Distress from	67	387	" Patients	117	396
" Emigration	65	386	" " Incurable	118	396
" Famines	62	385	" Physicians	110	395
" Threatened	61	38 <i>5</i>	" Prescriptions	115	896
" Famished	68	387	" Sympathetic, &c.	. 116	396
" Food from Far	64	386	" Prognostic	114	396
" Suspended	71	388	" Recovery from God	119	396
" Hunger	6 0	38 5	" Surgery	111	396
" Return of Plenty	69	387			
" Voluntary Abstinence	70	387	CHAP. VII. OLD AGE	-	897
CHAP. IV.—DRINK		900	OLD AGE. Age and Youth Contrasted .		399
	7.5	388 388	" Aged – Duties of	126	398
· · · · · · · · · · · · · · · · · · ·	75 84	390	" " Duties to	127	398
	8 <i>5</i>	391	" Desired Person	131	399 399
(Ophround)	83	391	Duracheu Lyes .	. 133 . 132	399
	81	389	" Grey Hairs " How to Attain Thereto .	132	39 9 897
" Drunkards	82	390	" Instances, Antediluvian .	121	397
" Drunkenness - Penalty	80	389	" " Others .	124	398
" Evils of	76		" Patriarchal	124	397
" Sobriety Commanded	70 73	388 388	Tamerchai .	100	397
" Remarkable Instance .	74	388	" CI' la l	100	399
Strong Drink Recommended .	77	389	" Superannuated		399
" Thirst	72	388	" Unattained	• • • •	398
" Water-Drinkers	78	389	" Vigorous	129	399
" Wine-Drinkers	79	389		120	
•		000	CHAP. VIII.—MORTALITY	_	400
CHAP. V.—DISEASES		391	DEATH-A Punishment	149	403
Kinds ofAtrophy (Slow Wasting) .	88	391	" Advantages of	151	403
" Blindness	89	392	" Appointed (when)	148	403
" Law of Protection	90	3 92	" Brevity of Life	135	400
" Metaphorical .	91	392	" Care for Survivors .	. 140	401
" Boils	99	394	" Charge for Funerals		401
" Complicated Illness	104	394	" Dead, Forgotten		405
" Cutaneous Disorders	94	392	" " Ghastly Appearance of	165	405
" Debility	109	395	" No Return of to Time .		405
Depression of Spirits ·	107	395		154	404
" Fever	101	394	" Frailty of Life		400
" Fracture	92	392	" " Improvements		401
Lameness	93	392	" " Inferences		401
" Lepers—Separation of .	97	393	" Instances of		403
" Leprosy Unclean	95	392	" Mortal Pains of		402
" Clean	96	393	" None Exempted from	147	402
Loss of Appetite	105	394	" Origin and End of .		402
Madness	108	395	" Represented as Sleep	152	404
4 Mortification	102	394	" Sudden		404
" Obesity	87	391	" The Second		405
" Pain	106	395	" The Will of God	146	402

			BCT. PAGE.	1	SECT.	TAGB.
DEATH Uncertainty of I	ile .	. 1	36 400	Burying-Ground—Public Cemetery .	185	409
" Undismayed at	•	. 1	43 402	Burying the Dead-A Duty	161	405
" Wills Made .		. 1	41 401	" Applauded	162	405
Death's Dark Domain .	•	. 1	56 404	Funerals	167	406
" Putrefaction, &c.	•	. 1	57 404	" Burning the Dead	169	407
_				" Comforters	179	408
CHAP. IX.—FUNERAL	.s		- 405	" Corporeal Marks (Inserted) .	176	408
BURIAL. Discrimination of	of Character	. 1	86 409	" Also on other Occasion	s 177	408
" Embalming .		. 1	66 406	" Natural Marks, &c.	178	408
4 Ground Purcha	sed .	. 1	63 406	" Fires at	168	407
4 Metaphorical		. 1	87 409	" Mourners at	170	407
44 Preparations to		. 1	64 406	" " Hired for	173	407
•	atching the D	ead 1	65 406	" Mourning Apparel for .	174	408
44 Threats of Non-	•		89 410	" " Diet for , .	171	407
" Devoured "		. 1	91 410	" Metaphorical .	175	408
4 Mystical		. 1	90 410	" Music Used at	172	407
Burying-Ground-Anyw		. 1	82 409	" No Lamentation at	180	408
4 At Ho		. 1	83 409	" Political Invitation to .	192	410
" Distan	t from Home	. 1	84 409	Monuments	188	409
4 For th	e Family	. 1	81 409	1	193	410

BOOK XV. --- MARRIAGE.

				SECT.	PAGE. [SECT.	PAGE.
CHAP I	_PRELI	MINARIES		_	411	DECENCY	rModesty 1	Exemplified	١.	•	31	416
MARRIAGE	_Beauty	(Female) .		14	413	. "	Naked (M	[etaphorica]	l) .		22	415
44	44	(Men's) .		16	414	"	" (I	decorous)	` •	•	20	414
4	44	(Metaphorica	1) .	18	414	44	" (I	nnocence).	•		19	414
4	44	(Snares of)		15	414	46	Nakednes	s, Threaten	.ed .	•	23	415
44	• •	(Spiritualized	l) .	17	414	44	Unchaste	Words		•	26	416
44	Differen	nce of Sex .	•	1	411	44	Wanton :	Eyes .	,	•	25	416
**	Female	Apathy .		4	411				-			
4	**	Creation .	•	2	411	CHAP.	III.—LOV	AND CO	URTSHI	P	-	417
44	Menses			10	412	Love, &	cAddress,	Personal			40	418
44	64	Profluvio .		12	413		44	By Proxie			41	4 18
44	44	Rites .		13	413	"	46	Disappoin	tments	•	43	419
*	64	Rule .	٠,	11	413		. 44	Success	•		44	419
	Virgins			5	411	. "	44	Without	Ceremon y	,	42	418
44	4	Apparel of		8	412	4	Power o	f.	•	•	33	417
44	44	Criterion of	(Mosaic)	9	412		Embrac	es of, Allus	ion s	•	39	418
4	66	Perpetual .		6	412	"	Inducen	ents of, Fe	male	•	36	417
44	••	Saved Alive		7	412	**	Kiss		•		37	418
**	44	Sundry Frail	lties .	3	411	••	" Sad	red	•	•	38	418
							Spiritua	l			35	417
CHAP I	L — DECO	RUM .			414	44	Suspend	led	•		34	417
		Enjoined .		30	416	Lovers			•		32	417
4	-	n Needful .		21	415				-			
44		Lasciviousne	88 .	28	416	CHAP	IV.—MAT	RIMONY			_	419
44	~ cnc1 as	"	Penalt		416		ORITY FOR.		•		48	420
44	Indecon	t Approaches	_ 3	27	416		"	Consent of	Parents		51	420
		hanahte	•	24	416		66	Liberty			47	419

AUTHORIT	r POB _Origin of Matrimony	явст. 45	PAGE. 419	Ниевама	a ann Wenn	sDuties of Wives	SECT.	PAGE.
"	Parental Authority .	50	420	44	AND WIVE	Family Cares .	75 07	425 427
**	Political Motives	52	420	44	44	Good Wife	85 80	427 426
••	Providential Disposal	49	420	4		" Contra	•	
••	Requisitions of	46	419		"	" Not Go		227
MARRIAGES		53	421	4	ù	" Querul		427
44	Beguiled Secretly	64	423	44	14	Morosity (Male)		427
66	Brother's Widow	68	423		44	Observations .	84 79	427 426
4	" Confirmed by Law	69	424	44	44	Subordination .	79 77	426
44	" " Instance	s 70	424			baboramanon ,	"	740
44	Captive Bride (Rule)	71	424		•			
4	Congratulations	56	421	CHAP. V	T -DISSO	LUTION OF MAR	_	
4	Congressus	61	422			GE.	_	428
•	Dowry	65	423	MARRIAGI	B DISSOLVED	-By Death .	101	431
64	" Policy	66	423	64	46	By Divorce (Rule)	87	428
•	Entertainments	57	422	"	**	' Allusions to	89	428
64	Familiarity	63	423	66	44	" Female Sla	ves 90	428
4	Jewish Limitations	72	424	"	"	" Instances o	f 88	428
44	" Transgressions .	73	425	44	"	" Limited .	91	429
*	Mirth, Silenced	59	422	6.	44	" Reprehende	ed 92	429
**	Mystical	55	421	66	44	" Transfer .	93	429
"	Nuptial Immunities .	67	423	46	66	By Separation, i. e of		
44	Observations	60	422	"		Unbelieving Party		429
•	Pretermission	62	422	**		Elopement Alluded t		430
••	Sacred Mirth	58	422	"	44	Widowhood .	96	430
44	Typical	54	421	••	44	Widows Ill-treated.	97	430
					••	" Providential Care of	100	401
CHAP. V	-CONJUGAL DUTIES .		425	66		" Succored	98	431
HUSBANDS A	D WivesAnomaly .	78	426	"	·.	" Various Cha		430
44	" Domestic Felicity	86	427			teristics o		430
#	" Duties Mutual .	76	425	MARRIAGI	Repeated	• • •	102	431
4	" " of Husband	s 74	425	"	Considerat	tions	103	431

BOOK XVI. - MARTYRS.

CHAP I.~ P	ERSECUTION		• BCT.	PAGE.	СНАР. П	L-KINDS	OF PERSECUTION	ECT.	PAGF.
PERSECUTION	_Apostles Persecut	ed .	2	432			N_Banishment .	27	436
46	" Foreshor	wn .	1	432			Conspiracies	19	435
44	Defeats its own E	nd .	9	433	"	44	Corporeal Punishments		436
46	F orbidden		3	432	"	"	Dissected Alive .	31	437
•	Foretold		4	432	"	44	Excommunications	26	436
"	Harm of		7	433	"	**	Fines Levied .	23	436
u	Ineffectual	• •	8	433	4	"	Hatred and Animosity	17	435
	Nature Alien		6	433	"	"	Imprisonments .	24	436
	One Persecuto			433	"	"	Judicial Process .	21	425
"	Pleas for Ign			433	"	**	Outrage	18	435
~	1100000	•	11	433	"	44	Persecution in General	15	434
_	D 14!	olic y .	12	433	**	"	Preaching Silenced	$\tilde{2}2$	425
•		•	14	434	"	44	Put to the Sword .	28	436
	To be Expected	• •	5	432	"	44	Ridicule	16	434
					4	46	Slain in Various Ways	30	437
					*	"	Stimulating Others	20	435
					1 46	44	Stoned to Death .	29	436

CONT	E	N T :	5 0	r 5	ECTIONS.		•	XII.	
CHAP. III —THE HOLY WAR		SECT.	FAGE. 1		or - Have Present Comforts		евст. 36	PAGE. 438	
Army or—Are Granted Deliverance		41	439	66	" Spiritual Armour		43	439	
4 Are Joyful Sufferers .		35	438	**	Mystical in Conflicts .	•	45	440	
• Are Supported .		33	437	44	Shall have Eternal Happines	13	37	438	
■ Are Undaunted .		32	437	44	Sometimes Avoid Suffering	•	39	439	
Are Victorious .		46	440	66	Rescued	•	40	439	
Complain Sometimes .		38	438	44	The Militant Church		42	439	
Goin Clarious Achievemen	n ta	34	437	66	Use Spiritual Tactics .		44	439	

BOOK XVII. - METAPHYSICS.

					BCT.	PAGE (SECT.	
	-INTELLE					441		-Distressing		• •	31 29	449 449
INTELLECTU	AL CULTURE	_Counsel	l, Remar	ks on	14	445	44	From God		• ,		
46	64	Counse	llors	•	13	445	"	Interpreter	s Failed	• •	51 33	453 449
44	46	Curiosi	ty, Impo	rtant	5	442	66	Jacob's.	•	•	35	450
**	"	46	Perso	nal	7	443	44	Joseph's			48	452
**	44	44	Perti	nent	6	442	46		Husband of	Mary,	34	450
44	**	66	Vain	•	8	443	44	Laban's	•	• •	39 47	452
4	44	Fools	•	•	4	442	66	Magi .		•	42	451
•	"	Ignora	nce	•	1	441	44	Nebuchadi	nezzar's Fir			452
4	44	44	Evil	s of	2	441	44			erpret at i	on 43 44	452
	"	•4	Miti	gation	1 3	442	44	Nebuchad	nczzar's Se	position	45	452
4	44	News,	Effects of	of	12	444	44			position	38	450
4	•	44	Post	•	11	444		Pharoah's		•	39	451
•	46	**	Public	•	9	444	44	"	Expounde	1	37	450
*	44	**	Tidings	,	10	444	66	"	Baker's Butler's	•	36	450
			_				44	••		•	. 49	452
~-FAD 11	L-WISDO	MT.	_			445	4	Pilate's V		•	41	
	_Advantage				22	447	46	Solomon		•	40	
44 44	Contrasted		11~	•	28	449	66	The Soldi		•	. 53	
4	Description		<i>-</i> -,		15	445			rpreters of	• ;	. 03 80	
	Disadvanta		•	•	23	447	44	Vain Verificati			-	
	Endeavors	•	(Rule)		17	446	,,,	v erincau	on .		, 01 , 58	
	Exemplifie		•		18	446	TRANCES	•	•	•	-	
66	Imperfection		•		24	448	Transport	tations and	V 1810DS		. 00	402
44	Insatiables				25	448	CHAP.	IV.—EMBI	EMS		_	455
46	Solomon's			•	19	446	i .	sBottles	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,		51	455
44	"	Fame of	, .		20	446		Bow and	Arrows		5	455
4	The Gift o				16	445	"	Candlest			6	l 455
4	Thoughts		D V .		21	447	66	Cedar .	•		62	456
*	Worldly			•	26	448	 66		and Horse		6	3 456
44		efeated	•		27	448			nd Animal		. 6	0 455
	_			·				•	Pasture	•	. 7	0 457
	DDB1				_	449		Cookery	•	•	. 6	456
	II.—DREA		•	•	32			Cup of	Wine	•	. 8	2 459
	—Abimelech		• materian	•	50		1	Death .		•	. 6	6 457
4	Anxiety fo		TERMOIT	•	52		1	Ephah	•	•	. 6	7 457
64	Challenge	d • '	•	•	46		1		ian Scene		. 7	3 458
#	Daniel's	•	•	•	70	204	' '	_4			•	

							•			
EMBLEMS	Flying Book .			68	PAGE. 457	ANGELS	Departure of		88CT. 139	PAGE.
"	Girdle (Linen)			71	457	"	Evil	•	119	473 468
44	Heaven in Cour	ncil .		86	460		Cuandiana	•	117	467
"	Horns and Carp	enters		72	458		Human Fearfulness of	•	126	469
46	Joshua and Sate			87	460	66	" Likeness of .	•	127	469
44	Naked Prophet	•		75	458	"	Instructors	•	116	466
44	Plan of a Siege			78	458	"	Intercession and Interest of	•	115	466
46	Plumb-line .	•		76	458	"	Ministers of Vengeance	•	118	467
46	Razor	•		59	455	"	Missionaries	•	124	469
• 6	Regal Crowns	•		6 <i>5</i>	457		Motion of	•	137	472
44	Removing Furn	iture		77	458	"	Nature of	•	109	465
"	Riddles .			88	460	"	Number of	•	121	468
44	Ripe Fruit .			69	457	"	Office at Judgment .	•	140	473
"	Satan Impleade	d.		85	459	"	On Worshipping .		112	466
"	Sticks and Stave		•	79	458	"	Power and Dignity of	•	114	466
44	Submersion .	•	•	74	458	"	Tangibility of	•	136	472
66	The Whale .		•	81	459	44	To be Obeyed .	•	111	465
66	Vine Tree .		•	80	459	"	Trumpeters	•	133	471
"	Voluntary Wou	nds .	•	83	459	"	Unknown as	•	138	472
44	Yokes	•		84	459	66	Vain Curiosity about .	•	125	469
			-			44	Various Orders of .	•		
CHAPT	V.—HAPPINESS				461	44		•	120	468
	ss_Enjoyment of	•		92	461	"	Visibility of Wisdom and Knowledge of	•	134	471
66	Enquiry after	•		89	461		wisdom and knowledge of	•	113	466
66	Exemplified .	•	•	91	461	CHAP.	VIII.—DEVILS .			473
44	None Here .	•	•	90	461	DEVIL	Access of, to the Human M	[ind	149	475
"	Inferences .	•	•	93	461	"	" to the Body		150	475
	interences .	·		30	401	"	Children of		147	474
CHAP	VI.—FACTS ANI	OPINIC	NG:	_	461	"	Final Doom of .		157	476
	cAntichrist .	011110	110,	97	462	"	Imprecated		156	476
14015, 00	Apparitions .	•	•	102	463	"	Intrusion of	•	148	475
66		· rist Appe	• ara	102	464	"	Number of		142	473
66		staken Su			464	"	Origin of		141	473
66	Celestial Alime		· ·	108	464	**	Power of		143	473
44	Doubt of the S		•	99	463	"	Regimen		144	474
46	Few Saved .	· ·	• /	106	464		Religion and Ministry of		145	474
44		ether All:	• 		464	"	Should be Resisted .		152	475
44	Millenium .	ether All	шау ю	98	462	"	Similes_Compound Appea	rance	155	476
44	Paradise, Descr	intion of	•	94	461	"	" Dragon Appearan		153	476
66		ions to	•	96	462	"	" Frogs do.		154	476
66	" Lost		•	95		"	Tempters and Accusers		151	475
61	Purgatory (Por	· siah Inwan	• •ia=\		462	4	Worship of	•	146	474
"	Soul Sleepers		•	105	464	CITAD	IV DEGLED DEGLES OF			
	-		•	100	463	•	IX.—RESURRECTION	•	-	476
•	" Separate S	state of	•	101	463	RESURI	RECTION_Arguments for .	•	159	476
MTAD '	VII —ANGELS			٠	405		225pirations after	•	162	477
	-Angel, or God	•	•		465		Deneveu .	•	161	477
AMGELS -	_	•	•	10	465	1	Change of the Living	g •	16 5	478
66	Apparel of .		•	28	470	"	Discisured .		169	479
46	Appearance of, Co	•	•	129	470	İ	I oferoid and Asserte		158	476
46		questrian	•	132	471	"	musuanon .	•	163	478
		uminous	•	130	470	"	mode and Order of	•	160	477
44	•	mbolical			471	"	To a control of the	•	168	479
	Attend on Deity	•	•	123	469	u	amicrenco .	•	167	478
"	Audibleness of	•	•	135	472	44	opiniuai .	•	164	478
-	Contests .	•	•	122	468	44	State of the Future 1	I an	166	478

CHAP. X.—LAST JUDGMENT .	SECT.	479	Heaven—Figurative Plan of	179 481
LAST JUDGMENT_Apostles' Office at .	173	480		185 482
" Apparatus	170	479	" Salvation	180 481
" Arguments for .	172	480	" Splendid Glory of	183 482
" Foretold and Certified	171	480	" Who are Excluded	186 483
" Illustration of the .	174	480		
44 Impartial Justice :	176	480	CHAP. XII — HELL	- 483
" Terrifying	177	481	HellEternal Misery	190 483
" Time when	175	480	" Exquisite Misery	189 483
			" Gradations of Misery	191 483
CHAP. XI.—HEAVEN	_	481	" Hell-fire .	188 483
HEAVEN-A New Creation	178	481	" Infernal Situation	187 483
Blissful Sight of God .	181	481	" The Destiny of the Finally Wicked	192 484
4 Employments of	182	482	" Inferences	193 484
Felicity of	184	482	" The Invisible World	194 484

BOOK XVIII. - MINISTERS OF GOD. .

				FECT.	PAGE.	1				•	ECT.	PAGE.
CHAPTER				Œ			-Prediction		•	•	31	491
		TESTAM			465	44	Separation i	rom other	r Tribe	5	23	489
PRINTHOOD.				17	488	"	Their Servi	ces Want	ted	•	33	491
4+	Charge in			6	486	"	Wandering	•	•	•	32	491
4	Charged t			8	486							
44	4 Y	Vith_Sacr	ed Vesse	ls 7	486	CHAPTE	R III.—OFF	ICES O	LEVI	TES	_	492
4	Consecrat	ed Priest		. 5	486	Oppices.	-Charge of	Gershon	•	•	42	494
••	High-Pri	est	•	. 2	485	46	" of	Kohath			43	494
*	Interrupt	ion	•	. 18	488	"	" of	Merari	•		44	494
4	Jowish E		•	. 13	487	44	Levites Ass	isted De	votion		37	493
•	Laity Exc	luded	•	. 10	487	"	" Car	ried the	Ark		45	494
44	Maternal	Regimen	, etc.	. 15	408	44	" Con	nducted S	Sacred M	A usic	36	492
44	Nazarites	Sacred	Hair	. 16	488	66	" Ma	maged O	utward	Busi-		
44	66	Vows, et	tc.	. 14	487			ness		•	38	· 493
4	Nethinim	.	•	. 12	487	"	" Ob	eyed the	Priests		34	492
44	Priests	•		. 4	485	"	" We	ere Porte	rs of G	ates	40	493
44	" P	rior antiq	uity of	. 1	485	"	Rotation of	Service	•		39	498
*	"R	otation in	a Service	11	487	."	Temple Off	ic es	•		35	492
44	Sanctity 1	Required		. 3	485	4	Why so A	pointed			41	494
4	Some Par	rticular C	harges	. 9	487	•			•			
. "	Solution	•		. 19	488	CHAPTE	er iv.—jev	VISH V	ESTME	NTS	-	495
						VESTMEN	rsBells	•	•	•	62	497
						,,	" W	hy.	•	•	63	497
CHAPTER	II.—LEV	ITES AI	PPOINT	ED —	489	"	Bonnets	>	•	•	47	495
LEVITES	Age for Ser	vice	•	. 21	489	"	Breastple	ate	•	•	54	496
• • •	Corporeal I	Disabilitie	:8	. 22	489	"	66	Expla	ined	•	53	496
44	Dedication	of .		. 29	491	"	Breeches		•		51	495
•	Desecration	of		. 30	491	"	Coats	•	•		48	495
*	Exclusive I	Rights	•	. 28	490	"	Crown a	nd Miter			52	496
••	Gershon	•	•	. 24	489	66	46	**	Explan	ation	53	496
4	Kohath	•	•	. 25	490	"	Dressing		•		64	498
"	In Lieu of	the First	-born	. 20	489	4	Engravi	ng	•		59	497
4	Merari		•	. 26	490	4	, "	Expos	ition		. 60	497
et	Number of	•	•	. 27	490		Ephod (Descripti	on)	•	6 8	497

		SECT.	PAGE.		SECT.	PAGE
VESTMENTS.	_General Investiture	. 46	495	CHAPTER VIII.—DUTIES OF MINIS-		
"	Girdles	. 49	495	TERS	-	50 5
44	Hereditary	. 66	490	MINISTERSAffection to the People .	107	506
*	Ligatures	. 56	496	" Example Propounded .	105	506
44	Robe	. 60	495	" Appealed to .	106	506
66	Signature and Use	. 61	497	" General Exhortations .	101	50 5
66	Undressing .	65	498	Pastors or Shepherds .	108	507
. "	Urim and Thummim	. 57	496	" Preachers (Rule)	110	507
			Ì	" Preachers of Christ	111	507
	•			of the Gospel .	112	507
	v.—CHRISTIAN MINISTI		498	of Good Morals	113	507
CHRISTIAN M	INISTERSApostles' Preaching	-	400	" Preaching, Good, Described	114	508
46	Foretold A postles, Catalogu	. 67	498	" For Conversion	116	508
••	" Apostles, Catalogu Names	e or . 69	499	" For Rewards .	117	508
44	" Apostles Ordained		428	" For Success .	115	508
44	" Apostolic Labors	71	499	Studies Recommended .	102	505
4	" Power	70	499	" Teachers	109	<i>5</i> 07
"	201102		499	" To set Good Example .	104	506
"	" Bishops		500	" Watchmen to Watch .	103	505
	" - " Qualificat		500			
	" Elders Ordained		500	CHAPTER IX.—CHARACTERISTICS)F	
		•		MINISTERS, GOOD AND BAI		508
	" Fathers	83	502 501	MINISTERSContentions of	126	510
-				" Covetousness	120	509
4			501	" Cruelty	127	511
	2002	74	499	" Description, etc., of the Good	118	508
**	21100100 21410	•	500	" Drunkenness	121	509
"	" Travels	. 81 . 72	500	" General Animadversion .	136	512
. "	" Peter		499	" Gluttons	122	509
•	The seventy		499	" Idolaters	133	511
	" Vacancy Supplied		499	4 Invidious Jealousies .	125	510
44	" Witnesses	. 8 5	502	" Love of Pre-eminence .	128	<i>5</i> 11
•				" Murderers	134	512
CHAPTER	VL-DIGNITIES OF			" Negligence	119	509
	MINISTERS		502	Pertinacious	135	512
DIGNITIES.	Absolution of Sins (Not			Rebellious	124	510
	Judicially) .	. 93	<i>5</i> 03	" Some are Profane .	129	511
66	Introduction to Office	. 87	503	" " Fornicators .	131	<i>5</i> 11
44	People's Obedience Require	ed 89	502	" " " Illegally Married	130	511
44	Previous Need .	. 86	<i>5</i> 02	" " Seducers .	132	611
44	Secular Power .	. 92	502	" Temporizing	123	510
44	Spiritual Power .	. 90	<i>5</i> 02			•
"	Succession (What Kind)	. 88	502	CHAPTER XREGULAR MAINTEN	_	
68	Teaching Superseded	. 94	503	ANCE OF MINISTER		512
46	Use of Power Declined	. 91	503	MINISTERS Collection ordered .	158	516
				" Composition	151	514
				" Covetous Persons Reproved	144	513
	VII.—DUTIES OF THE	* 2D¢	E011	Disbursements (How?) .	142	513
	AITY TO THEIR MINISTR		503	" First-born	152	515
Ministers.	Affection of Hearers to their Ministers	. 98	504	First-fruits (Rule)	148	514
44	Non-recipients of, Threatene		504	" Ritual .	149	514
	Partialities of Hearers for		505	" Firstlings	150	514
	Promises to such as Receive t		504	" Instances of Paying Promptly	146	514
	To be Received	. 96	504	" Parts of Sacrifice	153	51 4
		. 95	503	" " Reference to		
-	Sent for	. 30	000	Ivelerence to	104	516



## Poll Tax			esct.	PAGE.				sect.	PAGE.
## Redemption Money			155	4	CHAPTER				
Sin Money 147 514 " Beasts Devoted 181 5 5	**	Poll Tax	157	516		TENANCE OF MINIS	-		521
## Tithes, Annual	*	Redemption Money .	156	516	MINISTERS.	_Alacrity in Giving	•	187	524
" Antiquity of . 137 512 " Dedicated Things . 174 5 " Rule for Redeeming 138 612 " Enough and More . 188 5 " Tithed . 139 613 " Jewels Given, &c 177 6 " Triennial . 141 513 " Men Devoted . 180 5 " Why Appointed . 143 513 " Money . 175 5 " Vain Pretence of Human Merit 145 613 " Offerings . 179 5 " Vain Pretence of Human Merit 145 613 " Offerings . 179 5 CHAP. XI — OCCASIONAL MAINTEN— ANCE . — 617 " Requested . 184 5 GENARES, Spoils, AND TREASURES) SMARES.—Distribution . 169 617 " Royal Gifts (Rule) . 172 5 GENARES—Chief (Rule) . 161 617 " " Instances . 173 5 GENARES—Chief (Rule) . 163 618 " Treasurers—Levites . 164 618 " Treasurers—Levites . 164 618 " Treasurers—Levites . 163 618 CHAP. XII.—MORTMAIN . — 619 MINISTERS—Church Lands and Parsonages 168 619 " Endowment of . 166 619 " Gospel Maintenance " Levi, no Inheritance . 171 620 " Labors of, Gratis 192 6 " Mystical . 170 620 " " Labors of, Gratis 192 6 " Labors of, Gratis 192 6	•	Sin Money	147	514	"	Beasts Devoted .	•	181	523
" Rule for Redeeming 138 512 " Enough and More 188 5 " Tithed	44	Tithes, Annual	140	513	**	Collections .	•	185	523
## Tithed	44	" Antiquity of .	137	512	**	Dedicated Things	•	174	5 21
## Triennial 141 513 ## Men Devoted . 180 5 ## Why Appointed 143 513 ## Money . 175 5 ## Vain Pretence of Human Merit 145 513 ## Money . 175 5 ## CHAP. XI — OCCASIONAL MAINTEN— ANCE . — 517 (SHARES, SPOILS, AND TREASURES) ## Withheld . 160 517 ## Withheld . 160 517 ## Spoils	•	" Rule for Redeeming	138	512	"	Enough and More		188	52 4
" Why Appointed . 143 513 " Money 175 55 " Vain Pretence of Human Merit 145 513 " Offerings	•	" Tithed	139	513	44	Jewels Given, &c.		177	522
## Vain Pretence of Human Merit 145	•	" Triennial .	141	513	"	Men Devoted .	•	180	523
## CHAP. XI — OCCASIONAL MAINTEN- ANCE — 517 (Beares, Spoils, and Treasures) ** Withheld . 160 517 ** Spoils 162 517 ** Treasures 164 518 ** Treasures 163 518 ** Treasures	*	" Why Appointed .	143	513	44	Money .	•	175	522
### CHAP. XI — OCCASIONAL MAINTENANCE . — 517 (Beares, Spoils, and Terasures) **Beares. Distribution	44	Vain Pretence of Human Me	erit 145	513	. 44	Offerings .	•	179	522
ANCE . — 517 (SHARES, SPOILS, AND TREASURES) (SHARES.—Distribution	~~. n		DAY.		46	" Requested		184	523
Chap Chap	CHAP.		EN-	517	44	Other Materials .	•	178	522
Royal Gifts (Rule) 172 55	/g			ا '''	44	Poor Boxes .		186	523
## Withheld	•	7	150	517	44	Royal Gifts (Rule)		172	521
Spoils					4.	" " Instances		173	521
" Spoils			101		•	Sums Given .		176	522
Treasurers _ Levites		•			•	Unalienable Gifts		182	523
## Treasuries					44	Wood-Offerings		183	523
CHAP. XII.—MORTMAIN . — 519 MINISTERS.—Church Lands and Parsonages 168 519 " " Dimensions of 169 519 " Endowment of 166 519 " Levi, no Inheritance . 171 520 " Mystical 170 520 " Labors of, Gratis 192 5									
## CHAP. XII.—MORTMAIN . — 519 MINISTERS.—Church Lands and Parsonages	•	ireasuries	109	010	CHAD V	TV COSDET MAINTEN	J _		
MINISTERS.—Church Lands and Parsonages 168 519 "" Dimensions of 169 619 "" Endowment of 166 619 "" Levi, no Inheritance 171 520 "" Mystical 170 620 "" Labors of, Gratis 192	CHAP.	XIIMORTMAIN .	_	519	CHAP. A		•	_	524
# " Dimensions of 169 619 den . 191 & # Endowment of 166 519 # Gospel Maintenance # Levi, no Inheritance . 171 520 * Instanced . 190 & # Mystical 170 520 # Labors of, Gratis 192 &	MINISTR	ersChurch Lands and Parsona	ges 168	519	MINISTERS	OF THE GOSPELAnxiety F	orbid-		
" Levi, no Inheritance . 171 520	"	" Dimensions	of 169	&19			•		524
" Mystical 170 520 " " Labors of, Gratis 192	4	Endowment of	166	519	и	" Gospel Maint	enance	•	
	4	Levi, no Inheritance .	171	520		• Instanced	•	190	524
** Tax, Free . 165 519 " Manual Labors of 193 &	**	Mystical	170	620	. "	" Labors of, G	ratis	192	524
	**	Tax, Free	165	519	"	" Manual Lab	ors of	193	525
■ Unalienable Property of . 167 519 ■ ■ Rule for Support 189 • ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■		·	167	519	•	" Rule for Sup	port	189	<i>5</i> 24

BOOK XIX .- MIRACLES.

~~	ON MID ACT PO		BCT.	526	Animals, In Fish . 20 5	32
	ON MIRACLES	•	5	528	11111111111111111111111111111111111111	31
MIRACLES-	-By Apostles (General)	•	-		THE THUOM STATES .	31
44	By Christ's Name	•	7	529	. In Miraculous Speech . 10	
#	By Instruments and Relics	•	6	528		
44	By Moses .	•	4	528	CHAPTER III.—MIRACULOUS DIS-	
44	Foretold		2	527	EASES AND DEATHS — 8	38
*	Immediately from God		.8	529	Diseases, &cBlindness	33
	Inability to Perform them	_	8	529	" Deaths, First-Born . 28 5	34
	Need of	•	1	526	4 4 Individuals . 29 8	34
		•	•	530	" Numerous . 30 5	34
**	Non-Reflection .	•	10	•	4 Dumbness 27 5	34
44	Requested	•	3	527		33
••	Signs Declined .	•	14	581	ZZ upuono	
4	" Not Granted	•	12	530	Memoria dia	33
4	" Propounded		13	530	" Leprosy 24 5	3 3
4	" Requested .	•	11	530	« Palsy 26 5	33
-	Requested	•	••		" Plague 23 5	33
CHAP T	L-MIRACLES IN ANIMA	A.I.S	_	<i>5</i> 31		
			16	631	CHAPTER IVMIRACULOUS CURES - 4	38
ARIEALS.	_ Ferocity Controlled	•-				538
•	Fowls Summoned .	•	17	53 1		
•	Progs and Serpents	•	19	582	" Blindness Illuminated . 35	36

				BCT.	PAGE. 1	,					SECT.	7465
CURE	Deaf and Dun	ab Released		36	536	WATER	s_Deluģe.	_Flood H	lecedes		71	545
"	Dropsy Restra	ined .		41	538	"	"	Reflection			73	545
"	Fever Cured	•		38	537	"	64	The Arl	k Vacated		72	545
66	Hemorrhage S	itopped		40	537	"	Jordan	Thrice I	ivided		76	546
44	Lameness Ban			39	537	44	"	46		usions	77	547
44	Leprosy Clean	sed .		32	535	46	Sea Di	vided.			74	545
66	Palsy Cured	•		33	535	66	46		lections		75	546
66	Plague Stayed			31	535	44	Water		usly Procu	-	78	547
64	Poison Eradica	ated .		34	535	"	44	"	Reflec		79	547
64	Sickness Remo	oved .	-	37	5 36						••	•••
66	Wounds Heal	ed Instantly		43	538	CHAP.	VIIIM	TRACLE	S IN EAT	RTH		
		· · ·						AND		•	_	547
CHAI	P. VOTHER M	IRACLES IN 1	MAN		538	EARTH .	AND AIR	-Cohesior	Dissolved		84	548
MAN_	Dead, Re-anima	ted by Apostles		50	541	44	44	Earthqua	akes		80	547
46	44 44	by Jesus Chi		49	540	44	"	"	Metap	horical	81	548
46	44 44	by Prophets		48	540	44	44	Fire, Fat	_		86	549
` "		Figuratively		51	541	"	44	" Fig	gurative		87	549
44	Devils Ejected		_	52	541	66	**	" Re	strained	•	89	549
44	" Transferre	ed.		53	542	44	44	" Sig	nal by		88	549
"	Sensual and Men	tal Faculties Gi	ven	44	538	**	**	Gravity	Averted		83	548
"	Transfigurations			45	538	46	"	•	Suspended		82	548
ee	Translations .	•		47	539	46	44	Storms S	•		85	549
Miracu	ılous Strength Im	parted		46	538					-		
	n Caution .		·	54	542				-			
						CHAP.			IN THE U	PPER		
CHAI	. VIMIRACL	ES. MISCELL	A -					EGIONS		•	_	530
	NEOUS	•	-	_	542	PLANET	PHERE AND LBY SYSTE	Pillar	and Cloud		93	550
MIRAC	LES, VARIOUSM	anna .		58	542		66	- , "			94	551
44	"	" Description	n of	59	542		66	"		•		551
	64	" Reflection		60	543		44	Sun a	nd Moon A			550
44	" V	egetation Reviv	ed	56	542		"		natural Lig		91	550
**	44	" Destro	yed	57	542		44	-	tural Darkı	•	92	550
Miracı	ulous Changes .	•	•	62	543	MIRACUI	Lous Dew	•			97	551
**	" · W	ater Turned to I	Blood	63	544	"		Storms	•	•	96	551
46	44	" Bad Made (book	64	544	u	Soun		•	•	99	552
44	- 44	" Turned to V	Vine	65	544	44	Voice	-	•	•	98	552
44	" Inc	crease of Food		61	543					•	••	002
66	· "Ph	enomena	•	55	442	~~~.~						
			-			CHAP.	X.—THI	E EFFEC CLES	TS OF M	IRA-		
CHAI	PTER VIIMIR	ACLES IN WA	TER	_	544	F	OF MIRAC			• .	-	552
	ERSDeluge, For			66	544	EFFECTS	OF MIRAC		miration viction		100	552
46	•	Divine Prece	aution		544	44	u		r.		103	552
64	" "	When to Ha			544		"	Fea Hor	-		101	552
44	Deluge .	•		69	545	**	44	_	e n Ineffectu		102	552
			•	WA.	210		•••	UIU	m Tuemecta	27	104	55:

BOOK XX.-MORALS.

			BECT	. PAGE.					12	ct.	PAGE.
CHAP. I	.—ALMS	•	. –	554	MENTAL	_Humilit	y, Its adva	_	-	6	568
ALXS.—	Almsgiving (Ru	le) .	. 1	554	44	"	Professe	d	•	7	56 3
	Are Benefits to		. 3	554	"	Patience	` '	•	-	9	563
•	Contrasts Drawn	ı .	. 10	<i>6</i> 56	44	44	Effects of		•	1	563
"	Insidious Preten	.ce .	. 11	5 56	"	44	Instance	-	• -	0	563
**	Instances of Giv	ring	. 9					lity Contra		11	562
•	Intentions Response	ected	. 4		"	"	Instances		•	10	561
•	Largess, Instance	es .	. `7		"	"	Is often I	_	-	12	561 561
44	Made (Cheerful	ly) ·	. 5		44	46	Is Prohib		•	39	561
4	" (Modestly	•	. 6		46	"		pinionative		1 3	562
•	Prudent Distrib	ution	. 8		"	44	Penalty	•		:0	002
**	Refusal to Give	•	12		1						
•		Penalty	. 13				LATIVE 1			-	564
•	Tend to God's	lor y	. 2	554	RELATI	VE MORALI	Hypocr	isy (Rule)	-	54	564
	-				"	64	"	Absurd	•		565
CHAP.	II.—HOSPITA	LITY		- <i>5</i> 56	"	"	44	Instance		56	564
Hos pital	LITY _Ancient Ci	vility,Washing			4	**	- "	Penaltie		55 22	564
44	Comfortab	le Lodgings	. 19		"	44	-	ude (Rule)		62	566 500
4	Good Prov	vision	. 18		"	44	44	Compla			566 566
"	Invitations		. 15		"	"	4	Instance		63 CE	566
"	Kind Rece		. 16		"	44	- 1	Penalty		65 58	56 5
•	Ministerin	g to Prisoners	21		"	44	Justice	(Rule) Compendit	•	59	565
4	44	Criminal Omi			-	"	"	Observation		60	56 ŏ
4	Rule for	•	. 1		"	66	"	Partiality,		61	565
64	Stay Impo	ortuned	. 2	0 851	"	"		ss (Rule)		66	566
	-				"	"	MCCKIN	Benefits	-	67	566
CHAP.	III -FRIEND	LY PASSION	8 -	- 558		4	44	Instance,		••	
THEIR	AIMS Forgiving	g Injuries (Rul	e) 3	1 559	· "	-	,	marka		68	566
"	4.	" Why	, 3	2 559		44	Non-R	esistance (I	Rule)	69	566
•	" Gratitude	(Requested)	. 3	_	- 4	44		" Exem	plified	70	566
•	66 66	Instances	. 3		•	44	Peaces	bleness		71	567
•	" Hope	•	• -	8 561	1						
•	" Love to	Enemies (Rule	, -	8 559	1	VIW	TRATE R	ESPECTIN	IG		
•	44 44	" Argume			´	(VI.—M	OUR OW	N PROPE	RTY	_	567
44	66 66	" Exempli		0 559	36		iligence (F		•	72	567
44		of Concord	_	4 558	' 」			scription of	f	73	567
•	44 44	Grand Criteri		5 558	1 .			leness Cont	_		
44	46 44	Of Joy (A Go		5 560	1			with	•	74	567
"	4 4	Vain and Evil		6 560		· F	rugalit y	•	•	79	568
æ	4 4	Solemn Cauti		7 560				asidious Pre	tence	80	568
"	" Sympath		-	6 55	, .	· Id	lleness, De		•	75	569
44	u u	Instances		7 559		•	" Bf	fects of .	•	77	568
*	" Universal	Charity	2	. 558	٠ ا١	•		proved	•	76	568
	-			-		4		rmised (Fa		78	568
CHAP.	IVMORALS,	PERSONAL	AND				ost Goods		•	84	569
·	MENTA			- 56	٠ ١	-		stance of F			569
MINTAL	Contentment ((Rule)	. 5	2 5 64	٠ (١	4	66 66	" of Re	storing		569
84		Instances of	. 6	3 56	•	-	surers			82	
86	Double-Minde	dness	. 4	8 56	3 '	i c	•	nions of, by			568
•	Humility (Ru	le) .	. (15 5 6	2	. 0	sury (Rul	e) .	•	81	56 8

					•			
CHAD Y	/IIMORALS RESPECTING		PAGE.	Kinns	or_Quarrels, Instances, of	•	127	576
	IE PROPERTY OF OTHERS		569	"	" Reflection on		128	576
Morals,	&cBribery (Rule) .	100	571	44	Revenge Allowed (Rule)	•	140	578
44	" Instances .	102	571	"	" Deprecated	•	144	578
44	" Reprobation of	101	571	"	" Disallowed		141	578
44	" Self-Exculpation	103	571	44	" Disappointed	•	145	579
**	Covetable Goods .	- 90	570	•	" Joy in the Idea of	:	143	<i>5</i> 7 8
44	Covetousness (Rule) .	87	5 69	"	" Punished		142	578
••	" Curses again	ıst 89	<i>5</i> 70	"	Tormenting Care .		118	574
*	" Picture of	88	569	u	" Arguments a	gainst	120	57 4
44	Landmarks	112	573	-4	" Reproved		119	574
"	Law of Casualties .	109	572	"	Revengers .		146	579
44	Oppression in Dealing .	94 .	570					
44	" Delineated .	95	570	OTTAR	. IXMANSLAUGHTER			579
44	" Foretold .	96	570		EGULATEDCities of Refuge	•	151	58 0
•	" Recompense for	r 97	571	HOW I	" " Entrance Th	· orain		580
44	Oppressors	98	571		" Straying The		102	000
",	" The Eye that S			"	from	:1 - -	154	580
	_ Them .	99	571		" Time of Ab	ode	153	580
, 4	Restitution (Rule) .	108	572		" Coroner's Inquest		148	579
64	" Compelled .	111	573		" Law of Wounding		155	580
44	" Instances of	110	573	"	" Mansiaughter Des	, cribed	149	579
44	Search for Stolen Property		572		Moses and the Eg			581
44	Theft (Rule)	104	672	. 4	" Refuges Appointe	•	150	580
- 44	Thieves	105	572					
44	" Penalties on .	106	572		~ 1000DDD	_		581
**	Weights and Measures (Ru	-	670	ı	XMURDER .	•	160	580
44	" False, Repro		670	1	rr.—A Damnable Sin	•	169	585
••	44 Standards of	f 93	570	"	Deprecated .	•	157	<i>5</i> 81
				"	Forbidden (Rule)	•	158	581
CHAP V	III.—IRRITATION (MENTA	L) —	573		God's Revenge for Instances of	•	166	584
Kinds of	r_Anger (Rule)	133	577	"	Legal Penalty (Death)	•	159	582
44	Criticised upon	136	577		Typical .	•	170	585
64	Instances of ·	135	677	i	REES.—(Conscience)	•	167	584
•	Retribution of	134	677	MURDE	Executions of .	•	168	585
**	Despair	116	574	1	BSAttempted, Unsuccessful	•	164	584
44	Destruction of Enemies .	147	579		" Prevented		163	583
66		ds 117	574	a.			185	583
44	Envy (Rule)	129	676	,	ous Propensity .	•	161	582
44	" Instances	132	576	"	" Malice Aforeth	ought		582
44	" Penalty .	130	576					
44	" Self-Tormenting .	131	576					
44	Foreboding Fear	113	573	1	. XI.—SELF-MURDER	•	_	585
44	Hating the Wicked .	139	578	ł	Affectionate Devotion	•	177	586
44	Inward Grief	114	573	66	Christ Tempted to Commit	•	179	586
44	Inward Grief and Joy Contrast		673	"	Desperate Devotion	•	180	586 505
*	Malice (Rule)	137	577	4	Forbidden	•	171	585 585
"	" Fatal Symptoms of .	138	578	"	Foretold .	•	172 173	585 585
•	Murmurers Threatened .	122	575	"	Life, Weariness of	• •4	174	585 586
•	Murmuring (Rule)	121	571	4	" Entrance upon Regrett Self-Murderers .		181	. 587
44	Murmurs, Instances	123	575	"	Surmised of Christ	•	178	586
•	Quarrels (Rule)	124	575	"	Wishing to Have Died	•	175	586
4	" Evils of	126	576 576		wishing to Have Died to Die		176	586
•	" Foretold, &c	125	575	, • •	· m Tyte	•	4,0	-40

BOOK XXI.--NATURAL HISTORY.

	•	9207	. PAGE.	1	BECT.	PAGE
	L—ASTRONOMY .	. –	588	ATMOSPHEREDrought (Threatened) .	<i>5</i> 0	599
NATURAL	HEAVENS.—Circular Succ	ession 8	589	" Takes Place .	51	<i>5</i> 99
•	4 Crepusculum	(Sunrise) 6	589	"Hail	48	599
4	" Darkness (Me	etaphorical) 9	590	" Iris, or Rainbow .	41	597
•	Expanse of F	irmament 5	589	" Lightning	55	600
4	" Light and Al	lusions 7	589	" Rain (Promised) .	43	597
•	" Luminaries E	clipsed 10	590	" " Prayer for .	44	59T ·
•	" " E:	ttinguished 11	590	" Prognosticated .	45	598
•	" Philosopher's	Devotion 12	590	4 Rain Comes	46	598
•	" Stars, Natura	and Fig-		44 Seasons	39	596
	urative	. 3	588	4 Snow	49	599
•		nfluence on		" Thunder	54	600
	Earth .	. 4	589	" and Lightning	56	600
•	Sun, Moon, as		588	" Warmth .	53	608
•	" Remarks and	Allusions 2	588	Waterspouts .	42	597
				" Wind .	57	601
•	II.—GEOGRAPHY .		5 91		0.	•••
NATURAL	EARTHBurning Mount	ains . 17	591	CHAP. V.—BOTANY		601
44	" Convulsions of	the . 16	591	BOTANY Aquatic Plants	76	605
•	" Creation of the,	Admirable 22	593	" Aromatics	74	605
•		ce there-		" Blasting of Trees	70	604
	from		593	" Cutting Down Trees .	71	601
•	" Barth, Theory		591	" Flowers	73	604
•	" Elevated Prospe		592	" Gardens	72	604
•	" Establishment o	•		" Gleaning Fruit	66	603
	Heavens	. 15	591	4 Mandrakes	75	605
. ••	" Islands .	. 14	591	" Ornamental Trees	68	603
•	" Minerals .	. 18	592	" Vegetative Power of, &c	58	601
•	" Mountains .	. 20	592	" Fruit-trees .	59	109
•	" Salt	. 19	592	" " Fruit .	60	602
		•		" Metaphorical Criterion	61	602
	III.—HYDROGRAPHY	-	593	" Vines, Enemies of	67	603
	_Inundations .	. 30	595	" Vineyards	62	602
**	" Change to I	•	695	" Privilege of Newly Plant	-	
•	" Metaphorica		5 95	ing .	63	602
•	" Sunk Beneat		595	" Vintage	64	603
•	" Swimming i		595	" " Metaphorical .	65	603
•	Mineral Waters, &c.	. 37	596	" Woods and Forests .	69	603
•	Natural Fountains .	. 36	596			
•	New Rivers, Pools, &c	. 85	596	CHAP. VI.—ZOOLOGY	_	605
•	Ocean	. 24	593	AnmalsCreation and Benediction .	77	605
•	" Under God's Con	trol . 25	<i>5</i> 93	" God's Care for Animals .	80	606
•	Rivers	. 27	594	" Instinct in	81	606
**	" Metaphorical	. 28	594	" Propagation	78	605
••	 Mystical . 	. 29	594	" Ruled and Overruled .	82	606
*	Sea, Mystic .	. 26	594	" Sufferings of	83	606
•	Wells, by Art .	. 38	596		79	606
	IV.—ATMOSPHERE		5 96	•		607
ATMOSPE	EREClouds .	. 40	5 97	QUADRUPEDSThe Ass	87	607
	Cold and Frost	. 52	600	"The Beasts (Metaphor).	95	609
•	Dew	. 47	598	The Camel and Dromedary	88	608

_	m 0.41.0	T43		BECT.	PAGE. 607	MHAD	XIII.—CAT	ער זייו		BECT,	PAGE. 615
QUADRU	PEDSThe Cattle (N The Deer	(eat)	•	8 <i>6</i> 90	608		Dairy .		·	124	615
44	The Deer The Dog, For	· - and Cor	•	91	608	44	Deprivation	-	•	127	615
. "	The Elephant	•	ıey	89	608		Horns (Reg		•	128	615
4	The Horse		•	86	607		, ,	aphorical)	•	129	616
	The Lion	•	•	92	608		Injuries .	upitoriou)	•	126	615
"	The Sheep an	d Goeta	•	84	607		Pasturage		•	123	615
66	The Unicorn	u Guala	•	94	609		Watering, I	Sigurative	•	125	615
•	The Wolf, Bo	·	•	• -	609	Ì	v. a		·		
- "	The won, bo		oopar	u 30	003	CHAP.	XIVCLE	AND UNC	LEAI	N.	
CHAP.	VIII.—FOWLS	•			609			NIMALS	•	-	616
	—Animosities	•		103	610	ANIMA	ls, &cBeasts	(Clean)	•	134	616
"	Dove .			96	609	٠	4 44	(Unclean)	•	135	616
44	Eagle .			97	610	٠ ا	• Blood	Forbidden	•	144	618
	Melody of	•		102	610	٠ ا	. "	Penalty for Ea	ting	146	618
••	Migration of	•		101	610	٠ ،	4 44	Trespassers	•	147	618
44	Nests of	•	•	100	610	•		Why Forbidde	n.	145	618
. 46	Predatory			99	610	•	Consc	ience, etc.	•	132	616
	Raven, Hawk, Os	trich		98	610	•	201011		•	133	616
						٠ '		ction before the	Law	130	616
CHAP.	IX.—SERPENTS	•	•	-	610	•		'orbidden	•	148	619
SERPEN	TS .	•	•	104	610	•		brogation	•	149	619
44	Incantation of	•		106	611	٠ ١	• Fishes	(Clean)	•	138	617
44	Poisonous	•	•	105	611	٠ ،		(Unclean)	•	139	617
						•	Fowls	(Clean)	•	136	617
CHAP.	X.—INSECTS	•	•		611	•	4 . 46	(Unclean)	•	137	617
IMBECTS.	_Destructive	•	•	108	611	٠ ا	Gener	al Rules	•	131	616
66	Various .	•	•	107	611	•	· Insect	s (Clean)	•	140	617
					611	٠ ا	. "	etc. (Unclean)	•	141	617
	XIFISHES	4:\$	•	112	612	٠ ١		an by Contacts	•	142	618
	Leviathan, Anima	tion of ive Armot		113	612	•	4 44	by Laceratio			
. 4	4 Defensi			111	612		•	Death	•	143	618
66		querable	.•	114	612	MIAD	XVCONT	PST	_	_	619
	Origin and Progen	•	•	109	611		r_Animals for		•	153	620
44 44	River Dragon (Me	•	•	110	611	WALLS.		eriority, Occasi	onal	151	619
••	Kiver Dragon (Me		•	110	V11		•	nce and Peace			
CHAP.	XIIPASTORAL	.s		_	612			en .	•	152	620
	Ls _Shepherd and S		58	115	612		Care for Ar	imals .	•	158	621
		phorical		116	613		Compassion			159	622
. "	Sheep-Shearing	•		117	613	"	Fishing .	•	•	156	621
. 4	" Folds	•		119	613	"	Fowling	•		155	620
. 4	Straying, or De	voured		121	614	"	Hunting	•	•	154	620
. 44		horical	•	122	614	u	Lessons for	Man .		160	622
	Walks of Sheep			118	613	"	Man's Gene	ral Superiority	•	150	619
*	_			120	614	۱ "	Riding .	•	•	167	621

BOOK XXII. --- POLITICS.

CHAP I.	-solitude	SECT:	PAGE. 623	TRAVELING. Returning	8RCT.	PAGB. 635
STATE O				" Strangers, Laws Concerning	34	631
BEING AL	OAB)	. 5	624	" Observations on	37	631
44	Solitude, Diet and Dress in	6	624	" Providence Over	35	632
44	" Devotion in .	7	624	" Strangers .	36	632
- 46	" Hermitage Desired		623	" Taking Leave	40	632
44	" Hidden Persons		624	" Temporary Residence .	33	631
64	" Things	. 9	624	" Valedictory Embrace .	41	633
•	" On Solitude .	1	623	" Viaticum	38	632
**	1100 Desirable .	4	623	" Walks	52	636
•	" Safety Promised	3	623	TRAVELERS—Providence over	53	636
CHAP. I	I.—SOCIETY	_	625			
Society.	_Bad Company, Instanced .	17	627	CHAP. V.—POLITICS	_	637
44	False Friends	18	627	DILEMMAS.—Dilemmas	5 8	637
•	Friendship, Benefits of .	11	625	" Expedients	59	638
44	" Hints on .	10	625	" Riots	54	637
44	" Instances of .	12	625	" Signals, Divine	61	639
4	Neighbors, False	19	627	" " Human	60	638
44 -	Power of Example .	20	627	" Watch Kept .	55	637
•	" Bad to be Avoid	ed 23	627	" " Allusions .	57	637
•	" Good to be Set	21	627	" " Spiritualized .	5 6	637
•	· " " to be Fol-	22	407			
•	lowed What Company to Shun for Re-		627	CHAP. VI.—SERVITUDE	_	639
•	ligion's Sake	13	62 <i>5</i> -	SERVITUDEAmbassador and Steward .	65	640
*	Immoral Company to be Shunne	ed 14	626	" Bad Servants	70	641
**	" " " W		626	" Fugitives from Service .	71	641
4	Resolutions Thereon	16	626	" Good Servants	69	641
				" Hard Masters	68	640
CHAP. I	II.—EQUILIBRIUM .		628	" Hiring	62	6 39
Bourous	Agrarian Law (Jewish) .	25	628	" Masters' Superiority .	63	639
44	Distribution of Happiness .	80	630	" Rules for Masters .	66	640
*	Equal Morals and Duties .	28	629	" Servants .	67	640
•	" Property (Occasional)	29	629	" Servants, Instances .	64	639
44	Lands Unalienable (Jewish)	26	628	" Wages	72	641
44	Original Distribution of the Ear	th 24	628			
44	Relative State of Men .	27	629	CHAP. VII.—SLAVE:TRADE .	_	642
				SLAVE-TRADEArguments for .	78	642
CHAP. I	V.—TRAVELING	_	630	" Against Slavery	79	642
TRAVELIN	gAbode or Home .	31	6 30	" Civil Liberty	73	642
4	Abrupt Departure .	39	632	Commutation	80	642
4	Circuitous Tour	46	634	" Enslaving, Instance .	81	643
•	Emigration	32	630	" Laws of Injury .	82	643
	Enquiring the Way .	44	633	" Manumission	84	644
*	Guides and Guards .	43	633	" Redeemable	83	643
•	Journeying	45	633	" Separation of Families	85	644
	Lodgings	49	635	Slavery, Threatened .	76 ~~	642
•	Lost, &c.	51	636	" Allusions .	77	642
•	Meeting	47	634	" Spiritual Liberty and Slavery		642
•	Precursor	42	633	" Remarks	75	642
•	Refreshments	48	634	Woluntary Slavery .	86	644

		PAGE.		SECT. I	PAGE
CHAP. VIII.—RICH18	•BCT.	644	CHAP. XIII — COMMUTATION (8P1-	•861.	656
RICHES.—Benefits of	89	645	SPIRITUAL Banefits of Others' Piety	142	658
" Fly Away	101	648	COMM. Shellend of Cellers 1160y	143	658
" Gifts of Providence	90 88	645 615	" Children Suffer for Parents	140	657
money	87	644	" " Instances	141	658
" Not to be Sought	91	645	" No Benefits from others' Merits		657
WealthA Source of Quarrels	97	647	" Not to Suffer from other Men's	1	
" Causes Forgetfulness of God	93	646	Sins	137	656
" Criminal Confidence in	95	647	" Exemplified	138	657
** Extreme Danger of .	94	646	CHAP. XIVPRISONS	_	659
" Ill-acquired	92	645	PrisonsDeprecation of Prisons .	153	660
" Ostentation of	96	647	" Dungeons		659
4 Slighted	100	647	" Fetters	147	659
" Unsatisfying Nature of .	99	647	" Providence therein .	148	659
" Vanity of, not Enjoyed .	98	647	" God with some Prisoners .	150	660
CHAP. IX.—POVERTY	_	648	" God's Care over Prisoners .	156	661
POVERTYCommon Beggars	107	649	" Guards	152	660
" God's Care of the Poor	105	619	" Imprisonments	145	659
" Inconveniences of Poverty	106	649	" Liberation .	154	660
" Mediocrity Desirable .	102	648	" Previous Liberty	144	659
" Mendicity, Occasional .	108	649	" Prison Allowance .	149	659
Must be	104	649	" Prisoners on Parole .	151	660
Rich and Poor Contrasted .	103	648	" Roman Privilege	155	661
" Threatened	109	650	CHAP. XV – LAW		661
MIAD Y CONDITION		650	LAW.—Avoid Lawsuits	164	663
CHAP. X.—COMMUTATION	113	651	" Compromise	165	663
COMMUTATION.—Borrowing, Instances " Infelicity theres		651	4 Court Opened	169	664
" " Infelicity thereo	116	651	" Defence	178	666
	115	651	" " Appeal	180	666
" " Repaying . " Casting Lots .	110	650	" Counsel	179	666
4 Remarks and Allusions	111	650	/" Cause Removed	181	667
Laws of Recovery	118	651	" Duty of Judges	161	663
Lending Recommended	112	651	" " to Judges	159	662
Pledging (Rules)	120	652	" False Evidence to be Punished	172	665
44 44 Instances .	121	652	44 44 Accusers	176	665
* Remission of Debts	117	651	44 44 Allusions	177	666
4 Statute of Limitation	119	652	" " Informers .	175	665
" Sureties	123	652	" Remarks	174	665
" Suretiship (Rule)	122	652	" " Witnesses .	173	665
		050	" False Surmise	158	662
CHAP. XI PRESENTS	_	653	" Judges Appointed	157	661
PRESENTS.—Acceptance of Declined . Complimentary	131	655	" Lawyers	162	663
Companionary .	130	654	" " Interpreters of Law (Jewish)	163	663
amoutly of	124	653	" Retaliation	166	663
4 75	126 127	653 654	" Riotous Proceedings	167	664
Sacred	127	654	" " Quelled .	168	664
" To Kings	125	653	" Sentence to Hang	182	667
" Useful	128	654	"Stabbed, &c	184	668
CHAP. XII.—INHERITANCE .		655	" Stripes	185	663
INMERITANCE. Entail	134	656	" Remarks on Law	186	668
44 Allusions .	135	656	" Time of Hanging	183,	668
Wernelo Succession	136	656	" Unjust Judges	160	662
remare Succession	133 132	655 655	111111111111111111111111111111111111111	171 170	664 664
• Primogeniture .	-44	300	aroquasva •		***



BOOK XXIII.--PROPHECY.

			SECT.	FAGE	1		SECT.	PAGE.
	PROPHESYING	•	_	669	PROPHECIES NATIONAL	Egypt, Allies of .	43	677
PROPHESTIN	•	•	6	670	"	" Fall of, by Babylon	44	678
•	Deprivation .	•	23	674		" To be Restored .	45	678
•	Divine Commission	•	1	669	"	Elam and Others .	47	678
4	" Inspiration	•	2	669		Gog and Magog	48	679
4	" Support	•	3	670		Israel .	50	679
•	Fulfilled (In Jericho)	•	14	672	44	Moab .		679
4	" (In Josiah, the) 15	672	**	Mystical Babylon	. 39	676
•	" (In the lordly fidel)	In-	16	672	46	Philistines	52	679
	" (In Various I	• [n_	10	012	44	Picturesque Perspective .	55	680
	stances)		17	673	44	30 3 d m	. 56	680
•	" Inferences the	refron		673	44	Syria .	53	679
•	" Reflections, &	ic.	19	673	**	Tyre and Zidon	54	680
•	Insuperable Impulse	. •	11	672	. 4	Zabulon and Naphtali .	49	679
•	Interruption .		12	672				
•	Means (Visions or Dre	ams)	5	670	CHAP. IV	-PROPHETS (RECEPTIO	NS) —	681
-4	" Vocal .		4	670	RECEPTIONS	An Incendiary	67	682
	Obedient to Orders	•	25	674	44	Doom of Persecutors	. 69	683
•	Prophecy Desirable		22	675	"	" Reflections on .	70	683
u	Prophets not to Add,	&c.	8	671	46	Duty of Hearers to .	57 ·	681
*	" Resolved so	to do	, 9	671	44	Hated	63	683
	" Instances		10	671	**	Imprisonment (Foretold) .	66	682
•	Punctuality .		7	671	44	Incredulity (Foretold)	60	681
	Repletion .		13	672	44	" (Verified)	61	681
	Rules .		24	674	44	Penalty of Infidels .	62	682
	Self-Deficiency		21	673	44	Persecutions	68	682
44	Self-Umbrage		20	673	46	Respected	58	681
					44	Silenced	64	682
CHAP II -	HIERARCHY .			674	46	" Penalty for .	65	682
•	Conjunction (Conjugal)	•	33	676	44	Supported	59	681
"	Letter from a Prophet De	narted		675				
44	Man of God	pur 100	28	675		PROPHETS (FALSE) .		683
4	Prophetesses .		32	675		ETS_Beware of	79	68 <i>5</i>
•	" Reproved	•	34	676	"	Challenge to	••	685
44	Prophets of Futurity		26	674	44	Criterion, How to know,		685
4	" Moral .	•	27	674	"	Flatterers	74	684
4	" Sons of	•	29	672	" "	" Especially in		684
	" Wicked		31	675	44 44	Forewarned	71	683
	***************************************	•			44 44	" Instances	72	683
					66 61	Insolent	76	684
CHAP. III	PROPHECIES (NATIO	NAL) —	676	44 44	Ironical Reference .	83	685
PROPHECIES ?	Amalekites and Kenites		35	676		Legal Penalty .	84	686
NATIONAL S	Ammonites .		20	270	4 "	Liars	73	683
4		•	36 40	676	44	Mercenary	77 70	684
*	Anonymous . Arabia .	•	40 37	677 676	46 46	" Remarks .	78 ·	685
4	Assyria (Babylon)	•	38 38	676	"	Providential Animadve	r- 85	686
u u	* * * * * * * * * * * * * * * * * * * *	•	41	677	41 41	Their Adherents Threate		686
*	Cyrus	•	43	678		• Their Extinction .	87	687
	Edom	•	42			Under Providence .	82	685
-	Egypt	•	72	677	••	Office, Linkinguice .	94	700

				sbet. F	PAGE
CHAP. VIII.—RICH\8	•BCT.	644	CHAP. XIII —COMMUTATION (SPI-		656
RICHES.—Benefits of	89	645	RITUAL) SPIRITUAL Benefits of Others' Piety Comm.	142	658
" Fly Away	101	648	" " Instanced .	143	658
" Gifts of Providence	90	645	" Children Suffer for Parents	140	657
" Money	88 87	615 644	" " Instances	141	658
" Not to be Sought	91	645	" No Benefits from others' Merits		657
WEALTH.—A Source of Quarrels	97	647	" Not to Suffer from other Men's		•••
" Causes Forgetfulness of God	93	646	Sins	137	656
" Criminal Confidence in	95	647	" Exemplified	138	657
" Extreme Danger of .	94	646	CHAP. XIVPRISONS	_	659
" Ill-acquired	92	645	Paisons.—Deprecation of Prisons	153	660
" Ostentation of	96	647	" Dungeons	146	659
4 Slighted	100	647	" Fetters	147	659
" Unsatisfying Nature of .	99	647	" Providence therein .	148	659
" Vanity of, not Enjoyed .	98	647	" God with some Prisoners .	150	660
CHAP. IX.—POVERTY	_	648	" God's Care over Prisoners .	156	661
POVERTY.—Common Beggars .	107	649	" Guards	152	660
" God's Care of the Poor .	105	619	" Imprisonments	145	659
" Inconveniences of Poverty	106	649	" Liberation .	154	660
Mediocrity Desirable .	102	648	" Previous Liberty	144	659
Mendicity, Occasional .	108	649	" Prison Allowance .	149	659
" Must be	104	649	" Prisoners on Parole .	151	660
" Rich and Poor Contrasted .	103	648	" Roman Privilege	155	661
" Threatened	109	650	CHAP. XV -LAW	_	661
CHAP. X.—COMMUTATION .	_	650	LAWAvoid Lawsuits	164	663
COMMUTATION.—Borrowing, Instances	113	651	" Compromise .	165 .	663
" " Infelicity there	of 114	651	" Court Opened	169	664
" Not Repaying	116	651	" Defence	178	66 6
" Repaying .	115	651	" " Appeal	180	666
Casting Lots .	110	650	" Counsel	179	666
44 Remarks and Allusions	111	650	" Cause Removed	181	667
44 Laws of Recovery .	118	651	" Duty of Judges	161	663
Lending Recommended	112	651	" to Judges	159	662
Pledging (Rules)	120	652	" False Evidence to be Punished	172	665
" Instances .	121	652	" Accusers .	176	665
Remission of Debts .	117	651	44 44 44 Allusions	177	666
Statute of Limitation	119 123	652 652	" " Informers . " Remarks	175 174	665 665
Suitates at 1	123	652	Witnesses .	174	665
	144		" False Surmise	158	662
CHAP. XI PRESENTS		653	" Judges Appointed	157	661
PRESENTS.—Acceptance of Declined .	131	655	" Lawyers	162	663
" Complimentary	130	654	" " Interpreters of Law (Jewish)	163	663
" Efficacy of	124	653	" Retaliation	166	663
" For Self-Interest . " From Fear	126 127	653	" Riotous Proceedings	167	664
" Sacred	127	654 654	" " Quelled .	168	664
" To Kings	125	653	" Sentence to Hang	182	667
" Useful	128	654	" Stabbed, &c	184	668
CHAP. XII.—INHERITANCE .		655	" Stripes	185	663
INMERITANCE. Entail	134	656	" Remarks on Law	186	668
" Allusions " Partitions .	135 136	656 656	" Time of Hanging	18 3 . 160	66 8
" Partitions . " Female Succession .	135	655	" Witnesses, Duty of	171	664
• Primogeniture .	132	655	" Required .	170	664



BOOK XXIII. --- PROPHECY.

		SECT	FAGE	1		SECT.	PAGE.
CHAP. IP	Rophesying	. –	669	Рворивств	Egypt, Allies of	. 43	677
PROPHESTING	Certainty .	. 6	670	1	=		
4	Deprivation .	. 23	674	66	" Fall of, by Babylon		678
•	Divine Commission	. 1	669	"	" To be Restored	. 45	678
4	Inspiration	. 2	669	"	Elam and Others	. 47	678
*	" Support	. 3	670	"	Gog and Magog .	. 48	679
44	Fulfilled (In Jericho)	. 14	672	- 66	Israel	. 50	6 79
4	" (In Josiah, the	e King) 15	672	44	Moab	. 51	679
•	" (In the lordly	In-	•	**	Mystical Babylon	. 39	676
	fidel)	. 16	672	44	Philistines .	. 52	679
-	" (In Various I			"	• •	. 55	680
	stances)	. 17	673	"	Prophetic Times .	. 56	680
4	" Inferences the	erefrom 18	673	4	Syria .	. 53	679
••	" Reflections, &	kc. 19	673	"	Tyre and Zidon .	. 54	680
•	Insuperable Impulse	. • 11	672	. "	Zabulon and Naphtali	. 49	679
•	Interruption .	. 12	672				
•	Means (Visions or Dre	eams) 5	670	CHAP. IV	.—PROPHETS (RECEPTIO)NS) —	681
•4	" Vocal .	. 4	670	RECEPTION	sAn Incendiary .	. 67	682
4	Obedient to Orders	. 25	674	"	Doom of Persecutors	. 69	683
	Prophecy Desirable	. 22	675	"	" Reflections on	. 70	683
4	Prophets not to Add,	&c. 8	671	"	Duty of Hearers to	. 57	681
44	" Resolved so	to do 📌 9	671	"	Hated	. 63	682
•	" Instances	. 10	-671	"	Imprisonment (Foretold)	. 66	682
•	Punctuality .	. 7	671	41	Incredulity (Foretold)	. 60	681
•	Repletion .	. 13	672	"	" (Verified)	. 61	681
•	Rules .	. 24	674	"	Penalty of Infidels	. 62	682
	Self-Deficiency	. 21	673	"	Persecutions .	. 68	682
•	Self-Umbrage	. 20	673	"	Respected .	. 58	681
				44	Silenced .	. 64	682
~~~ A D TT 1	HIPD A DOUG			4	" Penalty for	. 65	682
	HIERARCHY .	. —	674	"	Supported .	. 59	681
	Conjunction (Conjugal)	. 33	676	Ì			
	Letter from a Prophet De	•	675	CHAP. V.	PROPHETS (FALSE)	. –	683
	Man of God .	. 28	675	FALSE PRO	PHETS_Beware of .	. 79	68 <i>5</i>
	Prophetesses .	. 32	675	"	" Challenge to	• 81	68 <i>5</i>
*	" Reproved	. 34	676	"	" Criterion, How to know	r,&c. 80	68 <b>5</b>
	Prophets of Futurity	. 26	674	"	" Flatterers .	. 74	684
4	" Moral .	. 27	674	"	" Especially in	War 75	684
	" Sons of	. 29	672	"	" Forewarned .	. 71	683
•	" Wicked	. 31	675	"	" Instances	72	683
				"	" Insolent .	. 76	684
MITAD III	PROPHECIES (NATIO	MATA	676	44	" Ironical Reference	. 83	68 <b>5</b>
		7112EJ —		"	" Legal Penalty	. 84	686
NATIONAL S	Amalekites and Kenites	. 35	676	"	" Liars .	. 73	683
4	Ammonites .	. 36	676	46	" Mercenary .	. 77	684
44	Anonymous .	. 40	677	4	" Remarks	. 78	685
	Arabia .	. 37	676	"	" Providential Animady	er-	
	Assyria (Babylon)	. 38	676		sions .	. 85	686
	Cyrus	. 41	677	41	" Their Adherents Threa	tened 86	686
	Edom .	. 43	678	"	" • Their Extinction	. 87	687
	Egypt	. 42	677	"	" Under Providence	. 82	685
		-					

## BOOK XXIV .- PROVIDENCE.

AUUG	<b>A</b> A 1	V	TEOVIDENCE.	
CHAP. IGOD'S GOVERNMENT IN	SECT.	PAGE.	DISTRIBUTIVE \ Depression, Reflections on	GE.
TEMPORALS .	_	588	( = == = = = = = = = = = = = = = = = =	700 599
PROVIDENCE.—Concerning Individuals .	2	688		399
" Directs Thoughts .	7	689		397
" " Instances	8	690		397
" Disposes of Public Affairs	. 4	689	0.000000	98
Events in General .	3	688	2. cosperso, oz eme manara a	397
" Evitable	12	691	THE WILLIAM INCIDENT TO	
Extends to the Smallest .	5	689	011111111111111111111111111111111111111	700
" Means alone Ineffectual .	9	690	PROVIDENCE Afflicted, Advice to . 55 7	700
" " Inferen	ces 10	690	1 22.2 20.01.1 2	700
" Over-rules Human Designs	. 6	689		702
Presumptuous Pretence .	11	690	, -	700
" Public or National .	1	688	" Afflictions 56 7	700
" Remarks Upon	13	691	" Aggravated . 59 7	701
				701
CHAP. II.—PREDESTINATION .		691	j	701
PREDESTINATION.—Book of Life .	15	691		701
" Decrees in Spirituals	14	691		701
" Discriminate Means .	18	692		702
" Events .	19\	692		102
Diligence	24	694		701
" Election	16	691		701
" Allusions to	17	692		•-
" General Clause .	26	69 <b>4</b>	CHAP. VII.—PROVIDENCE RETRIBUT-	
" Humility	25	. 694	. IVE 7	703
" Illustrations .	22	693	PROV. RET Contrast in Characters . 71 7	704
" Means Appointed .	20	692	" in Eternity . 75 7	705
" Negative as to Means	21	693	" in God's Favor 74 7	35
" Praise (Inferences) .	23	693	" in Public Affairs 73 7	705
OTT DEPONDATION		004	" Discriminating 67 7	703
CHAP. III.—REPROBATION .	-	694	" " Why . 68 7	703
REPROBATION —Case of Pharoah  Deprecation	33	695	" Event to Good and Bad . 72 7	704
Deprocuation (	31	695	" Retribution, Foreshewed 69 7	704
amerence .	32	695	" Retributions 70 7	704
" Hardened (Pharach) .	34	695	CHAP. VIIIPROVIDENCE, PROMISES	
" Reflections on	35	695		706
Respecting the End .	27	694		706
" Means .	28	694	1	707
" Positive Means		694		706
" Why .	30	695	_	706
CHAP. IV.—FREE-WILL	_	695		707
FREE-WILLChoice Appealed to .	39	696		706
" Bad Lamented .	40	<b>69</b> 6		707
" God Wills not Destruction	36	695		
" God Offers Mercy to All .	37	696	" Of Support under Trials 16 7	06
" Pharaoh Self-Hardened .	41	696	CHAP. IX.—PROVIDENCE, THREATS	
" Universal Promises .	38	696		707
				09
CHAP. V.—PROVIDENCE DISTRIBT	-	207		'09 '10
PROVIDENCE Changes in Life	_	697 698	· · · · · · · · · · · · · · · · · · ·	08
DISTRIBUTIVE Changes in Tale	46	698		80
zizpoottu t	47			07
" Depression	50 51	699		09 09
" Lesson on	<b>5</b> 1	699	" Of Unpitied Ruin 88 7	J

#### BOOK XXV. --- SACRIFICES.

CHAP. L.	SACRIFICIAL OFFERINGS		,PAGE. 711	SACRIFICE	Slaughter of Victims	sест. • 22	PAGE.
SACRIFICIAL OFFERINGS				GACRIFICE 44	Surplus of (Burnt)	. 22 . 38	715 71 <b>7</b>
		18	714	"	Without the Camp	. 28	716
44	Commendation of .	4	712	"	Reflection on .	. 29	716
44	Contrasted	19	715				
"	Deprivation of Diminution	16 11	714 718	CHAP. II	II.—SACRIFICES (MATERIA	LS) —	719
	Diminution	17	714	MATERIA	LsAge Required .	. 49	719
4	For Pardon of Sin .	8	712	**	Bread	54	720
	Important Question .	_	712	44	" Leaven Prohibited .	55	720
-		10 14	-	44	Honey, Prohibited	56	720
"	Inefficacy of Ironical Precept .	12	714 714	44	Of what (Birds)	. 62	719
	Metaphorical	20	714	"	" (Quadrupeds)	. 48	719
44	Offered before the Law .	20 1	713	66	Proper Victims to be Found	50	719
4	" Under the Law .	2	711	44	Reproof	51	719
44	" With Joy	. 5	711	"	Salt Required .	. 57	720
44	Omission Reproved .	15	714	44	Vegetables .	. 53	720
44	Unaccepted	13	714				
	Voluntary	9	713		V.—SACRIFICES (KINDS C	)F) —	720
14	Where (in the Capital) .	7	713	KINDS OF	Burnt Offerings .	60	721
4	" (in the Tabernacle)	8	714	SACRIFICE 64	Peace Offerings	61	721
44	Who (Instances Occasional)	6	712	44	" " Instances, &c		722
		•	• • • •	44	Sin Offerings	58	720
CHAP. II	-SACRIFICES (RITUALS)		715	66	Trespass Offerings	59	721
	-Drink-Offering	45	718				-
4.	" " Ritual of .	46	718	CHAP. V	V SACRIFICES, FIXED AN	(D	
**	Imposition of Hands .	21	721		OCCASIONAL	. –	722
44	Inadvertent Eating .	33	717	SACRIFICE	s_Of the Altar .	. 77	725
**	" Reflection of	n 34	717	"	Of the Cleansing of Lepers	82	726
44	Meat Offering (Priestly) .	44	718	"	Of the Daily	63	722
44	" " (Simple) .	40	717	"	Of the Dedication of Priests	r 74	724
44	" (Auxiliary) .	41	717	46	Of the Feast of First-fruits	73	724
66	" (Discretionary)	42	718	44	Of the 15th Day of the 7th M	onth 72	723
**	" (Ritual of) .	43	718	"	Of the 1st Day of ditto	. 70	723
44	Parts (Burnt)	25	715	"	Of the High-Priest (Solitary	•	725
44	" (Washed)	24	715	66	Of the Holy Places	. 75	725
44	" (Waved)	27	716	44	Of the Individuals	. 81	726
44	Penalty for Eating on Third Da	y 37	717	66	Of the Male Infants	, 83	727
4	Personal Service	26	716	66	Of the Morning only (Ezeki		723
**	Ritual for the Blood .	30	716	"	Of the Morning and Evening	•	722
46	" For When to Eat .	86	717	66	Of the New Moon .	67	723
44	" For Where to Eat .	35	717	".	Of the Passover .		723
44	" For Who may Eat .	31	716	**	Of the Priest's (Ignorance)	78	725
<b>44</b>	" For Who May not Eat	32	716	66	Of the Public's (Ignorance)		726
•	" For some Parts not to b	-	1	44	Of the Ruler's (Ignorance)	79	726
	Eaten .	89	717		Of the Sabbath .	. 66	723
	Scape-Goat	47	718	66	Of the Tenth Day of 7th Mo		728
44	Section of Victims · .	23	715	44	Of the Three Yearly .	68	798

### BOOK XXVI.—THE SCRIPTURES.

CHAP. II HISTORY OF THE SCRIP -   728   Mystical   48   738			SECT. PAGE.			SECT.	PAGE
Books, Or Bible   14   732   Power   45   733	CHAP. I.—		SICI. PAVS.	CHARACTER_Light	•		
Books, Quoted, not Extant   3   729   Purity   43   738		TURES	<b>—</b> 728	" Mystical .	•	48	738
Catalogue of some Books of the Old Testament	History, &c	Book, or Bible	14 732	" Power	•	45	738
Catalogue of some books of the New Testament	"	Books, Quoted, not Extant	3 729	" Purity	•	43	738
Catalogue of some books of the Now Testament   2   728	44			" Quantity .	•	49	739
New Testament   2   728		,		" Veracity .	•	44	738
## Decalogue	-	9		•			
## Pabric, Tables of Stone	64			CHAP. IV.—PROMULGATION O	P.	_	740
## Broken   10   732   ## Expounding   37   742   ## Expounding   37   742   ## Expounding   37   742   ## Expounding   37   743   ## Expounding   37   744   ## Expounding   37   745    44	•		•	•		742	
	4	, ·			•		•
Ministry	44		• • • • • • • • • • • • • • • • • • • •				
## Profane Authors Quoted   6   731   ## Not to Add or Diminish   64   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   740   7	•				-		
## References to Chronicles	66	•		211000			
** ** to the Book of Kings 5	44		4 730		sh		
## Where Deposited 12 732	**	" to the Book of King	s 5 731	beaming .	•		
## Allusions	•	Where Deposited .	12 732				-
## Understanding, Benefits of 61 742  ## Writing	- u	Allusions	13 732	-	<b>.</b>		
Writing				•			
SPOKEN TO	CHAP. II.—	SPEAKERS AND PERSONS		<b>G</b> ,			-
	<b>U</b>	CDOVEN TO	<b>— 733</b>	writing .	•	01	110
GOD'S WORD	Sprakers, G	on_To Aaron	22 735				
" To Deborah and Barak	46	" To David	30 735		won		740
" To Elijah . 33 735	46	" To Deborah and Barak	24 735		•	_	
" To Ezekiel . 36 733	44	" To Elijah	83 735				
"To Gad	<b>64</b>	" To Ezekiel	36 732				
" To Habakkuk . 38 737	86	" To Gad	28 735		•		
## To Haggai	46	10 1100mmmm	38 737	Onaracters (various)	•		-
" To Isaiah . 34 735	•	" To Haggai	39 737		•		
"To Jehu	44	" To Isaiah	34 735		•		
"To Jonah				· ·			
" To Joshua							-
" To Moses and Aaron . 20 734 " To Eat (Mystically) . 72 744 " To " and Eliezer . 21 735 " To Hear and Do . 73 744 " To " in Exodus . 16 733 " To Meditate 71 744 " To " in Leviticus . 17 733 " To Remember 70 744 " To " in Numbers 26 735 " To Remember				••	•	-	
"To Moses and Aaron . 20 734 "To Wand Eliezer . 21 735 "To Meditate . 71 744 "To " in Exodus . 16 733 "To Practice 74 745 "To " in Leviticus				" To Eat (Mystically)	,	72	744
" To " in Exodus . 16 733 " To Meditate			•	` ` ` ` ` ` ` ` ` ` ` ` ` ` ` ` ` ` ` `		73	744
" To " in Leviticus 17 733 " To Practice				" To Meditate .		71	744
" To " in Numbers 18 733 " To Remember . 70 744  " To " in Deuteronomy 19 734  " To Nathan		in Diodus .		" To Practice .		74	715
" To " in Deuteronomy 19 734 " To Nathan				To Remember .		70	744
## To Nathan							
## To Noah		10 In Dealeronomy		CHAP VI.—ADVANTAGES OF		_	746
## To Samuel	4			ADVANTAGES OF Comfort of		9.9	746
## To Shemaiah . 29 735 ## Desire and Love of 86 746 ## To Solomon . 31 735 ## Hope from . 80 746 ## Hope from . 80 746 ## To Zechariah . 40 737 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruction from 79 746 ## Instruct	66			KNOWING THE DIBLE )	•		
" To Solomon	44			•			
# To Zechariah . 40 737	44	" To Solomon			e or		•
## SPEAKERS IN JOB	# ,	To Zechariah .		-	•		
# Need of the Biblo 78 746  CHAP. III.—EXCELLENCE OF, &c. — 738	SPEAKERS IN	Јов	32 735	Instruction no			
CHAP. III.—EXCELLENCE OF, &c.       —       738       " Privilege of Enjoying 87       747         CHARACTER—Abstruse       .       50       739       " Salvation by .       .       84       747         " Divine Origin       .       .       41       738       " To Old and Young 85       746	•	All parts of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the last of the l		•	•		
CHARACTER_Abstruse 50 739 " Salvation by . 84 747  " Divine Origin 41 738 " " To Old and  " Duration 46 739 Young 85 746	CHAP. III	-EXCELLENCE OF, &c.	<b>—</b> 738				
" Divine Origin 41 738 " " To Old and Touration 46 739 Young 85 746				_			
" Duration 46 739 Young 85 746	" ]	Divine Origin	41 738	· · · · · · · · · · · · · · · · · · ·	ld and		, .,
Intrinsie Worth (Criterion) 47 739 " Support from . 81 746	" ]	Duration	46 739				746
	<b>"</b> ]	Intrinsie Worth (Criterion)	47 739	" Support from	•	81	746

### BOOK XXVII.--SIN AND TRUE RELIGION.

Arce.	PAGE.		BRCT.	7468
CHAP. I.—ORIGINAL SIN . —	748	CHAP. IV.—REPENTANCE AND REMI		
Allusions to the Fall $\delta$	748	SION	_	761
CONTINUANCE of Sin in the World . 19	753	DAY of Grace Past	54	764
DEATH Introduced 4	748	IMPENITENCE	53	764
DEPRAYITY, Cautions 17	752	Pardon, Felicity of	51	764
" Discovered by Early Sin . 8	749	" Instances of	<b>5</b> 0	763
4	749	" Promised	49	763
By its Bad Fruits 15	<b>751</b>	Penitents, Promises to	47	762
By its Contrariety to		REFORMATION Of Life	48	763
Law . 12	750	Repentance (Rule)	43	761
By its Greatness 7	749	" and Contrition	46	762
By its Incapability of		" Described	44	761
Good . 11	750	" Instances of	45	762
By Sinning Remorse-		SINS UNPARDONED	52	764
lessly . 16	752			•
■		CHAP. V. – RELIGIOUS BLESSINGS		765
rience . 13	750	Communion with God	67	768
By Wilfulness in Sin 14	751	DIVINE Knowledge	55	76 <b>5</b>
FORBIDDEN Fruit Eaten 2	748	GLORYING in God	66	768
" Immediate Effects 3	748	Hope in Christ	61	767
HEREDITARY Corruption 6	749	" Assurance of .	62	767
Insufficiency of Means alone . 10	750	INCREASE OF Grace .	56	765
Introductory Dialogue 1	748	Joy in God (Rule)	63	768
Paul's Description of Depravity . 20	753	" " Promised	64	768
" Complaint thereon	753	Perfect, None Absolutely	60	766
THREATENINGS against Hardened Sinners 18	752	Perfection (Rule)		765
TAREATES ENGLA AGAILIST TRADEREU SIMILETS 18	102	" Described	57 50	
<del></del>		Datilita	59	766
CHAP. II.—INSPIRATION OF RELI-		instances of, recorded .	58	766
GION —	753	REJOICING in God, Instances	65	768
Adoption 26	755	Salvation	68	76 <b>9</b>
Recognized 27	756	CHAP. VI.—RELIGIOUS DUTIES .		769
INSPIRATION of the Soul Described . 24	754	Duming Enhantation to		
Instances of	754 754	Cuties, Exhortation to	78	772
" Instances of 23	754	Curies, Exhortation to	78 79	772 772
" Instances of 23 " Promises of	754 753	CUTIES, Exhortation to " Instances of Obedience . Fearing God (Rule)	78 79 69	772 772 769
" Instances of	754 753 756	UTTIES, Exhortation to  " Instances of Obedience .  Fearing God (Rule)  " " Instances of	78 79 69 71	772 772 769 770
" Instances of	754 753 756 756	Cuties, Exhortation to  " Instances of Obedience .  Fearing God (Rule)  " " Instances of  " Omissions, Threatened .	78 79 69 71 72	772 772 769 770 770
# Instances of	754 753 756 756 756	Curies, Exhortation to  " Instances of Obedience .  Fearing God (Rule)  " " Instances of  " " Omissions, Threatened  " " Promises to those who Fear Go	78 79 69 71 72	772 772 769 770 770 769
" Instances of	754 753 756 756 756 756	Cuties, Exhortation to	78 79 69 71 72 6d 70 73	772 772 769 770 770 769 770
# Instances of	754 753 756 756 756	Cuties, Exhortation to	78 79 69 71 72 6d 70 73 74	772 772 769 770 769 770 770
" Instances of	754 753 756 756 756 756	Cuties, Exhortation to	78 79 69 71 72 6d 70 73 74 80	772 772 769 770 770 769 770 770
" Instances of	754 753 756 756 756 756	Cuties, Exhortation to  " Instances of Obedience  Fearing God (Rule)  " " Instances of  " Omissions, Threatened  " " Promises to those who Fear Go Lovino God (Rule)  " " Benefits thereof  MEDITATION  OBEYING GOD	78 79 69 71 72 6d 70 73 74 80 77	772 772 769 770 770 769 770 770 772 771
" Instances of	754 753 756 756 756 756 756	Cuties, Exhortation to  "Instances of Obedience Fearing God (Rule)  "Instances of  "Instances of  "Omissions, Threatened  "Promises to those who Fear Go  Loving God (Rule)  "Benefits thereof  Meditation  Obeying God  Waiting on God  .	78 79 69 71 72 6d 70 73 74 80	772 772 769 770 770 769 770 770
" Instances of	754 753 756 756 756 756 755	Cuties, Exhortation to  " Instances of Obedience  Fearing God (Rule)  " " Instances of  " Omissions, Threatened  " " Promises to those who Fear Go Lovino God (Rule)  " " Benefits thereof  MEDITATION  OBEYING GOD	78 79 69 71 72 6d 70 73 74 80 77	772 772 769 770 770 769 770 770 772 771
" Instances of	754 753 756 756 756 755 757 757	Cuties, Exhortation to  "Instances of Obedience Fearing God (Rule)  "Instances of  "Instances of  "Omissions, Threatened  "Promises to those who Fear Go  Loving God (Rule)  "Benefits thereof  Meditation  Obeying God  Waiting on God  .	78 79 69 71 72 6d 70 73 74 80 77 76	772 769 770 769 770 769 770 770 771 771
" Instances of	754 753 756 756 756 756 755 757 757 757 758 759	Cuties, Exhortation to  " Instances of Obedience Fearing God (Rule)  " " Instances of  " " Omissions, Threatened  " " Promises to those who Fear Go Lovino God (Rule)  " " Benefits thereof  Meditation  Obeying God  Waiting on God  Watching unto Prayer	78 79 69 71 72 6d 70 73 74 80 77 76 82	772 769 770 769 770 769 770 771 771
" Instances of	754 753 756 756 756 755 757 757 757 758 759 759	Cuties, Exhortation to  " Instances of Obedience Fearing God (Rule)  " " Instances of  " " Omissions, Threatened  " " Promises to those who Fear Go Lovino God (Rule)  " " Benefits thereof  Meditation  Obeying God  Waiting on God  Watching unto Prayer  Watchfulness  Worshipping God	78 79 69 71 72 6d 70 73 74 80 77 76 82 81	772 772 769 770 769 770 770 771 771 778 773
" Instances of	754 753 756 756 756 755 757 757 757 758 769 759	CUTIES, Exhortation to  " Instances of Obedience Fearing God (Rule)  " " Instances of  " " Omissions, Threatened  " " Promises to those who Fear Go Lovino God (Rule)  " " Benefits thereof  MEDITATION  OBEYING GOD  WAITING ON GOD  WATCHING unto Prayer  WATCHFULNESS  WORSHIPPING GOd  CHAP. VII.—ENQUIRING OF GOD	78 79 69 71 72 6d 70 73 74 80 77 76 82 81 75	772 779 769 770 769 770 770 771 771 778 773 771
" Instances of	754 753 756 756 756 756 757 757 757 758 759 759 757 758	CUTIES, Exhortation to  " Instances of Obedience Fearing God (Rule)  " " Instances of  " Omissions, Threatened  " " Promises to those who Fear Go Loving God (Rule)  " " Benefits thereof  MEDITATION  OBEYING GOD  WAITING ON GOD  WATCHING unto Prayer  WATCHPULNESS  WORSHIPPING God  CHAP. VII.—ENQUIRING OF GOD ENQUIRIES Concerning War	78 79 69 71 72 6d 70 73 74 80 77 76 82 81 75	772 772 769 770 769 770 770 770 771 771 778 771 778 771
" Instances of	754 753 756 756 756 756 757 757 757 758 759 759 757 758 757	CUTIES, Exhortation to  " Instances of Obedience .  Fearing God (Rule) .  " Instances of .  " Omissions, Threatened .  " Promises to those who Fear Go .  LOVING GOD (Rule) .  " Benefits thereof .  " Benefits thereof .  " Benefits thereof .  " WAITING OF GOD .  WATCHING UNITO Prayer .  WATCHFULNESS .  WORSHIPPING GOD .  CHAP. VII.—ENQUIRING OF GOD ENQUIRIES Concerning War .  " Events of the War	78 79 69 71 72 61 70 73 74 80 77 76 82 81 75 — 85	772 772 769 770 769 770 770 771 771 778 773 771 778 777
" Instances of	754 753 756 756 756 755 757 757 758 759 759 757 758 757 761	CUTIES, Exhortation to  " Instances of Obedience .  Fearing God (Rule) .  " Instances of .  " Omissions, Threatened .  " Promises to those who Fear Go .  LOVING GOD (Rule) .  " Benefits thereof .  " Benefits thereof .  " Benefits thereof .  " WAITING OF GOD .  WATCHING UNITO Prayer .  WATCHFULNESS .  WORSHIPPING GOD .  CHAP. VII.—ENQUIRING OF GOD .  ENQUIRIES Concerning War .  " " Events of the War .  " Omitted .	78 79 69 71 72 6d 70 73 74 80 77 76 82 81 75	772 779 769 770 769 770 770 770 771 771 778 771 778 771
" Instances of	754 753 756 756 756 755 757 757 758 759 759 757 758 757 761 760	CUTIES, Exhortation to  " Instances of Obedience .  Fearing God (Rule) .  " Instances of .  " Omissions, Threatened .  " Promises to those who Fear Go .  LOVING GOD (Rule) .  " Benefits thereof .  " Benefits thereof .  " Benefits thereof .  " WAITING OF GOD .  WATCHING UNITO Prayer .  WATCHFULNESS .  WORSHIPPING GOD .  CHAP. VII.—ENQUIRING OF GOD ENQUIRIES Concerning War .  " Events of the War	78 79 69 71 72 61 70 73 74 80 77 76 82 81 75 — 85	772 779 769 770 769 770 770 771 771 778 773 771 778 774 775
" Instances of	754 753 756 756 756 755 757 757 758 759 759 757 758 757 761	CUTIES, Exhortation to  " Instances of Obedience .  Fearing God (Rule) .  " Instances of .  " Omissions, Threatened .  " Promises to those who Fear Go .  LOVING GOD (Rule) .  " Benefits thereof .  " Benefits thereof .  " Benefits thereof .  " WAITING OF GOD .  WATCHING UNITO Prayer .  WATCHFULNESS .  WORSHIPPING GOD .  CHAP. VII.—ENQUIRING OF GOD .  ENQUIRIES Concerning War .  " " Events of the War .  " Omitted .	78 79 69 71 72 6d 70 73 74 80 77 76 82 81 75 — 85 86	772 779 770 769 770 770 770 771 771 778 773 771 778 774 775 776

CHAP	VIII. – CONSCIEN	072 014	ora (	SECT.	PAGE.	1		SECT.	PAGE,
	CE, Approving	CE, CA	oro (		776	BACKSLIDING, Recovery from .		116	781
COMBULE	Condemning	•	•	80	. 776	Perseverance, Benefits of .		109	779
44	•	•	•	91	776	" Commands for		105	778
"	Discriminating	•	•	89	776	" Confidence, &c.		108	779
·	Vitiated	•	٠	92	776	" On God's Part		106	779
	on of Faith	•	•	96	777	" Promised of God		107	779
"	Refused	•	•	97	777	<del></del>	•		•••
	ons, Criterion of	•	•	98	777	CHAP. X.—THE CHURCH		_	782
"	No Merit in Ma	ın	•	102	778	CHURCH, Local and Various .	•	119	782
Self-Re	FLECTION .	•	•	99	777	" One and Universal .		118	782
SINCERIT	r, its Benefits	•	٠.	100	777	" Power of the .	•	120	782
Superer	GATION (Forbidden)			103	778	SAINTS		121	783
46	Good Work	s (Value	of)	101	777	" Communion of .		124	783
44	Pardonable	Sin (Di	stinc-			" Congratulations of .		128	784
	tion)	•	•	104	778	" Dear to God .		122	783
TRADITION	es (Human)	•		93	776	" Dominion of .		123	783
44	(Good) .	•	•	94	776	" Love of		127	784
44	(Vain) .	•	•	95	777	" Mutual Edification of		125	783
						" Instances .		126	784
СНАР Г	XPERSEVERAN	CE AN	T			" Unity Commanded .		129	784
·	BACKSLIDI		•	_	778	" " Criterion of .		130	785
APOSTACY	, Considered			117	781	SECTS		131	785
BACKSLID	ERS, Threatenings A	gainst		113	780	" Christianity		132	785
44	Instances of			114	781	" Doom of Heretics .		137	786
BACKSLID	ing, Foretold	•	•	110	780	" False Doctrines .	•	135	785
"	Absurdity there	of		115	781	" " Noxious Tendency of	-	136	786
"	Cautions against		•	111	780	" Schisms, foretold .	•	134	785
66	Evils thereof			112		Sectaries, Reproved .	•		•
	TATES SHOUGHT	•	•	112	100	becomies, incurved .	•	133	785

#### BOOK XXVIII. --- SPEECH.

				SECT.	PAGE.	1	1			SECT.	PAGE.
CHAP. I	-LANGUAGES		•	_	787	RHETORIC.	_Eloquence			10	789
LANGUAGE	_Animals Named	•		1	787	44	Hyperbole			15	790
"	Confusion of Ton	gues		2	787	46	Irony			11	790
44	Linguists	•		6	788	46	Satire .	•		12	790
"	Mutation of Nam	es		9	789	"	Silence .	•		20	791
66	Provincial Dialec	t		5	787	"	Unparalleled	•	•	19	791
"	Significant Name	s (Persons	3)	7	788						
. "	" "	(Places)		8	788		_				
66	Various Language	es.		3	787	CHAP. II	I.—PERSONIFI	CATION		_	791
	" Unintellig		L . 41	_	787	PERSONIFIE	DBodies Politic			32	793
••	Chintenig	tore to eac	n ou	ner 4	787	44	Death	•		31	793
		_				"	Earth and He	aven		33	793
CHAP. II.	-RHETORIC			_	789	"	" and its	Parts		34	793
RHETORIC	Change of Number	er		16	790	44	Graces	•		29	792
44	Climax .			13	790	"	Productions of	f Nature		36	794
"	Collation			17	790	44	Vice .	•		30	793
46	Comparison			18	790	44	Waters	•		35	793
66	Egotism	•		14	790	A_modaiW	ppreciation of	•		24	792



	-		SECT.	PAGE.		PAGE.
WMDON.	_Bliss of her Votarie		28	792	GOVERNMENT, Evils of an Ungoverned Tongue 82	
4	Festivals of	•	26	792	" " Index to the Heart 83	
**	Her Antiquity	•	21	792	" " Of Restraint 84	
46	Monitions of	•	27	792	" Inconvenience of Silence 86	803
4	Moral Qualities of		23	791	" Loquacity 87	803
64	Place of Abode of		22	791	" Propriety of Speech . 80	802
64	Proclamation of	•	25	792	" Rules for Discourse . 78	802
CTT A D	IVPARABLES			794	***********	
	s _Ambitious Thistle	•••	41	795	CHAP. VI.—SWEARING —	804
PARABLE	Barren Fig-Tree	•	66	799	SwearingAdjurations 107	808
4	Blind Guide		62	799	" Ancient Mode of . 94	805
	Christ's Parables	•	46	796	" By Creatures 106	808
	Day-Laborers	•	54	797	" Commanded 88	804
	Debtor and Cred	itor	53	797	" Instances of, Reprehensible 96	806
	Eagle and Vine-T		44	795	" Not to Take God's Name in vain 105	808
4	Ewe-Lamb		39	794	" To Swear Falsely (Rule) 102	807
-			52	797	" Oaths, Criminal to Break . 91	805
- 4 .	Fishing Fruitless Vineyard	•	42	795	" " Evaded 92	80 <b>5</b>
	•		67	799	" " Obligation of . 90	804
	Great Supper	•	61	799	" Recorded in the Gospel 99	807
	Husbandman	•	50	796	" Requested . 89	804 -
•	Leaven .	•	45	796	" Should be Explicit . 93	80 <b>5</b>
66	Lioness	•	68	800	" Patriarchal 97	806
44	Lost Sheep		69	800	" Penalty of Perjury . 103	807
•	" Money	•	63	799	" Penalties for 101	807
44	Midnight Visitor	•	03 49	796	" Perjured Persons . 104	
44	Mustard-Seed	•		797	" Prohibited 100	807
•	Nuptial Entertain		56	801	" Prophets 98	
66	Pharisee and Pub	Lican .	74		" Respectable Instances of . 95	
44	Prodigal Son		70	800	" Solemn Appeals to God . 108	
**	Quarrelsome Brot	hers .	40	794		333
•	Red Wine	•	43	795 794	CHAP. VII IMPRECATIONS	809
44	Remarks on	•	37	-	IMPRECATIONS.—Blessing (Angelic and	
. 4	Rich and Poor	•	72	800 799	Human) 113	810
*	" Fool		68	794	" Curses 110	809
4	Royal Bramble	•	38 77	801	" Requested . 109	809
4	Shepherd	•	59	796	" Public Blessing and Cursing,	
•	Sower .	•	•••	•	Official 112	809
44	Talents	•	<i>5</i> 8	798	" Remarks on Cursing . 111	809
•	Tares .	•	48	796	-	
4	Ten Pounds	•	75	801	CHAP. VIII.—VOWS —	810
*	" Virgins	• •	57 	798	VowsCommendation of 118	
*	The Two Foundat	ions .	47	796	" Good Resolutions (Public) . 120	
•	The Two Sons	•	55	797	" " (Private) . 121	
44	Treasure Found	•	51	796	" Instances of 117	
4	Unclean Spirit	•	64	799	" In what Case not Binding . 116	
44	Unjust Judge	•	73	801	" Rash and Wicked 119	
•	" Steward	•	71	800	" Rule for 114	
*	Vegetation	• •	60	798	" Should be Kept 115	810
. "	Vernal Trees	• •	76	801		
CTT A TO	VGOVERNMEN	— T OF DISCO	URSE	802	CHAP. IXCOVENANTS	812
CHAP.	CENT_Benefits of the	Rules of	79	802	COVENANTS _Covenant Breakers . 131	
GOVERN		ngue Govern-	-		" Covenanting, Man with God 129	
••		ment .	85	803	" Man with Man 130	
•	Contrasted wit	h Impropriety	81	802	" Exhortations thereon . 124	813

COVENAN	rrs.—God Faithful t	to the Cove	sact.	PAGE 813	СНАР	. XIII.–	-CHIDIN	3	•	6ECT.	FACE 821
44	God with Nos	ıh	. 122	812	CHIDIN	gBitter	r Perverser	1065		176	823
44	" with Isra	el	. 123	812	"	Censu	res, Rash	(Rule)		169	822
44	Man, Faithless	to	. 126	813	a	• •	Defamation	on .	•	172	823
**	" Allusions	to	. 127	813	•	66	Inconsiste	ncy of		170	822
44	The New Cove	mant	. 128	813	"	44	Instances	of .		171	823
					\ <b>"</b>	44	Opprobrio	us Names		173	823
		<del></del> -			"	66	Spiteful V	Vords	•	174	823
	X.—LYING	•	. –	815	"	**	• "	" Penal	ty	175	823
	Ambiguous Words		. 139	817	"	Repr	oachful, D	eprecated		168	822
	Forbidden	•	. 132	815	"	•	Insta	nces of		166	822
	General Practice		. 136	816	"	6	' Pens	lty	•	165	822
	Lies Variously Requ		. 135	815	"	64	Reto	rted	•	167	822
	No Credit Due to L		. 134	815	"	6	Thre	atened		164	822
	Particular Instances	1	. 137	816	"	Score	aful, Depre	cated		160	821
'.	Penalties for	•	. 133	815	"	66	Instan	ces		162.	821
	Personating Liars	•	. 140	817	"	66	Mocki	ng (foretold	l)	158	821
44	Remarks on	•	. 138	817	"	46	Penal	ties	•	161	821
					"	**	Prohi	bition		159	821
CHAP.	KITITLES OF I	HONOR		818	"	46	Rema	rks on	•	163	821
Titles, &	kc.—Compliments (	Rule)	. 143	818	CHAP.	XIV	MISCELI	LANEOUS	DIS	•	
44	- '	Politeness)	145	818			COUR	SE .		_	824
44	•	Of Enquir		819	Misc. I	Disc.—Ba	d Repute	•		193	827
"	Prohibited	_	. 141	818	"	66 60	and Goo	d Contraste	d.	194	827
**	Sacred Salutati	ions	. 144	818	44	" F	ame	•	•	191	826
44	Used	•	. 142	818	"	" Fo	oolish Talk	ing	•	190	826
					"	" G	ood Reput	• .	•	192	826
					"	" In	aportunity	•	•	188	825
	XII.—DISPUTATI	ON	. –	819	"	" Je	sting	•		189	825
	nswer Demanded	•	. 151	820	"	" R	eproof (Ru	le)		177	824
	pology .	•	. 148	819	"	44 .	" Fla	ttery		180	824
	rgument Waived	•	. 155	820	"	44	" Ins	tances	•	178	824
	udience Requested	•	. 149	819	"	44	" Use	ful Remark	8	179	824
	harge .	•	: 150	<b>8</b> 19	"	" Se	lf-Praise (	Rule)	•	185	825
	oncession .	•	. 156	820	"	44	" I	nstances	•	186	825
	onclusion .	•	. 157	821	"	44	" F	leflections	•	187	825
	save to Reply (Dem	anded)	. 152	820	"	" Ts	ale-Bearing	(Rule)	. •	181	824
	oderator .	•	. 147	819	"	"	66	Instances		182	825
	eplies .	• ′	. 153	820	"	"	66	Observation	ns	183	825
" C	ontroverted	•	. 154	820	"	"	66	Whisperer	8	184	825

#### BOOK XXIX .-- TEMPLES.

CHAP	. I.—ALTARS		•	SECT.	828	ALTAROf Witness	r. PAGE, 829
ALTAR.	_Allowance for Sacri	ficing		8	830	" Perpetual Fire of the . 5	829
46	Antiquity of the	•		1	828	" Reparation of the 10	830
u	Apparatus of the	•		4	829	" Where Placed (B. Offering) . 6	829
44	Built by Several			9	830	" " (Incense) . 13	831
44	Dimensions of the	•		3	828		
44	Materials of the			2	828	CHAP. IIARK OF THE COVENANT -	831
66	Mistakes Corrected			11	830	THE ARK, &cA Guard and Guide . 20	832
64	Of Incense	•		12	830	" especially in War 21	832

			SECT.	PAGE.	1			!	SECT.	PAGE.
THE AR	z, &c.—Attachmen	nt to .	28	834	ARCHITECTUE	RETabern	acle, Sockets & T	l'enon	s 6 <b>4</b>	840
•	Contents		16	831	44	"	Walls	•	60	839
•	" Y	fystic .	30	834	44	Templ	e (Ceiling)	•	63	810
•	Placed who	ere, (Doorkeeper	s) 19	832	44	66	Court (Outwe	ırd)	72	841
*	46 6	" (Temple)	18	831	44	46	Courts	•	71	841
•	4 4	4 (Tent) .	17	831	44	64	Doors		66	840
•	Procession	s of (Solemn)	27	833	4	66	<b>Foundation</b>		59	839
"	Removals	of	26	833	44	. 44	Gates		69	841
	Return of		25	833	66	**	Roof		70	841
•	Structure		14	831	66	66	Staircase	•	68	841
	Superseded	ı	29	834	4	44	Windows		67	841
•	Taken Cap	tive .	22	832	66	44	Recapitulation	n	73	841
	" Deli	iberation of Cap	) <del>-</del>							
	to	rs . ¯	23	832	CHAP. VI	_INTERN	AL STRUCT	JRE		842
	" The	ir Experiment	24	833	STRUCTURE }	Chambara	(Temple)		89	845
	Use of		15	831		,		•	09	
		<del></del> .			14		Construction of		90	815
CHAP.	III.—UNITED E	HISTORY OF			44	**	Designation of	•	91	316
		NACLE AND			"	Curtains (	Fabernacle)	٠,	83	843
	SOLOMON'S	TEMPLE	-	834	**	" J	unction of	•	84	843
	.clsWhen built	•	40	836	- 44	Holy of H	olies (Temple)	•	75	842
- 44	Where	•	41	836	"	Imagery, 1	fystical (Tab.)	•	78	842
	Built without No		44	837	44	" ]	fade .	•	79	842
**	Co-Operation Rec	-	87	835	66	" ]	Reflections	•	80	843
*	David's Charge to		36	835	44	" Т	emple (Ornam	ental)	81	843
*	" Intentior	n to Build .	32	83 <i>5</i>	44	Mercy-Sea	t (Tabernacle)		77	842
**	er 11	Approved .	38	835	••	Offices (Te	mple Chambers	J)	92	846
*		rmitted to Build	34	<b>8</b> 3 <i>5</i>	"	Ornamente	(Tab. and Ten	ıp.)	82	843
•	No Temple for G	•	31	834	4	Pillars	ib.	•	86	844
44	Solomon Appoint	ed to Build	35	835	44	" Ten	ple .	. `	87	844
••	Solomon's Resolu	tion to Build	38	836	44	" i	o. Ornamente	d	88	845
*		tion Fulfilled	39	836	66	Resort (Pu	blic) .		93	846
44	When Built	•	42	836	44	Sanctity (7	abernacle)		76	842
**	Where Built		43	836	u	Tabernacle	(Mystic)		94	846
OT AD	 IVDIMENSION		-		4	44	(Tapestry of)		85	844
	ons _Chambers	S OF TEMPL		837	4	44	(Vail of)		74	842
DIMERSI		• •	55	838						
	Court " Gate of		46	837	CHAP. VII	-SACRE	d utensils	•	-	846
	<b></b>		47	837	UTENSILSE	Brazen Sea	•		108	849
	Door	•	52	838	" C	Candlestick	Tab. (Rule)	•	99	847
-	East Gate North Gate	•	48	837	"	44	How Made	•	100	847
-		• •	50	838	**	44	Lighted		103	848
	Porch	•	51	838	44	44	Mystic		101	848
	Posts		56	839	44	"	Oil for Light	•	102	848
•	Rule to Meas	ure (Mystic)	45	837	" ]	Deportation	(Foretold)		110	849
•	South Gate	•	49	837	"	Deportation			111	850
•	Templo	• •	54	838	44	Desiderata	•	•	97	847
•	Walls	• •	53	838	" (	General Ca	alogue (Tab.)		95	846
CHAP	V.—ARCHITECT	IIRR		839	(	Lamps, &c.	(ib.)		98	847
	ECTURE _Architect	<del>-</del>	68	839		Laver	(ib.)		106	849
AMURII.		` '	57	839	4	" Base	• •		107	849
_	Tasectus (	•	62		44		of Sacred Ves	sols	109	849
_	I MADEITAGE	` '		840			of Vessels (For			860
_		Description of	61	840		Restoration	•		113	850
	-	Hooks, Pins, Nails .	65	840		44	Numbers Rest	ored ferm		850
			•	010						

COVENA	nrs.—God Faithful	l to the Cov	enant	erct. 125	PAGE	СНАР	XIII.	—CHII	DING		9BCT.	821
44	God with No	oah		122	812	CHIDIN	gBitt	er Perv	erseness		176	823
44	" with Is:	rael		123	812	66	Cens	ures, R	ash (Rule)	•	169	822
44	Man, Faithles	ss to		126	813	44	•6	Defa	mation .		172	82 <b>3</b>
44	" Allusion	ns to		127	813	44	**	Incor	sistency of	•	170	822
44	The New Co	venant		128	813	66	44	Insta	nces of .		171	823
						\ <b>66</b>	"	Oppr	obrious Name	в.	173	823
						44	44	Spite	ful Words	•	174	823
	X.—LYING	•	•	-	815	**	**	• 44	" Pen	alty	175	823
	Ambiguous Word	8	•	139	817	"	Rep	roschfu	al, Deprecated		168	822
**	Forbidden	•	•	132	815	"		"	Instances of	•	166	822
"	General Practice	•	•	136	816	"		"	Penalt <del>y</del>		165	822
44	Lies Variously Re	•	•	135	815	**		"	Retorted	•	167	822
44	No Credit Due to		•	134	815	44		44	Threatened	•	164	822
44	Particular Instanc	es	•	137	816	"	Sco	rnful, I	Deprecated	•	160	821
40	Penalties for	•	•	133	815	"	•	" I	nstances		162.	821
••	Personating Liars	•	•	140	817	44		" <u>k</u>	focking (foreto	old)	158	821
44	Remarks on	•	•	138	817	44	•	" P	Penalties		161	821
						44	•	" P	rohibition	•	159	821
						**	(	" I	Remarks on	•	163	821
	XITITLES OF		•		818	~~.~						
•	&c.—Compliments	` '	•	143	818	CHAP.	. XIV.		CELLANEOU OURSE	S DIS	<b>!-</b>	004
"	44	(Politeness	,	145	818	Misc. I	)••• T			•	— 193	824
**	46	(Of Enqui	ry)	146	819	66 ALLSC: 1	16	•	Good Contras	٠.	193	827
44	Prohibited	•	•	141	818	44		rame	Good Contras		19 <del>1</del> 191	827 826
44	Sacred Salute	ations	•	144	818	"	-		Talking	•		
44	Used	•	•	142	818		-	roomsn Good R	•	•	190	826
		<del></del>				"	•	Importu	•	•	192	826 825
CHAP.	XII.—DISPUTAT	TTON	•		819	"	-	importi Jesting	•	•	188	
	nswer Demanded		•	— 151	820	44		U	(Rule)	•	189 177	825 824
	pology .	•	•	148	819	"	"	. 4	` ,	•		
	rgument Waived	•	•	155	820	44	"	. "	Flattery Instances	•	180 178	824 824
	udience Requested	·	•	149	819	"	"	44	Useful Rema		178	824 824
	harge .	•	•	150	819 819	"				IKS		
	oncession .	•		156	820	"	" ;	Sell-1718	use (Rule)	•	185	825
	onclusion .	•	•	157	820 821	"	"	"	Instances Reflections	•	186	825
·	eave to Reply (De	· manded)	•	152	821 820	"		-		•	187	825
	Ioderator .		•	162	819	"	44 'J	raje-Re	aring (Rule)	•	181	824
	deplies .	•	•	153	820	"	"	"	Insunce		182	825
	ontroverted	•	•	154		"	"	"	Observa		183	825
	Acres 0 1 CT AOM	•	•	104	820	· "	**	"	Whisper	crs	184	825

#### BOOK XXIX .-- TEMPLES.

СНАР	. I.—ALTARS		SECT.	828	ALTAROf Witness	ест. 7	PAGE. 829
ALTAR.	_Allowance for Sacrif	icing	8	830	" Perpetual Fire of the .	5	829
44	Antiquity of the	•	1	828	" Reparation of the	10	830
**	Apparatus of the	•	4	829	" Where Placed (B. Offering) .	6	829
44	Built by Several	•	9	830	" " (Incense)	13	831
44	Dimensions of the	•	3	828			
44	Materials of the		2	828	CHAP. IIARK OF THE COVENANT	_	831
44	Mistakes Corrected	•	11	830	THE ARE, &cA Guard and Guide	20	832
44	Of Incense		12	830	" especially in War		832



			SECT.	PAGE.	<u> </u>			<b>8</b> 1	ECT.	PAGE.
THE AR	r, &c.—Attachment	t to .	28	834	Architectur	BTaberna	icle, Sockets & T	enons	64	840
•	Contents		16	831	"	"	Walls	•	60	839
•	" И	ystic .	30	834	66	Temple	(Ceiling)	•	63	810
4	Placed whe	re, (Doorkeepe	rs) 19	832	. "	••	Court (Outwa	rd)	72	841
**		(Temple)	18	831	"	44	Courts	•	71	841
44	. 4 4	(Tent) .	17	831	4	44	Doors	•	66	840
*	Processions	of (Solemn)	27	833	u	"	Foundation		59	839
44	Removals of	af	26	833	. 4		Gates	•	69	841
•	Return of		25	833	"	"	Roof	•	70	841
•	Structure	•	14	831	44	"	Staircase	•	68	841
44	Superseded		29	834	"	44	Windows		67	841
4	Taken Cap	tive .	22	832	"	"	Recapitulation	3	73	841
•	" Deli	beration of Caj	P-			•				
	tor		23	832	CHAP. VI -	-INTERN	AL STRUCTU	TRE		842
**		r Experiment	24	833	STRUCTURE }	Chambers (	Temple)	•	89	845
4	Use of		15	831	INTERNAL 5		Construction of		•	015
	***************************************	<del></del>	•		44	`		-	90	815
CHAP.	III.—UNITED H					•	Designation of abernacle)		91	316
	THE TABER	-		834	"	`	•	• ,	83	843
FARROWA	CLE.—When built	1153H INS	40	836		• • • • • • • • • • • • • • • • • • • •	inction of	•	84	843
14	Where	•	41	836		•	olies (Temple)	•	75 70	842
Towara	_Built without Noi	• •	44	837		• • •	[ystical (Tab.)	•	78 70	842
4	Co-Operation Req		87	835	"	-	lade .	•	79	842
	David's Charge to	2	36	835	"		eflections	•	80	843
44	•	to Build .	32	835			emple (Orname	•		843
и	a "	Approved .	33	835	•	•	(Tabernacle)		77	842
4		mitted to Build		835	1	•	mple Chambers	•	92	846
	No Temple for Go		31	834			(Tab. and Tem	p.)	82	843
	Solomon Appointe	• •	35	835		Pillars	ib.	• 、	86	844
44	Solomon's Resolut		38	836	**	" Tem	-	-	87	844
		ion Fulfilled	39	836	44 1	" ib		_	88	845
44	When Built	aon a dinned	42	836		Resort (Pu	•		93	846
•	Where Built		43	836		Sanctity (T		•	76	842
		<u> </u>	10	000	4	Tabernacle		•	94	846
CHAP.	IVDIMENSION	S OF TEMPL	B —	837			(Tapestry of)	•	85	844
DEMENSI	ons _Chambers		55	838	•	44	(Vail of)	•	74	842
*	Court		46	837	CHAP VII	SACREI	UTENSILS			846
**	" Gate of	•	47	837	UTENSILSB			. 1	.08	849
4	Door	•	<b>52</b>	838	l		Tab. (Rule)		99	847
•	East Gate		48	837	"		How Made	. 1	100	847
•	North Gate	• •	50	838	**		Lighted		103	848
44	Porch		51	838			Mystic		01	848
44	Posts	•	56	839	44		Oil for Light		102	848
	Rule to Measu	ıre (Mystic)	45	837	и т		(Foretold)		110	849
*	South Gate		49	837	l .	Deportation	•		111	850
*	<b>Templo</b>		54	838	•	Desiderata	•		97	847
64	Walls		· <b>63</b>	838	1		alogue (Tab.)		95	846
CHID					[	amps, &c.	(ib.)	•	98	847
	V.—ARCHITECT			839	•	amps, ac.	(ib.)	•	108	849
	ECTURE _Architect	•	<i>6</i> 8	839	"	Aver "Bases	• •		107	849
	2 400425 (	•	57	839	)	200	of Sacred Vess		109	849
•	Teominaci		62	840	l		of Vessels (For			850
_		Description o	I 61	840	1	Restoration	or Acceding LOL	-	113	850
•	•	Hooks, Pins,	<b>.</b>	816		"	Numbers Rest			850
		Nails .	65	840	٠ "		TARTOCKS TARE	uten l		-00

	C410 41 ATT 1	SECT.	PAGE.	1	_			83C T.	PAGE.
	urs. Sanctification of Vessels .	115	850	1		TsDesecration	•	189	867
"	Table (Tabernacle) ·	104	848	"	"	Destructions (Foretold)	•	140	857
"	" Situation of .	105	848	"	"	Destructions .	•	141	858
**	Vases of Gold and Silver .	96	847	"	"	' Lamented		142	8 <i>5</i> 6
CHAP	. VIIISANCTITY OF THE TEM	r		"	44	Divine Promises		145	859
OILIII	PLE	·-	850	"	64	" Service, &c.	•	148	859
SANCT	TTY_Acceptation .	119	853	"	"	Favorable Contrasts		144	8 <b>58</b>
44	Animadversion	131	855	"	44	Final Destruction (fores	told)	154	860
44	Asylum	124	854	"	"	Obstacles .		150	859
. 44	Dedicated (Tab.)	116	850	"	**	Priests' Indifference		135	856
. 4	" (Sol's. Temple) .	117	852	••	66	Purification .		136	856
44	" (2nd Temple).	118	853	"	"	Re-Building (foretold)		143	858
"	Ingress and Egress (Mystic)	133		"	"	" Begun		149	859
u	Intrusion of Strangers .	127	855	"	46	" Rebuilt		153	560
"		127	854	"	"	Repairs .		134	856
"	" Resentment at .  Merit of Erecting Places of		854	"	44			138	857
•	Worship	129	855	46	"	Stimuli .		146	849
66	Not to be a Cemetery .	132	855				-		
46	Presumption	125	854	CHAI	. X.	-PUBLIC WORSHIP		_	861
66	Profanation	130	855	Pus.	Wor.	_Benefits of ' .		160	862
44	Protection	123	854	46	"	Commandments		155	861
44	Purification by Jesus Christ	123	853	"	46	Compromise .		166	862
44	Sanctity of Holy Places in general		853	"	"	Delight in .		157	861
66	of Temples .	121	853	66	"	Employment of		159	861
66	Strangers Prohibited to Enter	126		"	"	Instances of .		158	861
	orangers Frontoited to Enter	126	854	"	"	Pompous Seats Reproved	•	162	862
CHAP.	IXSUCCEEDING EVENTS	_	856	44	"	<b>7</b> 3.14		163	862
Suc. E	VENTS _ Decree of Cyrus .	147	859	66	"		•	156	861
66	" " Appealed to .	151	860	"	"	Tongues Contrasted		164	862
66	" " Confirmed .	152	860	"	46		-	165	862
84	" Depredations (Domestic)	137	856	"	"	Unwilling Detention in	-	161	862
	( - o - o - o - o - o - o - o -	-01	000	•		OHAITHING Descriment III	•	101	00A
									,

### BOOK XXX.--WAR.

MIAD I LATTURIN	TOO ON T	T 4 T	SECT.	PAGE.	1					SECT.	
CHAP. I.—LAWFULN		NAK		863	WAR -	-Defeats	from God	•	•	. 19	869
WAR _Commanded for	Revenge	•	3	864	6	**	Lamented	•		22	870
" for	Conquest	•	4	864	"	46	Threatened	•		20	869
" Deprecated .	•	•	9	866	"	Delivers	nce in Dang	er		18	868
" God Inspires to	•	•	5	865	66	Divine (	Counsel, Refu	ased		13	867
" Commands	to Kill	•	6	865		God Dir	ecting Opera	tions		12	866
" " Restrains, L	nstances	•	7	865	"	Victory	from God	•		15	867
" Inevitable .	• .	•	1	863	44	44	Confidence is	God for		17	868
" Intervals of Peac	е.	•	10	866	**	44	Promised			16	868
Reprobated .	•	•	8	865	OTTAD	TTT 10:					
" Under Providence	θ.		2	863			ECRUITING		•	_	876
" Universal Future	Dance		11	866	SOLDIER	sAn U	Jniversal Risi	ing	•	28	871
· Oniversal Future	T eace	•	11	000	"	Char	acters of Son	ne		25	870
CHAP. ILPROVIDE	NCE IN V	VAR	_	866	44	Divir	e Choice	•		23	870
WAR Arms Vain with	out God	•	14	867	**	Dome	estic			27	870
Defeats—Cause,	Sin .	•	21	869	46	Impr	essed Men	•		26	870

SOLDIE	s _Numbers Definite		sect. 29	PAGE. 871	CHAD	VIII.—BATTLE	a		SECT.	PAGE.
44	" Indefinite		30	872		Civil Wars		•		882
4	Volunteers		24	870	DATTLE	Council of W	•	•	75	882
		_ •		0.0			-	•	77	883
COTT A TO	. IV.—ALLIES	_		070	"	Defensive Wa		•	74	882
		• •	_	872		Dolorous Crie	• •	•	89	888
ALLIE	Alliances Requested		31	872	"	Engagements	•		79	884
44	4 "	of (Allies)	34	873	"		Catastrop		80	885
		Allusions	32	873	"	Exterminating	•	ule) .	84	886
	Mercenary Troops	•	34	873	"	Extermination	8 .	•	85	887
•	Observations	•	38	874	"	Exultations		•	86	. 888
	Secession of (Allies)		37	874	"	Field of Battle	•	• •	88	888
4	Useful .	•	35	873	"	Imperfect Ext		ns .	87	888
"	Useless .	•	36	874	"	Jewish Conqu			81	885
		<b></b>			"		entile dit	· .	82	886
CHAP	. v.—officers		-	874	"	Plan of Opera		•	78	883
OFFICE	Rs.—Armour-Bearers		42	875	"	Territory Reco		•	83	886
"	Army-Chaplain		45	876	"	Wars in Gene		•	73	882
44	Good (Esteemed)		43	875	"	" Some ar	e from G	od .	76	883
44	Military Subordin	ation .	44	876		_				
66	Piety of		46	876	CHAD	IX —FORTIFIC	ATTONS	1		889
44	Promoted by Au	thorit <del>y</del> .	40	875	1	ATIONS,—Apparati			97	- 891
4	" by Sup	erior Merit	41	875	FORTIFIC	,		. •	98	891
66	Superior		39	874	"	Besieging	•	•	106	893
	<u> </u>	_			"	Burning Fenced (	• ****	•	91	889
		- <del></del>						•		892
	. VI.—ARMY	•	_	876	"	Fire (for	•	•	105 94	890
	Baggage .	•	57	. 879	"	Garrison		•		
44	Cavalry .	• •	53	877	"	Passes	•	•	95	890
"	" Vain, withou	t God .	54	878	"	Place Ta			100	891
44	Colours .	•	60	879	"			culousl <b>y</b>		892
**	Contributions Levied	•	56	878	"	Rule to I		•	104	892
44	Disbanding .	•	59	879	"	Siege Ra		•	99	891
44	Martial Music	•	61	879	"	Sieges (F		•	96	890
66	Men Armed	•	48	876	"	Strong-h		. •	90	889
**	" Disarmed		49	877	"	To be Di			102	892
44	Military Dress		47	876	"	46	" Di	smantled		892
64	Orders of Music	•	62	880	"	Walls	•	•	92	889
"	Picturesque Description	on .	52	877	"	Water	•	•	98	890
*	Pioneers .		58	879		_				
44	Provisions .		55	878	CHAP	X.—TACTICS		•	_	893
44	War-Chariots		50	877	TACTICS.				108	894
*	" of Iron		51	877	4	Devastation		•	120	897
	-	_			"	Foraging		•	119	897
(MTAD	. VII. – ARMS			800		Guard .	•		111	895
	-Armour, Defensive B	• •		880		Halting .		•	113	895
A EE3		•	64	880		Marching	•	•	112	895
	Destroyed .  "Remarks o	• •	71	882	"	Military Exercis	•	•	110	894
4		_	72	882	Ì	Mintary Exercis	• •	•	116	896
"	Bow, Arrows, Quiver	•	66	881	"		•	•	107	898
4	Ordnance .	•	68	881	"	Muster .	A	•	109	894
4	Shield and Target	•	65	881	"	Position of the	orm)	•	114	896
4 4	Sling .	•	67	881	"	Night Marches	•	•	118	897
4	Spear and Dagger	•	70	882	"	Shouting	•	•	117	896
	Sword .	•	69	881	"	Stratagem	•	•		896
ARNOU	RT		63	880	. "	Surprise		•	115	914

	BRCT: PAG	ot. 1			68CT. PA <b>G</b>	٠.
CHAP. XIFLIGHT			orsDesertion of .	• • '	180 91	_
RUNNING Changing Position .	122 8	98 "	Exciting to War	•	158	9
•		98	Fearfulness in .	•	172 91	.3
Inght (intend).			Firm and Cruel	•	179 91	5
		00	Heroes, Challenges of	•	168 91	. 2
and Pursuit .		00	" Collective	• '	167 91	.1
Fugitives to be Protected .		00	" Individuals		166 91	.1
" Inhabitants Flee		00	" Single Combat of		169 91	
" Pursuit		99 "	Heroines .		170 91	_
			" Cautions Malicious Wars		171 91	_
CHAP. XII.—PLUNDER	9	00 4	Resolved on War		178 91	_
PLUNDERDistribution of Spoil .	134 9	02 4	Supernatural Panic (foreto		159 90	
Intent to Spoil	132 9	01 "	Supernatural Fanic (forex	•	173 91 174 91	_
" Spoils	133 9	01 "	" Instances of			_
" Foretold	129 9	00 "	The Fearful Exempted fro		175 91	. 3
" Recovered .	135 9	02	War .		176 91	5
" To Spoil (Rule)	130 9	00	· · · · · · · · · · · · · · · · · · ·	•	-10	Ī
■ When Forbidden .	131 9	01 CHAP	XVITREATIES .		- 91	6
		TREAT	Es.—Ambassadors .		181 91	. 6
CHAP. XIII.—PRISONERS OF WAR	9	02 "	" Deceptions		182 91	.6
CAPTIVITY—Foretold	136 9	02 "	Embassy, Ambassadors In	n-		
" (and) Death	143 9	04	prisoned	•	185 91	.7
" Death	144 9	01 "	" Appeal to the P	cople	186 91	.7
" Treatment after Death	145 9	05 "	44 Capitn. Exhorte	ed to	188 91	8
Kind Treatment of Prisoners	139 9	03 4	" Capitulation	•	191 91	.9
Kings of the Amorites .	141 9	04 "	4 Parley held		189 91	8
" Liberation from	140 9	04 "	" . " Ab			
" Prisoners, &c., Numbered .	137 9	03	Intestinal	Broils	190 91	9
" Unnumbered	138 9	03 "	" Proposals	•	187 91	-
• Punishment of Prisoners .	142 9	04 "	" Successful	-	183 91	-
			Chadecessiui		184 91	7
CHAP. XIV.—RETURNS	- 9	05 "	Marching through Neutra States		194 92	
RETURNS.—Devastation Lamented .	157 9	08	Treaties .		194 92 19 <b>2 9</b> 1	-
Endangered and Faint .	154 9	08	Tributaries .		193 91	
Inhabitants Slaughtered	155 9	108			190 91	•
" Slaughter (foretold) .	_	OHAD	XVIINEWS .			
4 Lamented .	156 9	100	Accounts by Prisoners	•	92	
" Names of Gentiles Slain	150 0	i .	Beacons .		205 92	
Mames of Jews Slain		107	E		209 92	
" Number Killed, &c.		,,,,	Fears arising from .		210 92	
* Gentiles Slain		100	Intelligence by the People		211 92 204 92	
" Genthes Stain		06 "	Prophetical .		204 92 195 92	
" Previous Dread of	•	05 "	Reconnoitering .		196 92 196 92	
Wounded .		07 "	Runaways or Fugitives, by		206 92	
*	-00 g		" Effects, Sedative		200 92 208 92	
CHAP. XV.—WARRIORS	a	009 "	" " Stimulant		200 92 207 92	
WARRIORSBoasting		11 "	Secret Emissaries		201 92 203 92	
44 Courage in (Diving Rule)		009 "	Spies , ,		203 <b>92</b> 19 <b>7 92</b>	
4 · 4 Human Arguments for		10 "	" In Peril .		198 92	
	. 109 .			•		•
" Promise of Success		10 "	" Protected .			1
1 Tourist of Duccess	162 9	10 "			199 92	
1 Tourist of Duccess	162 9 161 9	10 "	" Protected .		199 <b>92</b> <b>200 92</b>	2
Why? God's Presence	162 9 161 9 164 9	10 "	" Protected . " Protectress Rewarded		199 92	2

## A COMPLETE

## ANALYSIS OF THE HOLY BIBLE.

## BOOK I.—ARTS AND SCIENCES.

#### CHAP. I. AGRICULTURE.

SECT. 1 .- BAD LAND.

ND unto Adam he said, Because thou hast A hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life. Gen. iii. 17.

But the miry places thereof, and the mar shes thereof, shall not be healed, they shall be given

to salt. Ezek. xlvii. 11

Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: Mat.

And when the sun was up they were scorched, and, because they had no root, they withered

away. -- 6.

#### 2. NOXIOUS WEEDS.

Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. Gen. iii. 18.

And it shall come to pass, in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns. Is. vii. 23.

With arrows and with bows shall men come thither because all the land shall become briers

and thorns. 24.

And on all hills that shall be digged with the mattock there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

They have sown wheat, but shall reap thorns; they have put themselves to pain, but shall not profit; and they shall be ashamed of your reve-

nues, because of the fierce anger of the Lord.

And some fell among thorns; and the thorns sprung up and choked them. Mat. xiii. 7.

And some fell among thorns; and the thorns

sprang up with it, and choked it: Luke viii. 7.

But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. Heb. vi. 8.

#### 3. GOOD LAND.

And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. *Num.* xiv. 7.

If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. — — 8.

And they took of the fruit of the land in their hands and brought it down unto us, and brought us word again, and said, It is a good land which

the Lord our God doth give us. Deut. i. 25.

A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive

and honey; - viii. 8.

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. 10.

But the land, whither ye go to possess it, is a land of hills and vallies, and drinketh water of

the rain of heaven; — xi. 11.

A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the

end of the year. But other fell into good ground, and brought forth fruit, some an hundred fold, some sixty-fold, some thirty-fold. Mat. xiii. 8.

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth berbs meet for them by whom it is dressed, receiveth blessing from God: Heb. vi. 7.

#### STERILITY.

Let them be as the grass upon the house tops, which withereth afore it groweth up; Ps.

Wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom. — — 7.

Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord. --- 8.

Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah. Is. v. 10.

For the waters of Nimrim shall be desolate: for the hay is withered away; the grass faileth; there is no green thing. - xv. 6.

Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows. --7.

In that day shall his strong cities be as a forsaken bough, and an uppermost branch which they left because of the children of Israel: and there shall be desolation. — xvii. 9.

Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, and therefore shalt thou plant pleasant plants, and shalt set it with strange slips: — — 10.

In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be an heap in the day of grief and of desperate sorrow.

For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; the bud shall yield no meal: if so be it yield, the strangers shall swallow it up. Hos. viii. 7.

The floor and the wine press shall not feed them, and the new wine shall fail in her.

The field is wasted; the land mourneth, for the corn is wasted: the new wine is dried up,

the oil languisheth. Joel i. 10.

Be ye ashamed, O ye husbandmen; howl, O ye vine dressers, for the wheat and for the barley; because the harvest of the field is perished. - 11.

The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. --17.

Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine. Micah vi. 15.

#### JEWISH CEREMONY.

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised; three years shall it be as uncircumcised unto you; it shall not be eaten of. Lev. xix. 23.

But in the fourth year all the fruit thereof shall be holy, to praise the Lord withal.

And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God. -

#### MANURE.

Lord rest; and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. Is. xxv. 10.

#### 7. PLOUGHING.

Thou shalt not plow with an ox and an ass together. Deut. xxii. 10.

And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: Job i. 14.

And the Sabeans fell upon them, and took them away, yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. — 15.

If my land cry against me, or that the furrows likewise thereof complain; - xxxi. 38.

Doth the plowman plow all day to sow? doth he open and break the clods of his ground. Is. xxxviii. 24.

And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vine-dressers. — lxi. 5.

Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock. Amos vi. 12.

#### 8. METAPHORICAL.

The plowers plowed upon my back; they made long their furrows. Ps. cxxix. 3.

For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Jer. iv. 3.

It is in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows. Hos. x. 10. furrows.

And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods. — — 11.

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you. — — 12.

Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies. Because thou didst trust in thy way, in the multitude of thy mighty men. 13.

And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God. Luke ix. 62.

#### SEED-TIME.

Thou shalt not sow thy field with mingled seed. Lev. xix. 19.

They that sow in tears shall reap in joy. Ps. cxxvi. 5.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. — 6.

He that observeth the wind shall not sow: and he that regardeth the clouds shall not reap. Ec. xi. 4.

In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or For in this mountain shall the hand of the whether they both shall be alike good. — 6.

When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye, in their place? *Is.* xxviii. 25.

And he spake many things unto them in parables, saying Behold, a sower went forth to sow: **Mat**. xiii. 3.

And, when he sowed, some seeds fell by the way-side; and the fowls came and devoured

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. John xii. 24.

#### 10. metaphors.

He answered and said unto them, He that soweth the good seed is the Son of man; Mat.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also Gal. vi. 7.

For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

# 11. WATERING. (AND ALLUSIONS.)

For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: Deut. xi. 10.

I have planted, Apollos watered; but God

gave the increase. 1 Cor. iii. 6.

So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. --7.

Now, he that planteth and he that watereth are one; and every man shall receive his own reward, according to his own labor. — — 8.

# 12. PROMISE OF PLENTY.

Wherefore ye shall do my statutes, and keep my judgments and do them; and ye shall dwell

in the land in safety. Lev. xxv. 18.

And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

If ye walk in my statutes, and keep my commandments, and do them; — xxvi. 3.

Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. Lev. xxvi. 4.

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowingtime: and ye shall eat your bread to the full, and dwell in your land safely. — 5.

And ye shall eat old store, and bring forth the - 10.

old because of the new. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. Ezek.

forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. xxxvi. 8.

For, behold, I am for you, and will turn unto you, and ye shall be tilled and sown. --9.

And the floors shall be full of wheat, and the fats shall overflow with wine and oil. Joel ii. 24.

Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. Amos ix. 13.

But now I will not be unto the residue of this people as in the former days, saith the Lord of Zech. viii. 11.

For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew: and I will cause the remnant of this people to possess all these things.

#### 13. PLENTY SENT.

Then Isaac sowed in that land, and received in the same year an hundred-fold; and the Lord blessed him. Gen. xxvi. 12.

And in the seven plenteous years the earth

brought forth by handfuls. xli. 47.

He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; Deut. xxxii. 13.

The pastures are clothed with flocks, the vallies also are covered over with corn; they shout

for joy, they also sing. Ps. lxv. 13.

And sow the fields, and plant vineyards, which may yield fruits of increase. — cvii. 37.

## 14. HARVEST.

And, behold, Boaz came from Beth-lehem and said unto the reapers, the Lord be with you-And they answered him, The Lord bless thee-Ruth ii. 4.

And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came out of the country of Moab.

Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be? 1 Sam. xxv. 11.

Thou hast multiplied the nation, and not increased the joy; they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. Is. ix. 3.

For so the Lord said unto me, I will take my rest, and I will consider in my dwelling-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. — xviii. 4.

Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land. Jer. l. 16.

# 15. METAPHORICAL.

Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my peo-Hos. vi. 11.

Therefore said he unto them, The harvest But ye, O mountains of Israel, ye shall shoot | truly is great, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest. Luke x. 2.

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. John iv. 35.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth may rejoice to-<del>--- 36</del>.

And herein is that saying true, One soweth, and another reapeth. — 37.

I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors. — — 38.

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. Rev. xiv. 15.

And he that sat on the cloud thrust in his sickle 

## LIMITATION OF PROPERTY.

When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel. Deut. xxiii. 24.

When thou comest into the standing-corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing-corn. — 25.

They reap every one his corn in the field; and they gather the vintage of the wicked.

They cause him to go naked without clothing, and they take away the sheaf from the hungry. - **—** 10.

## 17. GLEANING. (RULE.)

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. Lev. xix. 9.

And thou shalt not glean thy vineyard; neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God. Lev. xix. 10.

And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest; thou shalt leave them unto the poor and to the stranger: I am the Lord your God. — xxiii. 22.

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands. Deut. xxiv. 19.

When thou beatest thine olive-tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the and doth teach him. Is. xxviii. 26. - 20.

yard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for beaten out with a staff, and the cummin with a the widow. — 21.

And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: Ruth ii. 15.

And let fall also some of the handfuls of purpose for her, and leave there, that she may glear them, and rebuke her not. — — 16.

#### 18. GLEANERS.

And Ruth the Moabitess said unto Naomi Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace And she said unto her, Go, my daughter. Ruth

And she went and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech. — 3.

And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. -- 7.

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens. - 8.

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

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

And her mother-in-law said unto her, Where hast thou gleaned to day; and where wroughtest thou? Blessed be he that did take knowledge of thee. And she shewed her mother-inlaw with whom she had wrought, and said, The man's name with whom I wrought to day is Ruth ii. 19.

And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. — 21.

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

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

And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Is. xvii. 5.

#### 19. THRESHING (AND ALLUSIONS.)

For his God doth instruct him to discretion

For the fitches are not threshed with a thresh-When thou gatherest the grapes of thy vine ing instrument, neither is a cart wheel turned about upon the cummin: but the fitches are rod. -27.

Bread-corn is bruised; because he will not ever be threshing it, or break it with the wheel of his cart, nor bruise it with his horsemen. - 28.

This also cometh from the Lord of hosts, which is wonderful in counsel, and excellent in

- 29. working.

Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shall make the hills as chaff. — xli. 15.

For thus saith the Lord of hosts, the God of Israel, The daughter of Babylon is like a threshing-floor, it is time to thresh her: yet a little while, and the time of her harvest shall come. Jer. li. 33.

Thus saith the Lord, For three trangressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron. Amos i. 3.

But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

Mic. iv. 12.

Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

# 20. WINNOWING. (FIGURATIVE.)

Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the holy One of Israel. Is. xli. 16.

Thus saith the Lord, Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a

destroying wind; Jer. li. 1.

And will send unto Babylon fanners, that shall fan her, and shall empty her land; for in the day of trouble they shall be against her round about. *Jer*. li. 2.

## 21. STRAW AND CHAFF, &C.

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Ex. v. 10.

Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

So the people were scattered abroad throughout all the land of Egypt, to gather stubble in-· 12. stead of straw.

They are as stubble before the wind, and as chaff that the storm carrieth away. Job xxi. 18.

Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away; yea, it shall be at an instant suddenly. Is.

Ye shall conceive chaff; ye shall bring forth stubble: your breath as fire shall devour you.

Therefore will I scatter them as the stubble that passeth away by the wind of the wilder**dens**, *Jer.* xiii. 24.

#### 22. GRASS.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so. Gen. i. 11.

And the earth brought forth grass' and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good. - 12.

And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

xi. 15.

There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. Ps. lxxii. 16.

Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass

to grow upon the mountains. — cxlvii. 8.

And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. John vi. 10.

#### 23. LABOR. (RULE.)

Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Eph. iv. 28.

And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you: 1 Thess. iv. 11.

That ye may walk honestly toward them that are without, and that ye may have lack of noth-**—** 12.

For even when we were with you, this we commanded you, that if any one would not work, neither should he eat. — ii. 10.

For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies. - 11.

Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. - 12.

## 24. LABORERS.

Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words. Ex. v. 9.

And, behold, there came an old man from his

work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah; but the men of the place were Benjamites. Judges xix. 16.

Man goeth forth unto his work, and to his labor, until the evening. Ps. civ. 23.

And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; 1 Kings v. 15.

Besides the chief of Solomon's officers, which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. — — 16.

So we labored in the work: and half of them held the spears from the rising of the morning till the stars appeared. Neh. iv. 21.

Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labor on the day. -

Yea also, I continued in the work of this wall, neither bought we any land; and all my servants were gathered thither unto the work. - v. 16.

#### 25. BENEFITS OF LABOR.

And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies. Deut. xxxiii. 7.

For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with

thee. Ps. cxxviii. 2.

The labor of the righteous tendeth to life; the fruit of the wicked to sin. Prov. x. 16.

Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall increase.

In all labor there is profit: but the talk of the lips tendeth only to penury. — xiv. 23.

He that laboreth, laboreth for himself; for his mouth craveth it of him. — xvi. 26.

All the labor of man is for his mouth, and yet the appetite is not filled. Ec. vi. 7.

# CHAP. II. APPAREL.

SECT. 26. ORIGIN OF DRESS.

AND the eyes of both of them were opened, and they knew that they were naked: and they sewed fig-leaves together, and made themselves

aprons. Gen. iii. 7.
Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them. -- 21.

#### 27. DIRECTIONS.

Neither shall a garment mingled of linen and woollen come upon thee. Lev. xix. 19.

Thou shalt not wear a garment of diverse sorts, as of woollen and linen together. Deut. xxii. 11.

And why take ye thought for raiment? Consider the lilies of the field how they grow? they toil not, neither do they spin; Mat. vi. 28.

And yet I say unto you, That even Solomon, in all his glory, was not arrayed like one of

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array: 1 Tim. ii. 9.

But (which becometh women professing god-

liness) with good works. — — 10.

Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on apparel; 1 Peter iii. 3.

But let it be the hidden man of the heart, in

that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. — — 4.

#### 28. WARDROBE.

Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. Deut. xxxiii. 25.

Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. 1 Sam. ii. 19.

And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers; David also had upon him an ephod of linen. 1 Chron. xv. 27.

She is not afraid of the snow for her household; for all her household are clothed with

Prov. xxxi. 21.

How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman: Sol. vii. 1.

In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, Is. iii. 18.

The chains, and the bracelets, and the muf-

The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, — — 20.

The rings and nose jewels, --21. The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,

The glasses, and the fine linen, and the hoods, and the vails. - --- 23.

And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of a well-set hair baldness: and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear. Jer. xiii. 11.

## 29. CLEANLINESS, (AND ALLUSION.)

Let thy garments be always white; and let thy head lack no ointment. Ec. ix. 8.

So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing. Neh. iv. 23.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they were worthy. Rev. iii. 4.

## 30. ORNAMENTAL.

She maketh herself coverings of tapestry: her clothing is silk and purple. Prov. xxxi. 22.

Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number. *Jer.* ii. 32.

Why trimmest thou thy way to seek love?

therefore hast thou also taught the wicked ones thy ways. — — 33.

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And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the great city of Shushan rejoiced and was glad. Est. viii. 15.

## 31. JEWELS, &C. WORE, (AND ALLUSIONS.)

And I asked her, and said, Whose daughter thou? And she said, The daughter of art thou? Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands. Gen. xxiv. 47.

And Gideon said unto them, I would desire a

request of you, that ye would give me every man the earring of his prey: (for they had golden ear rings, because they were Ishmaelites.)

Judges viii. 24. And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his prey.

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

The King's daughter is all glorious within; her clothing is of wrought gold. Ps. xlv. 13.

Thy cheeks are comely with rows of jewels, thy neck with chains of gold. Sol. i. 10.

We will make thee borders of gold, with

stude of silver. — — 11.

His hands are as gold rings set with beryl; his belly is as bright ivory overlaid with sapphires. — v. 14.

I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy

Ezek. xvi. 11.

And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon - 12.

Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work: thou didst eat fine flour, and honey, and oil. 

And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beau-

tiful crowns upon their heads. - xxiii. 42.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. Dan. v. 29.

#### 32. DENUDED.

And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was

on him. Gen. xxxvii. 23.

I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile

them? Sol. v. 3.

And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: Mark | mandments, and be holy unto your God. xiv. 51.

And he left the linen cloth, and fled from them naked.

## 33. ORNAMENTS PUT OFF.

And when the people heard these evil tidings they mourned; and no man did put on him his ornaments. Ex. xxxiii. 4.

For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people; I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

And the children of Israel stripped themselves of their ornaments by the mount Horeb.

They shall also strip thee out of thy clothes, and take away thy fair jewels. Ezek. xxiii. 26.

#### 34. MASQUES.

And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger Gen. xxvii. 15.

And she put the skins of the kids of the goats

- 16.

And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle: but put thou on thy robes. So the king of Israel disguised himself, and they went to the battle. 2 Chron. xviii. 29.

#### DRESS, METAPHORICAL.

She girdeth her loins with strength, and strengtheneth her arms. Prov. xxxi. 17.

Strength and honor are her clothing; and she shall rejoice in time to come. Prov. xxxi. 25.

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth herself with her jewels. lxi. 10.

I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with Ezek. xvi. 10.

And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls. Rev. xviii. 16.

#### 36. SYMBOLICAL GARMENTS.

Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue. Num. xv. 38.

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring;

That ye may remember and do all my com-**--- 4**0.

Thou shalt make thee fringes upor the four quarters of thy vesture, wherewith thou coverest

thyself Deut. xxii. 12.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments. *Mat.* xxiii. 5.

#### 37. CONTAGION.

The garment also that the plague of leprosy is in, whether it be a woollen garment or a linen garment; Lev. xiii. 47.

Whether it be in the warp or woof of linen, or of woollen; whether in a skin, or in any thing

made of skin; — — 48.

And if the plague be greenish or reddish in the garment, or in the skin, either in the warp or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest.

— 49.

And the priest shall look upon the plague, and shut up it that hath the plague seven days, — 50.

And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp or in the woof, or in a skin, or in any work that is made of skin, the plague is fretting leprosy; it is unclean. — 51.

He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire. — 52.

And if the priest shall look, and, behold, the

Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more. Lev. xiii. 54.

And the priest shall look on the plague after that it is washed; and, behold, if the plague have not changed his color, and the plague be not spread, it is unclean; thou shalt burn it in the fire: it is fret inward, whether it be bare within or without. — 55.

And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

— — 56.

And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it is a spreading *plague*; thou shalt burn that wherein the plague is with fire. — 57.

And the garment, either warp, or woof, or whatever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. — 58.

This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean. — — 59.

# 38. HEAD COVERED.

And David went up by the ascent of mount Olivet, and wept as he went up, and had his head sovered; and he went barefoot; and all the

people that was with him covered every man his head, and they went up, weeping as they went up. 2 Sam. xv. 30.

And Mordecai came again to the king's gate: but Haman hasted to his house mourning, and having his head covered. Est. vi. 12.

Every man praying or prophesying having his head covered, dishonoreth his head. 1 Cor. xi. 4.

But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head: for that is even all one as if she were shaven.

For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. — 6.

For a man indeed ought not to cover his head, for a much as he is the image and glory of God: but the woman is the glory of the man.

Judge in yourselves: is it comely that a woman pray unto God uncovered? — — 13.

Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

— 14.

But if any man seem to be contentious, we have no such custom, neither the churches of God. — 16.

#### 39. RENDING CLOTHES.—RULE.

And Moses said unto Aaron, and unto Eleazar and Ithamar, his sons, Uncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. Lev. x. 6.

Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Jer. xxxvi. 24.

#### 40. INSTANCE OF SOME.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit: and he rent his clothes. Gen. xxxvii. 29.

Then they rent their clothes, and laded every man his ass, and returned to the city. — xliv. 13.

And Joshua the son of Nun, and Caleb the son of Jephuneh, which were of them that searched the land, rent their clothes: Num. xiv. 6.

Then David took hold on his clothes, and rent them, and likewise all the men that were with him. 2 Sam. i. 11.

And it came to pass while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left. — xiii. 30.

Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent. — 31.

And he took hold of his own clothes, and rent

them in two pieces. 2 Kings ii. 12.

And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. — xxii. 11.

And it came to pass, when the king had heard

the words of the law, that he rent his clothes. **2** Chron. xxxiv. 19.

Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah, with their clothes rent, and told him the words of Rab-shakeh. 2 Kings xviii. 37.

Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh. Is. xxxvi. 22.

And at the evening sacrifice I arose up from my heaviness; and, having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God. Ezra ix. 5.

#### 41. of others.

And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah, the Shilonite, found him in the way; and he had clad himself with a new garment: and they two were alone in the field. 1 Kings

And Ahijah caught the new garment that was on him, and rent it in twelve pieces. — — 30.

#### 42. sackcloth.—Rulb

For this gird you with sackcloth, lament and howl; for the fierce anger of the Lord is not turned back from us. Jer. iv. 8.

Howl, O Heshbon; for Ai is spoiled; cry, ye daughters of Rabbah, gird you with sackcloth; lament and run to and fro by the hedges: for their king shall go into captivity, and his priests and princes together. Jer. xlix. 3.

They shall also gird themselves with sackcloth. and horror shall cover them: and shame shall be upon all faces, and baldness upon all their heads. Ezek. vii. 18.

And they shall make themselves utterly bald for thee, and gird them with sackcloth; and they shall weep for thee with bitterness of heart and bitter wailing. -– xxvii. 31.

#### 43. INSTANCES.

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. Gen. xxxvii. 34.

I have sewed sackcloth upon my skin, and defiled my horn in the dust. Job xvi. 15.

But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned into mine own bosom. Ps. xxxv. 13.

I behaved myself as though he had been my friend or brother; I bowed down heavily, as one that mourneth for his mother. — 14.

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. 1 Kings xxi. 27.

And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh. 2 Kings vi. 30.

himself with sackcloth, and went into the house of the Lord. xix. 1.

And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz. — —

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. Is. xxxvii. 1.

And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet, the son of Amoz. — 2.

When Mordecai perceived all that was done. Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry; Est. iv. 1.

And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth. **—** 2.

And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping and wailing; and many lay in sackcloth and ashes.

So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him; but he received it not. — 4.

#### COVERED WITH DUST, &C.

And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads. Jos. vii. 6.

And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. 1 Sam. iv. 12.

And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai, the Archite came to meet him with his coat rent, and earth upon his head. 2 Sam. xv. 32.

The elders of the daughters of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground. Lam.

And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads; they shall wallow themselves in the ashes. Ezek. xxvii. 30.

Now, in the twenty and fourth day of this month, the children of Israel were assembled with fasting, and with sackcloths, and earth Neh. ix. 1 upon them.

Declare ye it not at Gath, weep ye not at all: in the house of Aphrah, roll thyself in the dust. *Mic.* i. 10.

#### 45. PERFUMERY.

All thy garments smell of myrrh, and aloes, And it came to pass, when king Hezekiah and cassia, out of the ivory palaces, whereby heard it that he rent his clothes, and covered they have made thee glad. Ps. xlv. 8.

Because of the favor of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee. Sol. i. 3.

Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? – iii. 6.

And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell. Is. lvii. 9.

Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. Ezek. xvi. 9.

That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Amos vi. 6.

Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat. Mat. **xx**vi. 7.

Mine head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Luke vii. 46.

#### 46. FACE-PAINTING.

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. 2 Kings

And when thou art spoiled what wilt thou Though thou clothest thyself with crimdo ? son, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.

And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came, for whom thou didst wash thyself, paintedst thy eyes, and deckest thyself with ornaments. Ezek. xxiii. 40.

# CHAP. III. ARCHITECTURE.

## SECT. 47.—TENTS.

AND Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. Gen. iv. 20.

And they said unto him, Where is Sarah thy And he said, Behold, in the tent. wife?

And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's – xxxi. 33.

How goodly are thy tents, O Jacob! and thy tabernacles, O, Israel! Num. xxiv. 5.

As the vallies are they spread forth, as gar-

aloes, which the Lord hath planted, and as cedar trees beside the waters. — 6.

Go say to them, Get ye into your tents again. Deut. v. 30.

Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents, that ye may live many days in the land where ye be strangers. Jer. xxxv. 7.

Nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed:

But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. — — 10.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias. Mat.

## 48. TO BUILD. (RULE.)

Build ye cities for your little ones, and folds for your sheep; and do that which hath proceed-

ed out of your mouth. Num. xxxii. 24.

And the children of Gad, and the children of Reuben spake unto Moses, saying, Thy servants will do as my Lord commandeth.

And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. 2 Kings vi. 1.

Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there where we may dwell. And he answered, Go ye. 2 Kings vi. 2.

And one said, Be content, I pray thee, and

go with thy servants. And he answered, I will

Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth. Is. v. 8.

Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from

Jerusalem unto Babylon. Jer. xxix. 4.
Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. — 5.

#### 49. PRIVILEGE OF BUILDING A NEW HOUSE.

And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. Deut. xx. 5.

#### 50. ESTIMATES.

Through wisdom is an house builded, and by understanding it is established. Prov. xxiv. 3.

For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Luke

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him. 

Saying, This man began to build, and was not dens by the river's side, as the trees of lign able to finish. — 30.

## 5. PREPARATION OF MATERIALS, &C.

And Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons; and they built David an house. 2 Sam. v. 11.

Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters to build him an house. 1 Chron. xiv. 1.

And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God. — xxii. 2.

And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings, and brass in abundance without weight. — — 3.

Moreover, there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. —— xxii. 15.

And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them. 2 Chron. ii. 2.

And Solomon sent to Huram the king of Tyre saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me. 2 Chron. ii. 3.

And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people. — viii. 10.

Prepare thy work without, and make it fit for thyself in the field, and afterward build thine house. *Prov.* xxiv. 27.

And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me. Neh. ii. 8.

## 52. INSTANCES OF BUILDING.

But Solomon was building his own house thirteen years, and he finished all his house. 1 Kings vii. 1.

And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do. — ix. 1.

Likewise also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. Luke xvii. 28.

#### 53. POUNDATIONS, MATERIAL AND PIGURATIVE.

If the foundations be destroyed, what can the righteous do? Ps. xi. 3.

All these were of costly stones (according to the measures of hewed stones, sawed with saws) within and without, even from the foundation

And these were of costly stones (according to the foundation of the measures of hewed stones, sawed with saws) royal hourself.

unto the coping, and so on the outside toward the great court. 1 Kings vii. 9.

And above were costly stones (after the measures of hewed stones) and cedars. 1 Kings vii. 11.

O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. Is. liv. 11.

Whosoever cometh to me, and heareth my sayings and doeth them, I will shew you to whom he is like: Luke vi. 47.

He is like a man which built an house, and digged deep, and laid the foundation on a rock; and, when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. — 48.

But he that heareth and doeth not, is like a man that without a foundation, built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great. — — 49.

For we are laborers together with God: ye are God's husbandry, ye are God's building. 1 Cor. iii. 9.

According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. — — 10.

## 54. APARTMENTS.

Then Ehud went forth through the porch, and shut the doors of the parlor upon him, and locked them. Judges iii. 23.

And they tarried till they were ashamed, and, behold, he opened not the doors of the parlor; therefore they took a key and opened them, and, behold, their lord was fallen down dead on the earth. — 25.

Draw me, we will run after thee. The King hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: the upright love thee. Sol. i. 4.

He brought me to the banqueting house, and his banner over me was love. — ii. 4.

And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; 2 Chron. xxxii. 27.

Now the king sat in the winter-house in the ninth month: and there was a fire on the hearths burning before him. Jer. xxxvi. 22.

And the king sat upon his royal throne in the royal house, over against the gate of the house.

of the hall, and were set down together, Peter sat down among them. Luke xxii. 55.

#### **55**. ROOF.

When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence. Deut. xxii. 8.

And before they were laid down she came up

unto them upon the roof. Jos. ii. 8.

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

And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. 1 Sam. ix. 25.

The beams of our house are cedar, and our

rafters of fir. Sol. i. 17.

The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops? Is. xxii. 1.

And when they could not come nigh unto him for the press, they uncovered the roof where he was; and, when they had broken it up, they let down the bed wherein the sick of the palsy Mark ii. 4.

In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field let him likewise not return back. Luke xvii. 31.

## 56. PILLARS.

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

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

loan upon them. <del>--- 26.</del>

He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, and upon four rows of cedar pillars, with cedar-beams upon 1 Kings vii. 2. the pillars.

And it was covered with cedar above upon the beams, that lay on forty-five pillars, fifteen

in a row. 3.

His legs are as pillars of marble, set upon sockets of fine gold; his countenance is as Lebanon, excellent as the cedars. Sol. v. 15.

#### 57. NAMING.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. Is. lx. 18.

#### WINDOWS.

And there were windows in three rows, and light was against light in three rows. 1 Kings

And when they had kindled a fire in the midst the windows: and light was against light in three ranks. 5.

My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. Sol. ii. 9.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of

pleasant stones. Is. liv. 12.

That saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is cicled with cedar, and painted with vermilion! Jer. xxii. 14.

#### 59. ENTRANCES.

And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them; and the other pillars and the thick beam were before them. I Kings vii. 6.

Then he made a porch for the throne, where he might judge, even the porch of judgment; and it was covered with cedar from one side of

the floor to the other. 1 Kings vii. 7.

And his house where he dwelt had another court within the porch which was of the like work. Solomon made also an house for Pharaoh's daughter, (whom he had taken to wife,) like unto this porch. 8.

And the great court round about was with three rows of hewed stones, and a row of cedar-beams, both for the inner court of the house of the Lord, and for the porch of the house. - 12.

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

My beloved put in his hand by the hole of the door, and my bowels were moved for him. Sol. v. 4.

I rose up to open to my beloved, and my hands dropped with myrrh, and my fingers with sweet-smelling myrrh, upon the handles of the

If she be a wall, we will build upon her a palace of silver; and if she be a door, we will inclose her with boards of cedar. — viii. 9.

Open ye the gates, that the righteous nation which keepeth the truth may enter in. Is. **xxvi.** 2.

#### 60. FURNITURE.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher Gen. xxiv. 15. upon her shoulder.

And he made the laver of brass, and the foot of it of brass, of the looking glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

xxxviii. 8.

And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. 1 Sam. xx. 25.

For I am become like a bottle in the smoke; yet do I not forget thy statutes. Ps. cxix. 83.

And all king Solomon's drinking-vessels were of gold, and all the vessels of the house of the And all the doors and posts were square with forest of Lebanon were of pure gold, none was

of silver; it was nothing accounted of in the days of Solomon. 1 Kings xvi. 21.

Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. 2 Kings iv. 10.

And it fell on a day that he came thither, and he turned into the chamber, and lay there.

And by knowledge shall the chambers be filled with all precious and pleasant riches. Prov. xxiv. 4.

Moreover the king made a great throne of ivory, and overlaid it with pure gold. 2 Chron.

And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sittingplace, and two lions standing by the stays.

And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

Where were white, green, and blue hangings fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble. Est. i. 6.

And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new Mark ii. 22.

And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets. Luke ix. 17.

### BEDS.

Behold, thou art fair, my beloved, yea, pleas-

ant: also our bed is green. Sol. i. 16.

For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. Is. xxviii. 20.

And sattest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil. Ezek. xxiii. 41.

That lie upon beds of ivory, and stretch them-selves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall. Amos vi. 4.

And he said unto them, Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick. Mark iv. 21.

# 62. IVORY HOUSES.

Thy neck is as a tower of ivory; thine eyes like the fish-pools in Heshbon by the gate of Bath-rabbim; thy nose is as the tower of Lebanon which looketh toward Damascus. Sol. vii. 4.

Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not And he builded a city, and called the name of written in the book of the Chronicles of the the city after the name of his son, Enoch. Gen. kings of Israel? 1 Kings xxii. 39.

And I will smite the winter-house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord. Amos iii. 15.

#### CONTAGION.

When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; Lev. xiv. 34.

And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house: -

Then the priest shall command that they empty the house before the priest go into it to see the plague, that all that is in the house be not made unclean; and afterward the priest shall go in to see the house. Lev. xiv. 36

And he shall look on the plague; and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall. —— 37.

Then the priest shall go out of the house to

the door of the house, and shut up the house

seven days. 38.

And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house:

Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without -- 40

And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place. — — 41.

And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.

And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and

after it is plastered; — — 43.

Then the priest shall come and look: and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean. **– 4**4.

And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place. — 45.

Moreover, he that goeth into the house all the while that it is shut up shall be unclean until the 46.

And he that lieth in the house shall wash his clothes; and he that eateth in the house shall - 47. wash his clothes.

And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed. -- 48.

### 64. CITIES.

And he builded a city, and called the name of iv. 17.

Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, - x. 11.

And Resen, between Nineveh and Calah: the

same is a great city. — — 12.

And they said to one another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for

And they said, Go to, let us build a city, and a tower whose top may reach unto heaven; and let us make a name, lest we scattered abroad upon the face of the whole earth.

And the Lord came down to see the city, and the tower, which the children of men builded.

And Solomon built Gezer, and Beth-horen the nether. 1 Kings ix. 17.

And Baalath, and Tadmor, in the wilderness,

in the land. 1 Kings ix. 18.

And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. — — 19.

Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. — xii. 25.

He built Elath, and restored it to Judah, after that the king slept with his fathers. 2 Kings xiv. 22.

(And his daughter was Sherah, who built Beth-horen the nether, and the upper, and Uzzensherah.) 1 Chron. vii. 24.

The sons of Elpaal; Eber, and Misham and Shamed, who built Ono and Lod, with the towns thereof: — viii. 12.

And he built Tadmor in the wilderness, and all the store-cities which he built in Hameth. 2 Chron. viii. 4.

Also he built Beth-horen the upper, and Bethhoren the nether, fenced cities, with walls, gates, and bars: — 5.

And Baalath, and all the store-cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion. — 6.

Moreover, he built cities in the mountains of Judah, and in the forests he built castles and - xxvii. 4.

Moreover, he provided him cities, and possessions of flocks and herds in abundance; for God had given him substance very much. —xxxii. 29.

So Jonah arose, and went unto Nineveh, according to the word of the Lord. (Now Nineveh was an exceeding great city of three days journey.) Jonah iii. 3.

#### 65. PROVIDENCE OVER CITIES, &C.

And there he maketh the hungry to dwell, that they may prepare a city for habitation; **Ps.** cvii. 36.

And my people shall dwell in a peacable habitation, and in sure dwellings, and in quiet resting places. Is. xxxii. 18.

When it shall hail, coming down on the forest; and the city shall be low in a low place. — 19. stones; and ye shall carry them over with you,

66. metaphor.

He hath builded against me, and compassed me with gall and travail. Lam. iii.

#### 67. UNFINISHED.

So the Lord scattered them abroad from thence upon the face of all the earth; and they

left off to build the city. Gen. xi. 8.

And it came to pass, when Baasa heard thereof, that he left off building of Ramah, and

dwelt in Tirzah. 1 Kings xv. 21.

Then king Asa made a prociamation throughout all Judah, (none was exempted:) and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded: and king Asa built with them Geba of Benjamin and Mizpah. — 22.

#### SACRED MONUMENTS.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. Gen. xxviii. 18.

And God went up from him in the place

where he talked with him. — xxxv. 13. And Jacob sent up a pillar in the place where

he talked with him, even a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon. - 14.

And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. Ex. xxiv. 4.

Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for

they are hallowed. Num. xvi. 37.

The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Irael. 38.

And Eleazer the priest took the brazen censers, wherewith they that were burnt had offered: and they were made broad plates for a covering

of the altar; — — 39.

To be a memorial unto the children of Israel, that no stranger which is not of the seed of Aaron, come near to offer incense beefore the Lord, that he be not as Korah, and as his company; as the Lord said to him by the hand of **---- 40**. Moses.

Therefore it shall be, when ye be gone over Jordan, that ye shall set up these stones, which I command you this day in Mount Ebal, and thou shalt plaster them with plaster. xxvii. 4.

And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, Jos. iv. 1.

Take you twelve men out of the people, out

of every tribe a man; — 2.

Then Joshua called the twelve men whom he had prepared of the children of Israel, out of every tribe a man: — — 4.

And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve

wall lodge this night. — — 3.

And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel. 5.

That this may be a sign among you, that when your children ask their fathers in time to

come, saying, What mean ye by these stones. 6.
Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over unto the place where they lodged, and laid them down there. — — 8.

And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood; and they are there unto this day. --9.

And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. - 20.

And he spake unto the children of Israel, say ing, when your children shall ask their fathers in time to come, saying, What mean these stones? **— 21.** 

And Joshua wrote these words in the book of the law of God; and took a great stone, and set it up there under an oak that was by the sanctuary of the Lord. - xxiv. 26.

And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God. --27.

Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us. 1 Sam. vii. 12.

#### 69. MONUMENTS.

And Jacob took a stone and set it up for a pillar. Gen. xxxi. 45.

And Jacob said unto his brethren, Gather stones: and they took stones, and made an heap; and they did eat there upon the heap. — 46.

And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; --51.

This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap, and this pillar, unto me for harm. —

Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name: and it is called unto this day Absalom's Place. 2 Sam. xviii. 18.

### 70. CITIES UNINHABITED.

In mine ears, said the Lord of hosts, Of a Howl, O gate; cry, O city; thou whole Pal-

and leave them in the lodging place where ye truth many houses shall be desolate, even great and fair, without inhabitant. Is. v. 9.

And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. xiii. 19.

It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. Is. xiii. 20.

The city of confusion is broken down, every house is shut up, that no man may come in. xxiv. 10.

In the city is left desolation, and the gate is smitten with destruction. --12.

And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. Zeph. ii. 13.

#### 71. RUINS.

He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure. *Job* viii. 15.

He buildeth his house as a moth, and as a booth that the keeper maketh. — xxvii. 18.

For thou hast made of a city an heap; of a defenced city a ruin; a palace of strangers to be no city: it shall never be built. Is. xxv. 2.

The Lord hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampant and the wall to lament: they languished together Lam. ii. 8.

And one built up a wall, and lo, others daubed it with untempered morter: Ezek. xiii. 10.

Say unto them which daub it with untempered morter, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall, and a stormy wind shall rend it.

Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? - 12.

So will I break down the wall that ye have daubed with untempered morter, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord. - 14.

For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts. Amos vi. 11.

## 72. PICTURESQUE HABITANTS.

But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. Is. xiii. 21.

And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant places; and her time is near to come, and her days shall not be prolonged. — 22.

I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts. — xiv. 23.

estina art dissolved: for there shall come from the north a smoke, and none shall be alone in his

appointed times. — 31.

Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness; there shall the calf feed, and there shall he lie down, and consume the branches thereof. Is. xxvii. 10.

Upon the land of my people shall come up thorns and briars; yea, upon all the houses of

joy in the joyous city: — xxxii. 13.

Because the palaces shall be forsaken, the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks.

But the cormorant and the bittern shall possees it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness. xxiv. 11.

And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be an habitation of dragons, and a court

The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl shall also rest there, and find for herself a place of rest. — — 14.

There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate. — — 15.

Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his spirit it hath gathered them. — — 16.

And he hath cast the lot for them; and his hand hath divided it unto them by line: they shall possess it forever, from generation to generation shall they dwell therein. — — 17.

Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons. Jer. x. 22.

And Hazor shall be a dwelling for dragons, and a desolation forever; there shall no man abide there, nor any son of man dwell in it. - **x**lix. 33.

Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. — 1.39.

And Babylon shall become heaps, a dwellingplace of dragons, an astonishment and an hissing without an inhabitant. — li. 37.

And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks; and ye shall know that I am the Lord. Ezek. **xxv.** 5.

For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them; the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles. Hos. ix. 6.

And flocks shall lie down in the midst of her, all the beasts of the nations: both the corno-

tels of it; their voice shall sing in the windows; desolation shall be in the thresholds; for he shall Zeph. ii. 14. uncover the cedar-work.

This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none besides me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss and wag his hand. 15.

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Rev. xviii. 2.

## 73. REBUILDING.

The Lord sent a word into Jacob, and it hath lighted upon Israel. Is. ix. 8.

And all the people shall know, even Ephraim, and the inhabitants of Samaria, that say in the

pride and stoutness of heart, — — 9.

The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars. - 10.

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the branch, The Restorer of paths to dwell in. - lviii. 12.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. - lxi. 4.

Then the heathen, that are left round about you, shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Ezek. xxxvi. 36.

And Judah said, The strength of the bearer of burdens is decayed, and there is much rubbish, so that we are not able to build the wall. *Nch*. iv. 10.

So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. — — 6.

# CHAP. IV.

### MECHANICS, &c.

## SECT. 74. RULE TO FOLLOW A CALLING.

BUT as God hath distributed to every man, as the Lord hath called every one, so let him walk, and so ordain I in all churches. 1 Cor. vii. 17.

And let our's also learn to maintain good works for necessary uses, that they be not unfruitful. Tit. iii. 14.

## 75. GOOD WORKMEN.

See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; Ex. xxxi. 2.

And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowrant and the bittern shall lodge in the upper lin- | ledge, and in all manner of workmanship, --- 3.

To devise cunning works, to work in gold, and in silver, and in brass,

And in cutting of stones to set them, and in carving of timber, to work in all manner of

workmanship. **–** 5.

And I, behold I, have given with him Aholiab the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee. --6.

And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Ju-

- xxxv. 30.

And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge and in all manner of workmanship. — 31.

And to devise curious works, to work in gold, and in silver, and in brass, **— — 32.** 

And in the cutting of stones to set them, and in carving of wood, to make any manner of cunning work. -----

And he hath put in his heart that he may teach, both he, and Aholiab the son of Ahisa-

mach, of the tribe of Dan. - 34.

Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work. --- 35.

Then wrought Bezaleel and Aholiab, and every wise-hearted man in whom the Lord put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded. — xxxvi. 1.

And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up, to come unto the work to

And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord

commanded Moses. — xxxviii. 22.

And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, an embroiderer in blue, and in purple and in scarlet, and fine linen. — 23.

Send me now, therefore, a man, cunning to work in gold and in silver, and in brass, and in iron, and in purple and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. 2 Chron. ii. 7.

And now I have sent a cunning man, endued with understanding, of Hiram my father's; 13.

The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men of my lord David thy father.

And King Solomon sent, and fetched Hiram burnt. — 10.

out of Tyre. 1 Kings vii. 13.

He was a widow's son of the tribe of Naphtali. and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work all works in brass; and he came to king Solomon, and wrought all his work. — — 14.

And Meonthai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen. 1 Chron. iv. 14.

## 76. NO EMPLOYMENT.

Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do. *Is.* xix. 15.

#### 77. COOKERY.

And Jacob sod pottage: and Esau came from the field, and he was faint. Gen. xxv. 29.

Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth: - xxvii. 9.

And he also hath made savory meat and brought it unto his father and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. - 31.

Thou shalt not seethe a kid in his mother's

milk. Deut. xiv. 21.

So Ammon lay down, and made himself sick: and when the king was come to see him, Ammon said unto the king, I pray thee, let Tamar my sister come and make me a couple of cakes in my sight, that I may eat at her hand. 2 Sam.

Then David sent home to Tamar, saying, go now to thy brother Ammon's house, and dress

him meat. --7.

So Tamar went to her brother Ammon's house, and he was laid down. And she took flour, and kneaded at and made cakes in his sight and did bake the cakes.

Before your pots can feel the thorns he shall take them away as with a whirlwind, both living, and in his wrath. Ps. lviii. 9.

And Elisha came to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. 2 Kings iv. 38.

Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh.

Ezek. xi. 3.

Therefore thus saith the Lord God, Your slain, whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it.

This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel: - 11.

Wherefore thus saith the Lord God, Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

Heap on wood, kindle the fire, consume the flesh, and spice it. well, and let the bones be

Then set it empty upon the coals thereof, that

the brass of it may be hot, and may burn, and the scum of it may be consumed.

She hath wearied herself with lies, and her great scum went not forth out of her; her scum

shall be in the fire. -- 12.

For they have made ready their heart like an oven whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire. Hos. vii. 6.

They are all hot as an oven, and have devoured their judges: all their kings are fallen; there is none among them that calleth unto

me. — 7.

Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. -

Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. Mat.

It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Luke xiii. 21.

#### 78. SPINNING.

And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue and of purple, and of scarlet, and of fine linen. Ex. xxxv. 25.

And all the women whose heart stirred them up to wisdom, spun goat's hair. — —

She layeth her hands to the spindle, and her hands hold the distaff. Prov. xxxi. 19.

## 79. WOOL, FLAX AND TOW.

She seeketh wool and flax, and worketh will lingly with her hands. Prov. xxxi. 13.

And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them. Is. 1. 31.

Moreover they that work in fine flax, and they that weave net-works shall be confounded. xix. 9.

# 80. LINEN. (WEAVING.)

All the hangings of the court round about were fine twined linen. Ex. xxxviii. 16.

And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. 1 Kings x. 28.

She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

The sons of Shelah the son of Judah were Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea. 1 Chron. iv. 21.

## GARMENTS.

Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Is. lix. 6.

No man putteth a piece of new cloth upon an old garment; for that which is put in to fill up taketh from the garment and the rent is made worse. *Mat.* ix. 16.

No man also seweth a piece of new cloth on that the filthiness of it may be molten in it, that an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. Mark ii. 21.

> And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. Luke v. 36.

## 82. HEWERS OF WOOD.

So he went with them. And when they came to Jordan they cut down wood. 2 Kings vi. 4.

Send me also cedar-trees, fir-trees, and algumtrees, out of Lebanon: (for I know that thy servants can skill to cut timber in Lebanon:) and behold, my servants shall be with thy servants. 2 Chron. ii 8.

Even to prepare me timber in abundance: for the house which I am about to build shall be

wonderful great. — — 9.

And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil. 10.

Now, therefore, the wheat and the barley, the oil, and the wine, which my Lord hath spoken of, let him send unto his servants. — — 15.

And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt 

# 83. BRICK MAKING AND POTTERY.

And Pharaoh commanded the same day the task-masters of the people, and their officers, saying, Ex. v. 6.

Ye shall no more give the people straw to make brick, as heretofore: let them go and

gather straw for themselves. - 7.

And the tale of the bricks which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof; for they be idle: therefore they cry, saying, Let us go and sacrifice to our God. -8.

These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work. 1 Chron. iv. 23.

I removed his shoulder from the burthen: his hands were delivered from the pots. Ps. lxxxi. 6.

And he shall break it as the breaking of the potter's vessel that is broken in pieces; he shall not spare; so that there shall not be found in the bursting of it a sherd to take fire from the hearth or to take water withal out of the pit. *Is*. xxx. 14.

The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! Lam. iv. 2.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 2 Cor. iv. 7.

# 84. LEATHER.

And he made a covering for the tent of rams skins dyed red, and a covering of badgers' skins above that.  $Ex. \times \times \times 19$ .

And it came to pass, that he tarried many

days in Joppa with one Simon a tanner. Acts ix 43.

#### 85. CUTLERS AND GRINDERS.

And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain, was Naamah. Gen. iv. 22.

Now there was no smith found throughout all the land of Israel; (for the Philistines said, Lest the Hebrews make *them* swords or spears;) 1 Sam. xiii. 19.

But all the Israelites went down to the Philistines to sharpen every man his share, and his coulter, and his axe and his mattock. — — 20.

Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. — — 21.

If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct. Ec. x. 10.

Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces. *Neh.* iii. 11.

## 86. BRASS FOUNDERS.

And the pots, and the shovels, and the basons, and all these vessels which Hiram made to king Solomon for the house of the Lord, were of bright brass. 1 Kings vii. 45.

In the plain of Jordan did the king cast them, in the clay-ground between Succoth and Zarthan.

— 46.

And Huram made the pots, and the shovels, and the basons. And Huram finished the work that he was to make for king Solomon for the house of God. 2 Chron. iv. 11.

To wit, the two pillars, and the pommels, and the chapiters which were on the top of the two pillars, and the two wreathes to cover the two pommels of the chapiters which were on the top of the pillars; — 12.

And four hundred pomegranates on the two wreathes; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which were upon the pillars. — — 13.

He made also bases, and lavers made he upon the bases; — — 14.

One sea, and twelve oxen under it: — 15.

In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah. — 17.

#### 87. FOUNDERIES.

Take away the dross from the silver, and there shall come forth a vessel for the finer. *Prov.* 

Thy silver is become dross, thy wine mixed with water; Is. i. 22.

And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin. — 25.

They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters. Jer. vi. 28.

wicked are not plucked away. —— 29.
Son of man, the house of Israel has to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Ezek. xxii. 18.

Therefore thus saith the Lord God, Because ye are all become dross, behold, therefore will I gather you into the midst of Jerusalem. 19.

As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger, and in my fury, and I will leave you there, and melt you. —— 20.

Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. — — 21.

As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof: and ye shall know that I the Lord have poured out my fury upon you. —— 22.

#### 88. LAMPS AND CANDLES.

He that is ready to slip with his feet, is as a lamp despised in the thought of him who is at ease. Job xii. 5.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter may see the light. Luke viii. 16.

No man, when he hath lighted a candle, putteth  $\dot{u}$  in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. — xi. 33.

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth: for by thy sorceries were all nations deceived. Rev. xviii. 23.

#### 89. NEEDLE-WORKS.

And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: and their pillars shall be four, and their sockets four. Ex. xxvii. 16.

And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon. 2 Chron. iii. 14.

# 90. CARVING AND SCULPTURE.

Moreover, the king made a great throne of ivory, and overlaid it with the best gold. 1 Kings x. 18.

And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom. — 20.

#### 91. JEWELERS.

And thou shalt set it in settings of stones, even four rows of stones; the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. Ex. xxviii. 17.

And the second row shall be an emerald, a sapphire, and a diamond. Ex. xxviii. 18.

And the third row a ligure, an agate, and an

amethyst. — — 19.

And the fourth row a beryl, and an onyx, and a jasper; they shall be set in gold in their inclosings. --20.

And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. — 21.

And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city. 1 Chron. xx. 2.

## 92. GOLD AND SILVER SMITHS.

And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.

And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees that are in the vale, for abundance.

1 Kings x. 27.

And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver; it was not any thing accounted of in the days of Solomon. 2 Chron. ix. 20.

Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: Is. ii. 7.

And they gave them drink in vessels of gold (the vessels being diverse one from another,) and royal wine in abundance, according to the state

of the king. Est. i. 7.

After him repaired Malchiah, the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and

to the going up of the corner. Neh. iii. 31.

And between the going up of the corner unto the sheep-gate repaired the goldsmiths and the

merchants. - 32.

## 93. GLASS.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: James i. 23.

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man

## WHEEL-CARRIAGES.

King Solomon made himself a chariot of the wood of Lebanon. Sol. iii. 9.

He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love for the daughters of Jerusalem. — — 10.

Or ever I was aware my soul made me like the chariots of Ammi-nadib. — vi. 12.

And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means. 1 Kings x. 29.

So Naaman came with his horses and with his chariot, and stood at the door of the house of

Elisha. 2 Kings v. 9.

And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously. — ix. 20.

O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion; for the transgressions of Israel were found in thee. Mic. i.

#### 95. WATER-WORKS.

I made me pools of water, to water therewith the wood that bringeth forth trees. Ec. ii. 6.

And the king of Assyria sent Tartan, and Rab-saris, and Rab-sahkeh, from Lachish to king Hezekiah with a great host against Jerusalem: and they went up, and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fullers' field. 2 Kings

And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the Chronicles of the

kings of Judah? — xx. 20.

This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works. 2 Chron. xxxii. 30.

Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear jashub thy son, at the end of the conduit of the upper pool, in the highway of the fullers' field. Is. vii. 3.

And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

· xix. 10.

But the gate of the fountain repaired Shallum the son of Col hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David. Neh. iii. 15.

After him repaired Nehemiah the son of Azbuk, the ruler of the half-part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty. — 16.

#### 96. MILLS.

They took the young men to grind, and the children fell under the wood. Lam. v. 13.

Two women shall be grinding at the mill: the one shall be taken, and the other left. Mat. xxiv. 41.

And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in | I walked have they privily laid a snare for me thee; and the sound of a millstone shall be heard no more at all in thee. Rev. xviii. 22.

#### 97. ROADS.

The highways lie waste, the way-faring man ceaseth; he hath broken the covenant, he hath despised the cities, he regardeth no man.

And I will make all my mountains a way, and the earth do shake. — — 18. my highways shall be exalted. — xlix. 11.

And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out a trap, they catch men. Jer. v. 26. of the way of my people. — lvii. 14.

Go through, go through the gates; prepare the way of the people: cast up, cast up the highway; gather out the stones; lift up a standard for the people. - lxii. 10.

Set thee up way-marks, make thee high heaps; set thine heart toward the highway, even the way which thou wentest; turn again, O virgin of Israel, turn again to these thy cities. Jer. xxxi.

#### 98. METAPHORICAL.

He hath fenced up my way that I cannot pass, and he hath set darkness in my paths. *Job.* xix. 8.

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

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

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

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

The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul. — xvi. 17.

And an highway shall be there, and a way, and it shall be called, The way of holiness: the unclean shall not pass over it, but it shall be for those: the way faring men, though fools, shall not err therein. Is. xxxv. 8.

He hath inclosed my ways with hewn stone; he hath made my paths crooked. Lam. iii. 9.

He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. Hos. ii. 6.

# 99. MEN-TRAPS, &C.

The gin shall take him by the heel, and the robber shall prevail against him. Job. xviii. 9.

The snare is laid out for him in the ground, and a trap for him in the way. --- 10.

They encourage themselves in an evil matter; they commune of laying snares privily; they say, Who shall see them? Ps. lxiv. 5.

The wicked have laid a snare for me; yet I erred not from thy precepts. — cxix. 110.

Keep me from the snares which they have laid for me, and the gins of the workers of iniquity. - cxli. 9.

When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein of the city, that Ishmael the son of Nethaniah

- cxlii. 3.

Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. Is. xxiv. 17.

And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of

For among my people are found wicked men: they lay wait as he that setteth snares; they set

Then the word of the Lord came unto Jeremiah, the prophet, (after that Hananiah the prophet had broken the yoke from off the neck

of the prophet Jeremiah, saying, — xxviii. 12. Go and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou snalt make for them yokes of iron. — 13.

I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware; thou art found and also caught, because thou hast striven against the Lord. -

Fear and a snare is come upon us, desolation and destruction. Lam. iii. 47.

### 100. MEN-NETS, &C.

For he is cast into a net by his own feet, and he walketh upon a snare. Job xviii. 8.

The heathen are sunk down in the pit that they made; in the net which they hid is their own foot taken. Ps. ix. 15.

Mine eyes are ever towards the Lord; for he shall pluck my feet out of the net. — xxv. 15.

Pull me out of the net that they have laid privily for me; for thou art my strength. xxxi.4.

For without cause have they hid for me their net in a pit, which without cause they have

digged for my soul. — xxxv. 7.

The proud have hid a snare for me, and cords: they have spread a net by the way-side: they have set gins for me. Selah. - cxl. 5.

Let the wicked fall into their own nets, whilst that I withal escape. — cxli. 10.

The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit. Prov. xii. 12.

And I will spread my net upon him, and he shall be taken in my snare; and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me. Ezek. xvii. 20.

## 101. PIT-FALLS, &C.

And they took him, and cast him into a pit and the pit was empty, there was no water in it Gen. xxxvii. 24.

Yea, ye overwhelm the fatherless, and ye dig a pit for your friend. Job vi. 27.

They have prepared a net for my steps; my soul is bowed down; they have digged a pit before me, into the midst whereof they are fallen themselves. Selah. Ps. lvii. 6.

The proud have digged pits for me, which are not after thy law. — cxix. 85

And it was so, when they came into the midst

slew them, and cast them into the midst of the | To buy the threshing floor of thee, to build an pit, he and the men that were with him. Jer. xli. 7.

Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain. — — 9.

Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the Lord.

He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare; for I will bring upon it, even upon Moab, the year of their visitation, saith the Lord. — xlviii. 44.

## CHAP. V.

#### TRADE.

## SECT. 102. RULE FOR TRADERS.

AND if thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not oppress one another. Lev. xxv. 14.

According to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee. —— 15.

According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee. — 16.

Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God. — — 17.

## 103. PURCHASE OF LAND.

And he spake unto Ephron, in the audience of the people of the land, saying, But if thou wilt give it, I pray thee hear me: I will give thee money for the field; take it of me, and I

will bury my dead there. Gen. xxiii. 13.
And Ephron answered Abraham, saying unto - 14.

My lord, hearken unto me: The land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead. 15.

And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamar, Shechem's father, for an hundred pieces of money. — xxxiii. 19.

And he said unto his kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land which was our brother Elimelech's: Ruth iv. 3.

And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it besides thee, and I am after thee. And he said, I 

altar unto the Lord, that the plague may be stayed from the people. 2 Sam. xxiv. 21.

Then David said to Ornan, Grant me the place of this threshing floor, that I may build an altar therein unto the Lord: thou shalt grant it me for the full price: that the plague may be stayed from the people. 1 Chron. xxi. 22.

She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard *Prov.* xxxi. 16.

Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it. Jer. xxxii. 7.

So Hanameel mine uncle's son came to me in the court of the prison, according to the word of the Lord, and said unto me, Buy my field, I pray thee, that it is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord. — 8.

And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hands of the Chaldeans. 43.

But a certain man named Ananias, with Sapphira his wife, sold a possession, Acts v. 1.

And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. --2.

#### 104. TITLE-DEEDS.

And the field of Ephron which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure, Gen.

Unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gates of the city. — 18.

Now this was the manner in former times in Israel, concerning redeeming, and concerning changing, for to confirm all things: A man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel. Ruth iv. 7.

Therefore the kinsman said unto Boaz, Buy it for thee: so he drew off his shoe. — 8.

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. --9.

So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open. Jer. xxxii. 11.

And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. — -

And I charged Baruch before them, saying, - 13.

Thus saith the Lord of hosts, the God of Is-And Araunah said, Wherefore is my lord the rael, Take these evidences, this evidence of the king come unto his servant? And David said, purchase, both which is sealed, and this evidence

which is open, and put them in an earthen myrrh, going to carry ii down to Egypt. Gen. vessel, that they may continue many days. Jer. xxxii. 14.

Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the place about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord. — — 44.

#### 105. CORN TRADE.

And Judah spake unto him saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. Gen. xliii. 3.

If thou wilt send our brother with us, we will go down and buy thee food: -- 4.

But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

He that withholdeth corn, the people shall curse him: but blessing shall be upon the head

of him that selleth it. Prov. xi. 26.

Judah and the land of Israel they were thy merchants: they traded in thy market wheat of Minnith and Pannag, and honey, and oil, and Ezek. xxvii. 17.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. Rev. vi. 5.

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. — — 6.

#### 106. NATIONAL POLICY AGAINST FAMINE.

Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous Gen. xli. 34.

And let them gather all the food of those good years that come, and lay up the corn under the hand of Pharaoh, and let them keep food in the cities. **---** 35.

And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt, that the land perish not through the famine. <del>--- 36</del>.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city laid he up in the same. — — 48.

## 107. SPICE TRADE.

And they sat down to eat bread: and they of the wares of thy making, for the multitude of lifted up their eyes, and looked, and behold, a company of Ishmeelites came from Gilead, with wool. Ezek. xxvii. 18. their camels bearing spicery, and balm, and

xxxvii. 25.

And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. Rev. xviii. 13.

#### 108. RAFF-MERCHANTS.

Now, therefore, command thou, that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants; and unto thee will I give hire for thy servants, according to all that thou shalt appoint; for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians. 1 Kings v. 6.

And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them, and thou shalt accomplish my desire in giving food for my household. — — 9.

So Hiram gave Solomon cedar trees, and firtrees, according to all his desire. — — 10.

Also cedar trees in abundance: for the Zidonians, and they of Tyre, brought much cedarwood to David. 1 Chron. xxii. 4.

# 109. HARDWARE, &C.

Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. Ezek. xxvii. 12.

Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. — 16.

The merchants of Sheba and Raamah, they were thy merchants; they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. -- 22.

# 110. HORSE-DEALERS.

And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. 2 Chron. i. 16.

And they fetched up, and brought forth out of Egypt, a chariot for six hundred shekels of silver, and an horse for an hundred and fifty and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means. — — 17.

# 111. MERCHANDISE ASSORTED.

Damascus was thy merchant in the multitude

Dan also and Javan, going to and fro, occu-

pied in thy fairs; bright iron, cassia, and calamus, were in thy market. — — 19.

Dedan was thy merchant in precious clothes

for chariots. — — 20.

Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants. — — 23.

These were thy merchants in all sorts of things, in blue clothes and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. —— 24.

The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble. *Rev.* xviii. 12.

## 112. BALANCING ACCOUNTS.

And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. 1 Kings v. 11.

And it came to pass, at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king's house.

(Now Hiram the king of Tyre had furnished Solomon with cedar-trees, and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. —— 11.

And Hiram came out from Tyre to see the cities which Solomon had given him: and they pleased him not

pleased him not. —— 12.

And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day. ——13.

And Hiram sent to the king sixscore talents of gold. — 14.

#### 113. BENEFITS OF COMMERCE.

• And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, Gen. xxxiv. 20.

These men are peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them: let us take their daughters to us for wives, and let us give them our daughters. — 21.

And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Bethrehob; and they built a city, and dwelt therein. Judges xviii. 28.

And the king made silver and gold at Jerusalem as plenteous as stones, and cedar-trees made be as the sycamore-trees that are in the vale for abundance. 2 Chron. i. 15.

She perceiveth that her merchandise is good: her candle goeth not out by night. *Prov.* xxxi.

Be still, ye inhabitants of the isle; thou whom the merchants of Zidop, that pass over the sea, have replenished. Is. xxiii. 2.

And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations. ———3.

Who hath taken this counsel against Tyre,

the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? — 8.

With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: Ezek. xxviii. 4.

By thy great wisdom, and by thy traffick, hast thou increased thy riches, and thine heart is lifted up because of thy riches. —— 5.

And Ephraim said, Yet I am become rich, I have found me out substance: in all my labors they shall find none iniquity in me that were sin. Hos. xii. 8.

Thou hast multiplied thy merchants above the stars of heaven: the eanker-worm spoileth, and flieth away. *Nahum* iii. 16.

#### 114. FAULTS REPROVED.

It is naught, it is naught, saith the buyer; but when he is gone his way then he boasteth. *Prov.* xx. 14.

He stretched out his hand over the sea; he shook the kingdoms: the Lord hath given a commandment against the merchant-city, to destroy the strong holds thereof. Is. xxiii. 11.

Thus shall they be unto thee with whom thou hast labored, even thy merchants from thy youth: they shall wander every one to his quarter; none shall save thee. — xlvii. 15.

The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof. Ezek. vii. 12.

Behold, therefore, I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. — xxii. 13.

And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? — xxvii. 32.

When thy wares went forth out of the seas thou filledst many people: thou didst enrich the kings of the earth with the multitude of thy riches, and of thy merchandise. — xxvii. 33.

In the time *when* thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee, shall fall. — — 34.

The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more. — — 36.

By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. — xxviii. 16.

Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from

the midst of thee, it shall devour thee; and I will | ships to go to Tarshish: and they made the ships bring thee to ashes upon the earth in the sight of all them that behold thee. —— 18.

Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. Zeph. i. 11.

Then saith one of his disciples, Judas Iscariot Simon's son, which should betray him, John

Why was not this ointment sold for three hundred pence, and given to the poor? — 5.

And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more. Rev. xviii. 11.

The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing. — — 15.

## 115. ALLUSION.

Buy the truth, and sell it not: also wisdom, and instruction, and understanding. xxiii. 23.

# CHAP. VI. NAVIGATION.

SECT. 116. MARITIME SITUATION.

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

Now, thou son of man, take up a lamentation

for Tyrus; Ezek. xxvii. 2.

And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect _ --- 3.

Thy borders are in the midst of the seas, thy builders have perfected thy beauty. — 4.

Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Nahum iii. 8.

#### 117. SHIP-BUILDING.

Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shall pitch it within and without with pitch. Gen. vi. 14.

And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

A window shalt thou make to the ark, and in a cubit shall thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou <del>-</del> -- 16.

And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom. 1 Kings

And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly. 2 Chron. xx. 35.

in Ezion geber. — 36.

They have made all thy ship-boards of firtrees of Senir: they have taken cedars from Lebanon to make masts for thee. xxvii. 5.

Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim. ——6.

Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah

was that which covered thee. — — 7.

The ancients of Gebal, and the wise men thereof, were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. — — 9.

## 118. RIGGING AND MANAGEMENT.

The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee were thy pilots. Ezek. xxvii. 8.

And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land. 29.

Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought and was tempestuous against them. Jonah i. 13.

And when even was come the ship was in the midst of the sea, and he alone on the land. Mark vi. 47.

And he saw them toiling in rowing: (for the wind was contrary unto them:) --48.

Now, when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, Acts xxvii. 9.

And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our - --- 10.

Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul, — — 11.

And running under a certain island, which is called Clauda, we had much work to come by

the boat; — — 16.
Which, when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. - 17.

And we being exceedingly tossed with a tem pest, the next day they lightened the ship; 18.

And the third day we cast out with our own hands the tackling of the ship. —— 19.

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; — 27.

And sounded, and found *it* twenty fathoms:

and when they had gone a little farther they sounded again, and found it fifteen fathoms. 28.

Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. — 29.

And as the shipmen were about to flee out And he joined himself with him to make of the ship, when they had let down the boat have cast anchors out of the foreship, Acts xxvii. 30.

Paul said to the centurion, and to the soldiers, except these abide in the ship ye cannot be saved. - --- 31.

Then the soldiers cut off the ropes of the boat, and let her fall off. — — 32.

And we were all in the ship, two hundred three-score and sixteen souls. - 37.

And when they had eaten enough they lightened the ship, and cast out the wheat into the - --- 38.

And when it was day they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

And when they had taken up the anchors they committed themselves unto the sea, and mainsail to the wind, and made toward shore. days.

Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm the next day we came to Miletus. whithersoever the governor listeth. James iii. 4.

## 119. MISMANAGED.

Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail; then is the prey of a great spoil divided; the lame take the prey. Is. xxxiii. 23.

Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. Ezek. xxvii. 26.

cry of thy pilots. — 28.

Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. Mark viii. 14.

## 120. EMBARKATION.

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa: and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. Jonah i. 3.

And when even was now come his disciples went down unto the sea, John vi. 16.

And entered into a ship, and went over the sea towards Capernaum: and it was now dark, and Jesus was not come to them. — — 17.

And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. Acts xx. 13.

And when he met with us at Assos we took him in, and came to Mitylene. — — 14.

And finding a ship sailing over unto Phenicia, we went aboard, and set forth. — xxi. 2.

And when it was determined that we should sail into Italy, they delivered Paul, and certain other prisoners, unto one named Julius, a centurion of Augustus's band. — xxvii. 1.

And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, one Aristarchus a Macedonian of Thessalonica being with us. ---2.

into the sea, under color as though they would (exandria sailing into Italy; and he put us therein.

Who also honored us with many honors; and, when we departed, they laded us with such things as were necessary. — xxviii. 10.

#### 121. COASTING.

Therefore, loosing from Traos, we came with a straight course to Samothracia, and the next day to Neapolis; Acts xvi. 11.

And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. — xx. 4.

These, going before, tarried for us at Troas. 5. And we sailed away from Philippi after the days of unleavened bread, and came unto them loosed the rudder-bands, and hoised up the to Troas in five days; where we abode seven 

And we sailed thence, and came the next day. over against Chios; and the next day we arrived at Samaos, and tarried at Trogyllium; and

And it came to pass, that after we were gotten from them, and had launched, we came with a straight course into Coos, and the day following into Rhodes, and from thence into Pataria. · xxi. 1.

Now, when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. — — 3.

And the next day we touched at Sidon. And The suburbs shall shake at the sound of the Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. · xxvii. 3.

And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. — — 4.

And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of

And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete,

over against Salmone; — — 7.

And hardly passing it, came unto a place which is called, The Fair Havens, nigh where unto was the city of Lasea. —— 8.

And landing at Syracuse, we tarried there three days. Acts xxviii. 12.

And from thence we fetched a compass, and came to Rhegium; and after one day the south wind blew, and we came the next day to Puteoli; — — 13.

#### 122. PACKET BOATS.

And there went over a ferry-boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan. 2 Sam. xix. 18.

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: Is.

That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, And there the centurion found a ship of Al- Go, ye swift messengers, to a nation scattered

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and peeled, to a people terrible from their be shall come against him like a whirlwind, with ginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! L. xviii. 2.

In that day shall messengers go forth from me in ships, to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh. Ezek. xxx. 9.

The day following, when the people which stood on the other side of the sea saw that there was none other boat there save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; **John** vi. 22.

(Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks;)

#### 123. MERCHANT SHIPS.

And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. 1 Kings ix. 27.

And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious stones.

For the king had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and

Filver, ivory, and apes, and peacocks. — — 22.

Then went Solomon to Ezion-geber, and to Eloth at the sea-side, in the land of Edom. Chron. viii. 17.

And Huram sent him, by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon. — — 18.

For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

She is like the merchants' ships, she bringeth her food from afar. Prov. xxxi. 14.

The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas. Ezek. **xx**vii. 25.

# 124. MEN OF WAR.

And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. Num. **xxiv.** 24.

For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do, he shall even return, and have intelligence with them that forsake the holy covenant. Dan. xi. 30.

the south push at him; and the king of the north the waves: but he was asleep. — — 24

chariots, and with horsemen and with many ships; and he shall enter into the countries, and shall overflow and pass over. — — 40.

## 125. storms.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? (for the sea wrought, and was tempestuous.) Jonah i. 11

And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. — — 12.

But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

Mat. xiv. 24.

And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. Mark iv. 37.

Now it came to pass, on a certain day, that he went into a ship with his disciples: and he said unto them. Let us go over unto the other side of the lake. And they launched forth Lk.viii.22.

But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

And the sea arose by reason of a great wind that blew. John vi. 18.

And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south-west and north-west. Acts xxvii. 12.

And when the south wind blew softly, supposing that they had attained their purpose, looking thence, they sailed close by Crete. — 13.

But not long after there arose against it a tempestuous wind called Euroclydon.

And when the ship was caught, and could not bear up into the wind, we let her drive. -

And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. — — 20.

## 126. SAILORS' DEVOTION.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Jonah

Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them: but Jonah was gone down into the sides of the ship; and he lay and was fast asleep. Jonah i. 5.

So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. — 6.

And when he was entered into a ship his disciples followed him. Mat. viii. 23.

And, behold, there arose a great tempest in And at the time of the end shall the king of the sea, insomuch that the ship was covered with

saying, Lord, save us: we perish. Mat. viii. 25.

And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. — — 26.

#### 127. SHIPWRECK.

Thou breakest the ships of Tarshish with an east wind. Ps. xlviii. 7.

Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion geber. 1 Kings xxii. 48.

Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships: but Jehoshaphat would not.

. Then Eliezer the son of Dodavah of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish. 2. Chron. xx. 37.

Thy riches and thy fairs, thy merchandise, thy mariners and thy pilots, thy caulkers, and the occupiers of thy merchandise, and all thy men of war that are in thee, and all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. Ezek. xxvii. 27.

And falling into a place where two seas met, they ran the ship aground: and the fore part stuck fast and remained unmovable, but the hinder part was broken with the violence of the waves. Acts. xxvii. 41.

·And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and **— 42.** 

But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim should cast themselves first into the sea, and get to land. — — 43.

And the rest, some on boards, and some on broken pieces of the ship: and so it came to pass, that they escaped all safe to land. — — 44.

And when they were escaped, then they knew that the island was called Melita. — xxviii. 1.

## 128. PROVIDENTIAL CALAMITIES.

The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them. Is. xxiii. 1.

Howl, ye ships of Tarshish: for your strength is laid waste. Is. xxiii. 14.

But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. — xxxiii. 21.

Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee. Ezek. xxvi. 16.

And his disciples came to him, and awoke him, and say to thee, How art thou destroyed that wast inhabited of sea-faring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! -- 17.

For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, Rev. xviii. 17.

And cried, when they saw the smoke of her burning, saying, What city is like unto this great city! — 18.

And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were inade rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. — — 19.

## 129. CARE OF PROVIDENCE.

They that go down to the sea in ships, that do business in great waters; Ps. cvii. 23.

These see the works of the Lord, and his wonders in the deep. — 24.

For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. — — 26.

They reel to and fro, and stagger like a drunken man, and are at their wits' end. — 27.

Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

He maketh the storm a calm, so that the waves thereof are still. — — 29.

Then are they glad, because they be quiet: so he bringeth them unto their desired haven. -

But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. Acts xxvii. 21.

And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. — 22.

For there stood by me this night the angel of God, whose I am, and whom I serve, --23.

Saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath given thee all them that fail with thee. — 24.

Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told - 25.

Howbeit, we must be cast upon a certain island. — — 26.

# CHAP. VII.

## LITERATURE, &c.

## SECT. 130. WRITING.

OUT of Ephraim was there a root of them against Amalek; after thee, Benjamin, among And they shall take up a lamentation for thee, thy people; out of Machir came down gover nors, and out of Zebulon they that handle the | lam, Mithredath, Tabeel, and the rest of their pen of the writer. Judges v. 14.

Moreover, the Lord said unto me, take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz. Is. viii. 1.

Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day. Ezek.

Then were the king's scribes called at that time in the third month, (that is the month Sivan,) on the three and twentieth day thereof; and it was written, (according to all that Mordecai commanded,) unto the Jews, and to the lieutenants, and to the deputies and rulers of the provinces, which are from India unto Ethiopia, an hundred and twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. Est. viii. 9.

And he wrote in the king Ahasuerus' name, and sealed it with the king's ring; and sent letters by post on horseback, and riders on mules,

camels, and young dromedaries. — — 10.

The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments. 2 Tim. iv. 13.

#### 131. POETRY. (SPECIMEN.)

And David lamented with this lamentation over Saul, and over Jonathan his son: 2 Sam. i. 17.

The beauty of Israel is slain upon thy high places: how are the mighty fallen! — — 19.

Tell it not in Gath, publish it not in the streets of Askalon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. — — 20.

Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. — — 23.

Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel. 24.

How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. — -

I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women. 2 Sam. i. 26.

How are the mighty fallen, and the weapons of war perished! — 27.

#### 132. EPISTLES OR LETTERS.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. 2 Sam. xi. 14.

companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. Ezra iv. 7.

Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Arta-

xerxes the king in this sort: —— 8.

Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companion; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, ---9.

And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samania, and the rest that are on this side the river, and at such a time. -- 10.

This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants, the men on this side the river, and at such a time. — — 11.

Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. — 17.

The letter which ye sent unto us hath been

plainly read before me. — 18.

Now, this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the com. mandments of the Lord, and of his statutes to Israel. — vii. 11.

Then sent Sanballat his servant unto me, in like manner, the fifth time, with an open letter in

his hand; Neh. vi. 5.

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far. Est. ix. 20.

## 133. ARITHMETIC.

And Joseph gathered corn as the sand of the sea, very much, until he left numbering: for it was without number. Gen. xli. 49.

And Solomon left all the vessels unweighed, because they were exceeding many; neither was the weight of the brass found out. 1 Kings vii. 47.

Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out. 2 Chron. iv. 18.

Moreover, they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully. 2 Kings xii. 15.

Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully. — xxii. 7.

## 134. SURVEYING.

Give out from among you three men for each tribe; and I will send them, and they shall rise and go through the land, and describe it according to the inheritance of them: and they shall come again to me. Josh. xviii. 4.

And they shall divide it into seven parts: Ju-

And in the days of Artaxerxes wrote Bish. | dah shall abide in their coasts on the south, and

the house of Joseph shall abide in their coasts on the north. Josh. xviii 5.

Ye shall, therefore, describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the Lord our God. ---6.

And the men arose and went away: and Joshua charged them that went to describe the land, saying, Go, and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh.

And the men went, and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh. —— 9.

And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem; neither was there any beast with me, save the beast that I rode upon. Neh. ii. 12.

And I went out by night, by the gate of the valley, even before the dragon well, and to the dung-port, and viewed the walls of Jerusalem which were broken down, and the gates thereof were broken down, and the gates thereof were --- 1š. consumed with fire. -

Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass. —— 14.

Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. <del>---</del> 15.

And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work. — — 16.

## 135. ANTIQUITIES.

And he called the name of that place Beth-el: but the name of that city was called Luz at the first. Gen. xxviii. 19.

This month shall be unto you the beginning of months; it shall be the first month of the year

to you. Ex. xii. 2.
Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared: Num. xxi. 27.

The Horims also dwelt in Seir before time, but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead, as Israel did unto the land of his possession, which the Lord gave unto Deut. ii. 12.

And the name of Hebron before was Kirjatharba; which Arba was a great man among the Anakims. And the land had rest from war. Josh. xiv. 15.

And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjathsepher. —xv. 15.

And from thence he went against the inhabitants of Debir; (and the name of Debir before was Kirjathsepher;) Judges i. 11.

And they called the name of the city Dan, after the name of Dan their father, who was

born unto Israel: howbeit the name of the city was Laish at the first. — xviii. 29.

(Beforetime in Israel, when a man went to enquire of God, thus he spake, Come and let us go to the seer: for he that is now called a Prophet, was beforetime called a Seer.) 1 Sam. ix. 9.

And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jasuhbi-lehem. And these are ancient things. 1 Chron. iv. 22.

Behold the land of the Chaldeans; this people was not till the Assyrian founded it for them that dwell in the wilderness; they set up the towers thereof, they that raised up the palaces thereof, and he brought it to ruin. Is. xxiii. 13.

#### ANTIQUARIANS. 136.

For ask now of the days that are past, which were before thee, since the day that God created man upon the earth: and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Deut. iv. 32.

Remember what the Lord thy God did unto Miriam by the way, after that ye were come

forth out of Egypt. — xxiv. 9.

Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee; —xxxii. 7.

Then the children of Judah came unto Joshua in Gilgal: and Caleb, the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God, concerning me and thee, in Kadesh-barnea. Josh. xiv. 6.

(For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers. Job. viii. 8.

For we are but of yesterday, and know nothing, because our days upon earth are a shadow:) — -9.

Shall not they teach thee, and tell thee, and utter words out of their heart? — — 10.

Now, therefore, stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you, and to your fathers. 1 Sam. xii. 7.

Remember ye not the former things, neither consider the things of old. Is. xliii. 18.

O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord. Micah vi. 5.

Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon Ezra vi. 1.

And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written. 2.

## 137. REFLECTIONS.

The thing that hath been, it is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun. Ec. i. 9.

Is there any thing whereof it may be said,

See, this is new? it hath been already of old | were written in the book of the Chronicles even time, which was before us. Ec. i. 10.

There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall - 11. come after.

That which hath been is now; and that which is to be hath already been: and God requireth

that which is past. — iii. 15.

Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this. — vii. 10.

#### 138. AN ANCIENT RITE.

And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, Jer. xxxiv. 18.

The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; — — 19.

#### 139. HERALDRY.

And Moses and Aaron took these men, which

are expressed by their names. Num. i. 17.

And they assembled all the congregation together on the first day of the second month; and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names from twenty years old and upward by their polls. — — 18.

All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel. 1 Chron. v. 17.

And these were they which went up from Telmelah, Telharsa, Cherub, Addan, and Immer but they could not shew their father's house and their seed, whether they were of Israel. Ezra n. 59.

The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two. — — 60.

And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy; and I found a register of the genealogy of them which came up at the first, and found written therein. Neh. vii. 5.

And these were they which went up also from Telmelah, Telharesha, Cherub, Addon, and Immer; but they could not shew their father's house, nor their seed, whether they were of Israel. --61.

The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two. **— 62.** 

And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai (which took one of the daughters of Barzillai the Gileadite to wife, and was called after their

name;) — 63.

The Levites, in the days of Eliashib, Jonada, and Johanan, and Jaddua, were recorded chief of the fathers; also the priests, to the reign of Darius the Persian. Neh. xii. 22.

until the days of Johanan the son of Eliashib.

# CHAP. VIII.

# MUSIC.

SECT. 140. VOCAL MUSIC.

AND the women answered one another as they played, and said, Saul hath slain his thou sands, and David his ten thousands. 1 Sam.

Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.

Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise. - xcviii. 4.

And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful. 1 Chron. xv. 22.

So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight. — xxv. 7.

For it was the king's commandment concerning them, that a certain portion be for the sin-

gers' due for every day. Neh. xi. 23.

And the sons of the singers gathered themselves together, both out of the plain country about Jerusalem, and from the villages of Netophathi; — xii. 28.

Also from the house of Gilgal, and out of the fields of Geba and Azmaveth; for the singers had builded them villages round about Jerusa-

And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer; and the singers sang loud, with Jezrahiah their overseer. - -- 42.

And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son. — 45.

For in the days of David and Asaph of old, there were chief of the singers, and songs of praise and thanksgiving unto God. —— 46.
What is it then? I will pray with the spirit,

and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. 1 Cor. xiv. 15.

# 141. PSALM, HYMN OR SONG.

Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Ps. cv. 2.

Then on that day David delivered first this psalm, to thank the Lord, into the hand of Asaph and his brethren 1 Chron. xvi. 7

And when they had sung a hymn, they went out into the mount of Olives. Mat. xxvi. 30.

And when they had sung an hymn, they went out into the mount of Olives. Mark xiv. 26.

Speaking to yourselves in psalms, and hymne arius the Persian. Neh. xii. 22.

The sons of Levi, the chief of the fathers, in your heart to the Lord; Eph. v. 19. all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

Is any among you afflicted? let him pray. Is any merry? let him sing psalms. James v. 13.

## 142. MUSICAL INSTRUMENTS.

And the king made of the algum-tree pillars for the house of the Lord, and for the king's house; harps also, and psalteries for singers; there came no such almug-trees, nor were seen, unto this day. 1 Kings x. 12.

And the king made of the algum-trees terraces to the house of the Lord, and to the king's palace, and harps, and psalteries for singers: and there were none such seen before in the land of Judah. 2 Chron. ix. 11.

#### 143. INSTRUMENTAL MUSIC.

And his brother's name was Jubal: he was the father of all such as handle the harp and or-

Gen. iv. 21.

And David, and all the house of Israel, played before the Lord on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. 2 Sam. vi. 5

Praise the Lord with harp: sing unto him with the psaltery, and an instrument of ten strings. Ps. xxxiii. 2.

Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn – xcii. 3. sound. .

I will sing a new song unto thee, O God: upon a psaltery, and an instrument of ten strings, will I sing praises unto thee. — cxliv. 9.

Praise him with the sound of the trumpet: praise him with the psaltery and harp. — cl. 3.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.

And David spake to the chief of the Levites, to appoint their brethren to be the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy. 1 Chron. xv. 16.

So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with pealteries on Alamoth;

And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel. 1 Chron. xv. 21.

Asaph the chief; and next to him Zechariah, Jeiel and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed edom, and Jeiel with psalteries and with harps: but Asaph made a sound with cymbals; — xvi. 5.

And with them Heman and Jeduthun, with trumpets and cymbals for those that should make a sound, and with musical instruments of | xxix. 26.

Let the word of Christ dwell in you richly in | God. And the sons of Jeduthun were porters.

All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps for the service of the house of God, according to the king's order, to Asaph, Jeduthun, and Heman. — xxv. 6.

And it came to pass, when the priests were come out of the holy place; for all the priests that were present were sanctified, and did not

then wait by course; 2 Chron. v. 11.

Also the Levites, which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets. 

And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets. — xxix. 25.

And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Haanni, with the musical instruments of David the man of God, and Ezra the scribe before them. *Neh*. xii. 36.

And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon Nahum ii. 7. their breasts.

And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? 1 Cor. xiv. 7.

#### 144. TRUMPETS.

Blow up the trumpet in the new moon, in the time appointed, on our solemn feast-day. Ps.

For this was a statute for Israel, and a law of the God of Jacob. - - 4.

This he ordained in Joseph for a testimony, when he went out through the land of Egypt; where I heard a language that I understood not.

With trumpets, and sound of cornet, make a joyful noise before the Lord the King. xcviii. 6.

Benaiah also and Jahaziel the priest with trumpets continually before the ark of the covenant of God. 1 Chron. xvi. 6.

All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. — xxv. 5.

And the priests waited on their officers; the Levites also with instruments of music of the Lord which David the king had made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets beefore them, and all Israel stood. 2 Chron. vii. 6.

And the Levites stood with the instruments of David, and the priests with the trumpets. -

And certain of the priest's sons with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zascur, the son of Asaph. Neh. xii. 35.

And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets. — 41.

#### 145. CONCERTS.

Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp. Gen. xxxi. 27.

And David and all Israel played before God with all *their* might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. 1 *Chron.* xiii. 8.

Sing unto him a new song; play skilfully with a loud noise. Ps. xxxiii. 3.

The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels. Ps. lxviii. 25.

Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. lxxxi. 2.

As well the singers as the players on instruments shall be there: all my springs are in thee.

— lxxxvii. 7.

Sing unto the Lord with the harp; with the harp, and the voice of a psalm. — xcviii. 5.

I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men-singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts. Ec. ii. 8.

And Hezekiah commanded to offer the burnt-offering upon the altar: and when the burnt-offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel. 2 Chron. xxix. 27.

And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished. — 28.

The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord. Is. xxxviii. 20.

And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David king of Israel. *Ezra* iii. 10.

And they sang together by course, in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout when they praised the Lord, because the foundation of the Lord was laid. ——11.

And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing with cymbals, psalteries, and with harps. Neh. xii. 27.

# 146. POWERS OF MUSIC.

After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from that high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy. 1 Sam. x. 5.

And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

— xvi. 15.

And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. — — 17.

Then answered one of the servants, and said, Behold, I have seen a son of Jesse, the Bethlamite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him. — — 18.

Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. — — 19.

And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him. — 23.

But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him. 2 Kings iii. 15.

And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words but they do them not. Ezek. xxxiii. 32.

#### 147. CELESTIAL.

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: Rev. xiv. 2.

And they sung as it were a new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. — 3.

## 148. MUSIC MISAPPLIED.

They take the timbrel and harp, and rejoice at the sound of the organ. Job. xxi. 12.

And the harp and the viol, the tabret and harp, and wine, are in their feasts; but they regard not the word of the Lord, nether consider the operations of his hands. Is. v. 12.

And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. *Ezek*. xxvi. 13.

Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. Amos. v. 23.

[ 38`]

That chant to the sound of the viol, and invent to themselves instruments of music, like that rejoice endeth, the joy of the harp ceaseth. David. — vi. 5.

# 149. SILENCED.

xxx. 31.

The mirth of tabrets ceaseth, the noise of them Is. xxiv. 8.

The elders have ceased from the gate, the young men from their music. Lam. v. 14.

Then the king went to his palace, and passed My harp also is turned to mourning, and my organ into the voice of them that weep. Job music brought before him; and his sleep went from him.

# BOOK II.—CEREMONIES.

# CHAP. I.

# CIRCUMCISION.

## SECT. 1. INSTITUTION.

ND God said unto Abraham, Thou shalt A keep my covenant therefore, thou, and thy seed after thee, in their generations. Gen. xvii. 9.

This is my covenant, which ye shall keep between me and you, and thy seed after thee; Every man child among you shall be circum---- 10.

And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant

-betwixt me and you. — — 11.

And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy

He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. — — 13.

And in the eighth day the flesh of his fore-skin shall be circumcised. Lev. xii. 3.

At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. Jos. v. 2.

## 2. PENALTY FOR OMISSION.

And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. Gen. xvii. 14.

Thou shalt die the deaths of the uncircumcised by the hand of strangers; for I have spoken it, saith the Lord God. Ezek. xxviii. 10.

Whom doth thou pass in beauty? go down, and be thou laid with the uncircumcised. **xxx**ii. 19.

## INSTANCES OF CIRCUMCISION.

And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the self-same day, as God had said unto him. Gen. xvii. 23.

And Abraham was ninety-years old and nine when he was circumcised in the flesh of his fore-_ — 24. skin. -

And Ishmael his son was thirteen years old when he was circumcised in the flesh of his fore skin. — — 25.

In the self-same day was Abraham circumcised and Ishmael his son; — 26.

And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

And Abraham circumcised his son Isaac, being eight days old, as God had commanded him. — xxi. 4.

And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. Acts vii. 8.

And Joshua made him sharp knives, and circumcised the children of Israel at The hill of the foreskins. Jos. v. 3.

And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. -- 7.

And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp till they were whole. - - 8.

And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you: wherefore the name of the place is called Gilgal unto this day. — — 9.

#### 4. PROSTITUTED.

And the sons of Jacob answered Schechem and Hamor his father deceitfully, and said, (because he had defiled Dinah their sister,) Gen. xxxiv. 13.

And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: —14.

But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised, — — 15.

And their words pleased Hamor, and Sche-

And the young man deferred not to do the thing, because he had delight in Jacob's daughter; and he was more honorable than all the house of his father. ——19.

And unto Hamor, and unto Schechem his son, hearkened all that went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city. — 24.

### 5. DELAYED.

And this is the cause why Joshua did circumcise: All the people that came out of Egypt that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. Jos. v. 4.

Egypt. Jos. v. 4.

Now all the people that came out were circumcised; but all the people that were born in the wilderness by the way, as they came forth out of Egypt, them they had not circumcised. 5.

## 6. ANIMADVERSION.

And it came to pass by the way, in the inn, that the Lord met him, and sought to kill him. Ex. iv. 24.

Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me. —— 25.

#### 7. UNCIRCUMCISION FIGURATIVE.

If then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Lev. xxvi. 41.

Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. —— 52.

To whom shall I speak and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold the word of the Lord is unto them a reproach; they have no delight in it. Jer. vi. 10.

Therefore I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together; for even the husband with the wife shall be taken, the aged with him that is full of days. ——11.

Behold, the days come, saith the Lord, that I shall punish all them which are circumcised with the uncircumcised; — ix. 25.

Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart. — 26.

## 8. CIRCUMCISION SPIRITUAL.

Circumcise, therefore, the foreskin of your heart, and be no more stiffnecked. Deut. x. 16.

And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. — xxx. 6.

Circumcise yourselves unto the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings. Jer. iv. 4.

For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. Por ii 08

the flesh: Rom. ii. 28.

But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. — 29.

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; Col. ii. 11.

#### 9. JEWISH ATTACHMENT.

And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. Acts xv. 1.

When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain of them, should go up to Jerusalem unto the apostles and elders about this question. — 2.

But there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses. — — 5.

And the apostles and elders came together for to consider of this matter. — — 6.

Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls saying, Ye must

be circumcised, and keep the law; to whom we | peace be on them, and mercy, and upon the Isgave no such commandment. Acts xv. 24.

And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. Gal. v. 11.

I would they were even cut off which trouble you. — — 12.

As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. — vi. 12.

For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

## 10. TEMPORARY ACCOMMODATION.

Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman which was a Jewess, and believed; but his father was a Greek: Acts xvi. 1.

Which was well reported of by the brethren that were at Lystra and Iconium. — — 2.

Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

But neither Titus, who was with me, being a Greek, was compelled to be circumcised. Gal.

And that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage; — — 4.

To whom we gave place by subjection no not for an hour, that the truth of the gospel might continue with you. — — 5.

# 11. DEPRECIATED.

For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Rom.

Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision. — 26.

And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? *Rom*. ii. 27.

Seeing it is one God which shall justify the circumcision by faith, and uncircumcision . through faith. - iii. 30.

Is any man called being circumcised? let him not become uncircumcised; is any called in uncircumcision? let him not become circumcised. 1 Con vii 18.

Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments **– –** 19.

For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. Gal. v. 6.

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. — vi. 15.

rael of God. — — 16.

#### DIMINUTION.

Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. Rom. iv. 9.

How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. ---

And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also.

And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. -- 12.

### 13. DETERMINATION.

Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we are able to bear? Acts

Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. Gal. v. 1.

Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

For I testify again to every man that is circumcised, that he is a debtor to do the whole

Beware of dogs, beware of evil workers, beware of the concision. *Philip*. iii. 2.

For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. -

# 14. COMPLETION.

Now I say that Christ Jesus was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. Rom. xv. 8.

#### CHAP. II.

# INCENSE, SHEW-BREAD, AND SPRINKLING.

#### SECT. 15. RECIPE AND RULE FOR INCENSE.

AND the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices, with pure frankincense; of each shall there be a like weight. Ex. xxx. 34.

And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy. — — 35.

And thou shalt beat some of it very small, and put of it before the testimony in the taber-And as many as walk according to this rule, nacle of the congregation, where I will meet with thee: and it shall be unto you most holy. Ex. xxx. 36.

# 16. EXCLUSIVE USE.

And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. Ex. xxx. 37.

Whosoever shall make like unto that, to smell thereof, shall even be cut off from his people.

# 17. RITUAL.

And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps he shall burn incense upon it. Ex. xxx. 7.

And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord, throughout your generations. — — 8.

Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon. — — 9.

And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring *it* within the vail. Lev. xvi. 12.

And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat, that is upon the testimony, that he die not. — 13.

They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifice upon thine altar. Deut. xxxiii. 10.

# 18. PRACTICE.

And he burnt sweet incense thereon; as the Lord commanded Moses. Ex. xl. 27.

I will offer unto thee burnt-sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats. Selah. *Ps.* lxvi. 15.

And they burn unto the Lord, every morning and every evening, burnt-sacrifices and sweet incense: the shew bread also set they in order upon the pure table; and the candlestick of gold, with the lamps thereof, to burn every evening; for we keep the charge of the Lord our God: but ye have forsaken him. 2 Chron. xiii. 11.

According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. Luke i. 9.

And the whole multitude of the people were praying without at the time of incense. 10.

# 19. ALLUSION.

Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Ps. cxli. 2.

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. *Rev.* viii. 3.

And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand. — 4.

# 20. REPROOF.

To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me Jer. vi. 20.

# 21. SHEW-BREAD. (RECIPE.)

And thou shalt take fine flour, and bake twelve cakes thereof: two tenth-deals shall be in one cake. Lev. xxiv. 5.

## 22. RITUAL.

And thou shalt set upon the table shew-bread before me alway. Ex. xxv. 30.

And he set the bread in order upon it before the Lord; as the Lord had commanded Moses. Ex. xl. 23.

And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. Lev. xxiv. 6.

And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. — 7.

Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. — 8.

## 23. PROFANED.

Now, therefore, what is under thine hand? give me five loaves of bread in mine hand, or what there is present. 1. Sam. xxi. 3.

So the priest gave him hallowed bread; for there was no bread there but the shew-bread that was taken from before the Lord, to put hot bread in the day when it was taken away. 6.

## 24. PROFANERS EXCULPATED.

But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him. Mat. xii. 3.

How he entered into the house of God, and did eat the shew bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? — — 4.

And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him. Mark. ii. 25.

How he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him; — 26.

And Jesus answering them, said, Have ye not so much as read this, what David did, when himself was an hungred, and they that were with him. Luke vi. 3.

How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which is not lawful to eat but for the priests alone? — — 4.

# 25. SPRINKLING THE EXTREMITIES.

And thou shalt take the other ram: and Asron and his sons shall put their hands upon the head of the ram. Ex. xxix. 19.

blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. 20.

And he slew it, and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

And he brought Aaron's sons, and Moses put of the blood upon their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

And the priests shall take some of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. - xiv. 14.

And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering. 

And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord. — 18.

#### 26. RITUAL FOR ALTARS, &C.

And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements; once in the year shall he make atonement upon it throughout your generations; it is most holy unto the Lord. Ex. xxx. 10.

And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation. Lev. iv. 7.

And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar. -

And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. — xvi. 18.

And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. Ezek. xlv. 19.

And so thou shalt do the seventh day of the month, for every one that erreth, and for him that is simple: so shall ye reconcile the house. 20.

### 27. SPRINKLING PEOPLE AND PRIESTS.

on the people, and said, Behold the blood of the better sacrifices than these.

Then shalt thou kill the ram, and take of his | covenant, which the Lord hath made with you concerning all these words. Ex. xxiv. 8.

> And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. – xxix. 21.

> And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron and his garments, and his sons, and his sons' garments with him. *Lev.* viii. 30.

### 28. RITUAL.

And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. Ex. xxiv. 6.

And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation. Lev. iv. 5.

And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary. —— 6.

And the priest shall take some of the log of

oil, and pour it into the palm of his own left _ xiv. 15.

And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord. —-- 16.

And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times. — xvi. 14.

Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. 15.

And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. — — 19.

### REFLECTIONS.

Whereupon neither the first testament was dedicated without blood. Heb. ix. 18.

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, — — 19.

Saying, This is the blood of the testament which God hath enjoined unto you.

Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the - -- 21.

And almost all things are by the law purged with blood; and without shedding of blood is no remission. — 22.

It was therefore necessary that the patterns of things in the heavens should be purified with And Moses took the blood, and sprinkled it these; but the heavenly things themselves with

### CHAP. III.

### UNCLEANNESS.

### SECT. 30. PRIESTS TO AVOID THE DEAD.

And the Lord said unto Moses, speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead

among his people: Lev. xxi. 1.

But he shall not defile himself, being a chief man among his people to profane himself. — 4.

#### EXCEPTIONS.

But for his kin that is near unto him, that is for his mother, and for his father, and for his son, and for his daughter, and for his brother. Lev. xxi. 2.

And for his sister a virgin, that is nigh unto him, which hath no husband; for her may he **be** defiled. — — 3.

And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. Ezek. xliv. 25.

And after he is cleansed they shall reckon un-

to him seven days. --26.

And in the day that he goeth into the sanctuary, unto the inner court to minister to the sanctuary, he shall offer his sin-offering, saith the Lord God. — 27.

#### 32. CAVEAT FOR PRIESTS UNCLEAN.

Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the Lord. Lev. xxii. 2.
What man soever of the seed of Aaron is a

leper, or hath a running issue, he shall not eat of the holy things until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him; Lev. xxii. 4.

Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; — 5.

The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things; unless he wash his flesh with wa-

And when the sun is down he shall be clean, and shall afterward eat of the holy things; because it is his food. — — 7.

### 33. PENALTY FOR PRESUMING.

Say unto them, Whosoever he be of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my presence: I am the Lord. Lev. xxii. 3.

#### 34. HOW CONTRACTED—BY THE DEAD.

He that toucheth the dead body of any man shall be unclean seven days. Num. xix. 11.

All that come into the tent, and all that is in the tent, shall be unclean seven days: - - 14.

And every open vessel, which hath no covering bound upon it is unclean. — — 15.

And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. — — 16.

#### 35. BY DEAD UNCLEAN BEASTS.

Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean and guilty. Lev. v. 2.

### 36. BY CONTACTION.

Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it then he shall be guilty. Lev. v. 3.

And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be

unclean until the even. — xv. 5.

And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even. —— 10.

And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even. --11.

And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even. — xix. 22.

### 37. BY FOOD UNCLEAN.

Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean. Lev. xi. 34.

And if any beast of which ye may eat die; he that toucheth the carcase thereof shall be un-

clean until the even. — 30.

And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even. - 40.

### 38. BY SALIVA.

And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even. Lev. xv. 8.

### 39. BY SUCCESSION.

And he that sitteth on any thing whereon he sat that hath the issue, shall wash his clothes, and bathe himself in water, and be unclean until the even. Lev. xv. 6.

### 40. PENALTIES.

But the soul that eateth of the flesh of the sacrifice of peace-offerings that pertain unto the This is the law when a man dieth in a tent; Lord, having his uncleanness upon him, even

that soul shall be out off from his people. Lev. | clean? And the priests answered and said, It

Moreover, the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings which pertain unto the Lord, even that soul shall be cut off from his people. -

#### 41. EXCOMMUNICATION.

And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. Num. xii. 14.

And Miriam was shut out from the camp seven days; and the people journeyed not till Miri-

am was brought in again. — — 15.

And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day,

and on the seventh day. — xxxi. 19.

If there be among you any man that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp; he shall not come within the camp. Deut. xxiii. 10.

Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean. 1 Sam. xx. 26

### 42. INANIMATE CONTAGION.

And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down; for they are unclean, and shall be unclean unto you. Lev. xi. 35.

Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

-- 36.

And if any part of their carcase fall upon any sowing seed which is to be sown, it shall be clean. — — 37.

But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you. — 38.

Every bed whereon he lieth that hath the issue is unclean; and every thing whereon he sitteth shall be unclean. — xv. 4.

And what saddle soever he rideth upon that hath the issue shall be unclean. — 9.

And the vessel of earth that he toucheth which hath the issue shall be broken: and every vessel of wood shall be rinsed in water. — —

#### 43. POLEMICALS.

Thus saith the Lord of hosts, Ask now the priests concerning the law, saying, Hag. ii. 11.

If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine- or oil, or any meat, shall it be holy? And the priests answered and said, No.

Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be un-

shall be unclean. - — 13.

Then answered Haggai and said, So is this people and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean.

Then there arose a question between some of John's disciples and the Jews about purifying. John iii. 25.

### CHAP. IV.

### PURIFYING.

### SECT. 44. RECIPE FOR PURIFYING (ASHES.)

THIS is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke. Num. xix. 2.

And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face. -

And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times. — - 4.

And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her

dung, shall he burn. --- 5.

And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer. — 6.

And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. — 8.

And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.

And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever. ——10.

### 45. RITUAL FOR APPLICATION.

He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Num.

And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a 

And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave. - 18.

And the clean person shall sprinkle upon the

And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes, and he that toucheth the water of separation shall be unclean until even.

— 21.

#### 46. INSTANCES.

And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall. Neh. xii. 30.

### 47. PENALTY FOR OMITTING.

Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him he shall be unclean; his uncleanness is yet upon kim. Num. xix. 13.

But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him: he is unclean. — 20.

#### 48. PURIFYING BY SACRIFICING LAMBS.

And on the eighth day he shall take two helambs without blemish, and one ewe-lamb of the first year without blemish, and three tenth-deals of fine flour for a meat-offering, mingled with oil, and one log of oil. Lev. xiv. 10.

And the priest shall take one he-lamb, and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering before the Lord. — 12.

And he shall slay the lamb in the place where he shall kill the sin-offering and the burnt-offering in the holy place: for as the sin-offering is the priest's, so is the trespass-offering: it is most holy. — 13.

#### 49. BY DOVES OR PIGEONS.

And he shall offer the one of the turtle-doves or of the young pigeons, such as he can get; Lev. xiv. 30.

Even such as he is able to get, the one for a sin-offering, and the other for a burnt-offering, with the meat-offering: and the priest shall make an atonement for him that is to be cleansed before the Lord. —— 31.

This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleaning. —— 32.

And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the Lord, unto the door of the tabernacle of the congregation, and give them unto the priest. ——xv. 14.

And the priest shall offer them, the one for a

#### 50. BY LIVING AND DEAD BIRDS.

This shall be the law of the leper in the day of his cleansing; He shall be brought unto the priest. Lev. xiv. 2.

And the priest shall go forth out of the camp: and the priest shall look, and, behold, if the place of leprosy be healed in the lener: _____3.

plague of leprosy be healed in the leper; —3.
Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar-wood, and scarlet, and hyssop.

——4

And the priest shall command that one of the birds be killed in an earthen vessel over running water. —— 5.

As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water; —— 6.

And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. — — 7

### 51. PRACTICE DISTANT.

And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. Mat. viii. 4.

And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them. Luke v. 14.

### 52. BY WASHING THE PERSON.

And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. Ex. xxix. 4.

Thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein; — xxx. 18.

For Aaron and his sons shall wash their hands and their feet thereat. — 19.

When they go into the tabernacle of the congregation they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: —— 20.

So they shall wash their hands and their feet, that they die not: and it shall be a statute forever to them, even to him and to his seed, throughout their generations. — 21.

And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. — xl. 12.

And Moses, and Aaron and his sons, washed their hands and their feet thereat. — — 31.

When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses.

— 32.

And Moses brought Aaron and his sons, and washed them with water. Lev. viii. 6.

#### 53. THE APPAREL.

And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes. Ex. xix. 10.

And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai. --11.

And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. — 14. washed their clothes.

And he that toucheth the clothes of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. Lev. xv. 7.

And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. -- - 13.

And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. - xvi. 28.

### 54. BY SHAVING.

And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. Lev. xiv. 8.

But it shall be on the seventh day that he shall shave all his hair off his head, and his beard, and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. — — 9.

#### 55. INSTANCED.

Do, therefore, this, that we say to thee: We have four men which have a vow on them; Acts xxi. 23.

Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. — 24.

### 56. solution.

Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. Num. xix. 7.

And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp. — xxxi. 24.

But it shall be, when evening cometh on, he shall wash himself with water; and when the sun is down he shall come into the camp again. Deut. xxiii. 11.

Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering the fire, ye shall make go through the water. should be offered for every one of them. Acts xxi. 26.

#### 57. CUSTOMS-ADDITIONAL

And when the Pharisee saw it, he marveled that he had not first washed before dinner Luke xi. 38.

And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. — 39.

Ye fools! did not he that made that which is without, make that which is within also? 40.

And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. *John* ii. 6.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. -– xiii. 8.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. ---9.

### 58. RITUAL FOR HOUSES.

And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop. Lev. xiv. 49.

And shall kill the one of the birds, in an earthen vessel over running water. — 50.

And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven

And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedarwood, and with the hyssop, and with the scarlet. *Lev*. xiv. 52.

But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean. 53.

### 59. RITUAL FOR MOVEABLES.

Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. Lev. vi. 27.

But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured and rinsed in water. 

And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood. Num. xxxi. 20.

And Eleazer the priest said unto the men of war, which went to the battle, This is the ordinance of the law which the Lord commanded Moses. — — 21.

Only the gold and the silver, the brass, the iron, the tin, and the lead.

Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation: and all that abideth net - - 23.

### CHAP. V.

### UNCTION.

#### 60. UNCTION INSTITUTED.

THEN shalt thou take the anointing oil, and pour  $\dot{u}$  upon his head, and anoint him. Ex. xxix. 7.

And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priests' office. — xxx. 30.

And he poured of the anointing oil upon

And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him. Lev. viii. 12.

And ye shall not go out from the door of the tabernacle of the congregation lest ye die: for the anointing oil of the Lord is upon you. And they did according to the word of Moses. — x. 7.

And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. Is. x. 27.

### 61. UNCTION OF SACRED VESSELS.

And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony. Ex. xxx. 26.

And the table and all his vessels, and the candlestick and his vessels, and the altar of incense.

· And the altar of burnt offering with all his vessels, and the laver and his foot. — — 28.

And thou shalt sanctify them, that they may be most holy: whatsoever touches them shall be holy. — 29.

And thou shall take the anointing oil, and anoint the tabernacle and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. Ex. xl. 9.

And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. — 10.

And thou shalt anoint the laver and his foot, and sanctify it. — 11.

And Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them. Lev. viii. 10.

And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot to sanctify them. 11.

### 62. RECIPE FOR THE OINTMENT.

Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, even two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*. Ex. XXX. 23.

And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil-olive an hin.

— 24.

And thou shalt make it an oil of holy ointment, an ointment compounded after the art of the apothecary: it shall be an holy anointing oil. ——25.

### 63. EXCLUSIVE USE.

And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing

oil unto me throughout your generations. Ex. xxx. 31.

Upon man's flesh shall it not be poured; neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. — 32.

Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people. — — 33.

### 64. ALLUSIONS.

Now he which establisheth us with you in Christ, and hath anointed us, is God; 2 Cor. i. 21. But ye have an unction from the holy One,

and ye know all things. 1 John ii. 20.

But the anointing, which ye have received of him, abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. — 27.

### 65. UNCTION FOR THE SICK.

And they cast out many devils, and anointed with oil many that were sick, and healed them. Mark vi. 13.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. James v. 14.

### 66. LAYING ON OF HANDS. (RULE.)

And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him. Num. xxvii. 18.

And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses. *Num.* xxvii. 23.

Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. 1 *Tim.* v. 22.

### 67. INSTANCES.

And he laid his hands on them, and departed thence. Mat. xix. 15.

Whom they set before the apostles; and, when they had prayed, they laid their hands on them. Acts. vi. 6.

And when they had fasted and prayed, and laid their hands on them, they sent them away. xiii. 3.

### 68. EFFECTS.

And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses. Deut. xxxiv. 9.

Then laid they their hands on them, and they received the Holy Ghost. Acts. viii. 17.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. — xix. 6.

### And all the men were about twelve. — 7.

### 69. INFERENCES.

Neglect not the gift that is in thee, which was

given thee by prophecy, with the laying on of the hands of the presbytery. 1 Tim. iv. 14.

Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands. 2. *Tim.* i. 6.

## CHAP. VI.

### FASTING.

### SECT. 70. COMMANDED BY THE LORD.

SANCTIFY ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land, into the house of the Lord your God, and ery unto the Lord. Joel i. 14.

Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. — ii. 12.

Blow the trumpet in Zion, sanctify a fast, call

a solemn assembly: — — 15.

#### 71. BY HUMAN AUTHORITY.

They proclaimed a fast, and set Naboth on high among the people. 1 Kings xxi. 12.

And Jehoshaphat feared, and set himself to

And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. 2 Chron. xx. 3.

And it came to pass, in the fifth year of Jehoiakim, the son of Josiah, king of Judah, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Jer. xxxvi. 9.

Then Esther bade them return Mordecai this

answer, Est. iv. 15.

Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat or drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. — — 16.

So Mordecai went his way, and did according to all that Esther had commanded him. — 17.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. *Jonah* iii. 5.

For word came unto the king of Nineveh; and he arose from his throne, and he laid his robe from him, and covered him with sackcloth and sat in ashes. —— 6.

And he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water: — — 7.

But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. — 8.

#### 72. SOME FASTS SUPERSEDED.

Thus saith the Lord of hosts, The fast of the fourth month, and the fast of the † fifth, and the fast of the ‡ tenth, shall be to the house of Judah joy and gladness, and cheerful feasts: therefore love the truth and peace. Zech. viii. 19.

#### 73. DIRECTIONS FOR FASTING.

Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is. lviii. 6.

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? — — 7.

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee: the glory of the Lord shall be thy re-reward. — 8.

Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. *Mat.* vi. 16.

But thou, when thou fastest, anoint thine

head, and wash thy face; — — 17.

That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly. — — 18.

### 74. IMPROPER FASTING REPROVED.

Wherefore have ye fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Is. lviii. 3.

Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be

heard on high. — — 4.

Is it such a fast that I have chosen? a day for a man to afflict his soul; is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? — 5.

When they fast, I will not hear their cry; and when they offer burnt-offerring and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence. Jer. xiv. 12.

Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years did ye at all fast unto me; Zeck. vii. 5.

And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? — 6.

[•] In commemoration of the wall of Jerusalem being demolished.

[†] For the burning of the temple.

† For the murder of Gedaliah.

| The siege of Jerusalem.

### 75. WHEN TO FAST.

And the disciples of John and of the Pharisees used to fast; and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? Mark ii. 18.

And Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast.

But the days will come when the bridegroom shall be taken away from them, and then they shall fast in those days. — 20.

### 76. INSTANCES.

And the elders of his house arose and went to him to raise him up from the earth: but he would not, neither did he eat bread with them. 2 Sam. xii. 17.

Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. *Ezra* viii. 21.

For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him: but kis power and his wrath is against all them that forsake him. — — 22.

So we fasted, and besought our God for this; and he was entreated of us. — 23.

Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and when he came thither he did eat no bread, nor drink water; for he mourned, because of the transgression of them that had been carried away. -x. 6.

And it came pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted and prayed before the God of heaven. Neh. i. 4.

### 77. SUNDRY EXTRAORDINARY FASTS.

When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water. Deut. ix. 9.

And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned in doing wickedly in the

sight of the Lord, to provoke him to anger. 18.

And he looked, and behold, there was a cake baken on the coals, and a cruise of water at his head: and he did eat and drink, and laid him down again. 1 Kings xix. 6.

And the angel of the Lord came again the second time, and touched him and said, Arise and eat; because the journey is too great for - -- 7.

And he arose, and did eat and drink, and went in the strength of that meat forty nights, unto | hold, she besought us, saying, If ye have judged Horeb the mount of God. --8.

In those days I Daniel was morning three full weeks. Dan. x. 2.

I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till the three whole weeks were ful-

And when he had fasted forty days and forty nights, he was afterward an hungred. Mat. iv. 2.

### CHAP. VII.

### 78. INSTITUTION.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Mat. xxviii. 19.

For they heard them speak with tongues, and magnify God. Then answered Peter, Acts x. 46.

Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? - 47.

And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. - 48.

One Lord, one faith, one baptism. Eph. iv. 5.

#### 79. INSTANCES OF BAPTISM.

And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was baptized. Acts ix. 18. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. - xvi. 33.

### 80. ADMINISTERED TO WHOM.

But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Acts viii. 12.

Then Simon himself believed also: and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done. — — 13.

And, as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? — — 36.

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. — — 37.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

And a certain woman, named Lydia, a seller of purple of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. – xvi. 14.

And when she was baptized, and her houseme to be faithful to the Lord, come into my house, and abide there. And she constrained ins. Acts xvi. 15.

And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized. — xviii. 8.

#### 81. BENEFITS THEREFROM.

He that believeth, and is baptized, shall be saved: but he that believeth not shall be damned. *Mark* xvi. 16.

And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Acts xxii. 16.

Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death. Rom. vi. 3.

Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For as many of you as have been baptized into Christ have put on Christ. Gal. iii. 27.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Col. ii. 12.

The like figure whereunto even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. 1 Pet. iii. 21.

### 82. metaphorical.

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with? They say unto him, We are able. Mat. xx. 22.

And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with. — — 23.

But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of; and be baptized with the baptism that I am baptized with? Mark x. 38.

And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. - 39.

But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Luke xii. 50.

Moreover, brothren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 1 Cor. x. 1.

And were all baptized unto Moses in the cloud, and in the sea. - 2.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. — xii. 13.

### 83. FOR THE DEAD

Else what shall they do which are baptized

And why stand we in jeopardy every hour?

### 84. CHRIST BAPTIZED.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. Mat. iii. 13.

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. Mark i. 9.

#### 85. CHRIST BAPTIZING.

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. John iii. 22.

When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John. — iv. 1.

(Though Jesus himself baptized not, but his disciples,) --- 2.

### 86. JOHN BAPTIZING.

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, Mat. iii. 5.

And were baptized of him in Jordan, confessing their sins.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of

sins. Mark i. 4. And there went out unto him all the land of

Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. ---5.

And John also was baptizing in Ænon, near to Salim, because there was much water there; and they came, and were baptized:

For John was not yet cast into prison. —

This man was instructed in the way of the Lord; and, being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. Acts xviii. 25.

### 87. BAPTISM REPEATED.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Acts xix. 3.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. — 4.

When they heard this they were baptized in the name of the Lord Jesus.

### 88. SPIRITUAL.

I indeed baptize you with water unto repenfor the dead, if the dead rise not at all? why are tance: but he that cometh after me is mightier they then baptized for the dead? 1 Cor. xv. 29. than I, whose shoes I am not worthy to bear;



he shall baptize you with the Holy Ghost, and with fire: Mat. iii. 11.

Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. — 12.

I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Acts i. 5.

#### 89. ST. PAUL'S MISSION.

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 1 Cor. i. 13.

I thank God that I baptized none of you but Crispus and Gaius; — 14.

Lest any should say that I had baptized in mine own name. — 15.

And I baptized also the household of Stephanus; besides I know not whether I baptized any other. — 16.

For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none

### CHAP. VIII. THE LORD'S SUPPER.

SECT. 90. CHRIST'S INSTITUTION.

AND as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. Mat. xxvi. 26.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:

For this is my blood of the new testament, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's **--- --- 29**.

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. Mark xiv. 22.

And he took the cup, and, when he had given thanks, he gave it to them: and they all drank <del>---- 23</del>.

And he said unto them, This is my blood of the new testament, which is shed for many.

And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: Luke xxii. 17.

For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall

And he took bread, and gave thanks, and my body, which is given for you: this do in remembrance of me. — — 19.

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. — 20.

#### 91. RECAPITULATED.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: 1 *Cor.* xi. 23.

And, when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. — 25.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

### 92. BENEFITS.

The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16.

For we, being many, are one bread, and one body: for we are all partakers of that one bread. ----

#### 93. DIRECTIONS.

Wherefore, my brethren, when ye come together to eat, tarry one for another. 1 Cor.

And if any man hunger, let him eat at home: that ye come not together unto condemnation. And the rest will I set in order when I come. - -- 34.

### 94. CAUTION.

Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. Cor. xi. 27.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. — —29.

For this cause many are weak and sickly among you, and many sleep. -

For if we would judge ourselves, we should not be judged. — - 31.

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. -- 32.

### 95. REPROOF OF IRREGULARITY.

When ye come together, therefore, into one place, this is not to eat the Lord's supper. Cor. xi. 20.

For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. 

What! have ye not houses to eat and to drink brake it, and gave unto them, saying, This is in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. 22.

# BOOK III.—CHILDREN.

### CHAP. I. CHILD-BEARING.

### ___

SECT. 1. CONCEPTION.

A ND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. Gen. iv. 1.

And Cain knew his wife; and she conceived,

and bare Enoch. — 17.

So Boaz took Ruth, and she was his wife; and when he went into her, the Lord gave her conception, and she bare a son. Ruth iv. 13.

And the woman conceived, and sent and told David and said, I am with child. 2 Sam. xi. 5.

And when he went in to his wife, she conceived and bare a son, and he called his name Beriah, because it went evil with his house. 1 *Chron.* vii. 23.

#### 2. GESTATION.

And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. Gen. xvi. 4.

And Sarah said unto Abram, My wrong beupon thee: I have given my maid into thy bosom: and when she saw that she had conceived I was despised in her eyes: the Lord judge between me and thee. —— 5.

And the angel of the Lord said unto her, Behold thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy afflictions. ———11.

And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren. —— 12.

But woe to them that are with child, and to them that give suck, in those days! Mark xiii. 17.

And after those days his wife Elizabeth conceived, and hid herself five months, saying, Luke i. 24.

And it came to pass that when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost. ——41.

### 3. ALLUSIONS.

They conceive mischief, and bring forth vanity, and their belly prepareth deceit. Job xv. 35.

Behold he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. Ps. vii. 14.

#### 4. PROVIDENCE DISPLAYED.

Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again.  $Job \times 9$ .

Hast thou not poured me out as milk, and curdled me like cheese? — — 10.

Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. — 11.

But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. Ps. xxii. 9.

I was cast upon thee from the womb; thou art my God from my mother's belly. — — 10.

By thee have I been holden up from the womb; thou art he that took me out of my mother's bowels: my praise shall be continually of thee. — lxxi. 6.

For thou hast possessed my reins; thou hast covered me in my mother's womb. — cxxxix. 13.

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well. ——14.

My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. —— 15.

Thine eyes did see my substance, yet being unperfect; and in thy book all my numbers were written, which in continuance were fashioned, when as yet there was none of them. 16.

As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb

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of her that is with child: even so thou knowest | shalt thou go forth out of the city, and thou not the works of God who maketh all. Ec. xi. 5.

#### 5. PARTURITION.

Fear took hold upon them there, and pain, as of a woman in travail. Ps. xlviii. 6.

And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy; for the children are come to the birth, and there is not strength to bring forth. 2 Kings xix. 3.

And they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Is. xiii. 8.

Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it, I was dismayed at the feeling

of it. — xxi. 3.

Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord. — xxvi. 17.

We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen. — — 18.

I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once. — xlii. 14.

For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child; the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers. Jer. iv. 31.

We have heard the fame thereof; our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail. — vi. 24.

O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail. — xxii. 23.

Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness. xxx. 6.

Kerioth is taken, and the strong holds are surprised and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs. — xlviii. 41.

Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrow have taken her, as a woman in travail. — xlix. 24.

The king of Babylon hath heard the report of them, and his hands waxed feeble; anguish took hold of him, and pangs as of a woman in travail. — l. 43.

Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Mic. iv. 9.

Be in pain, and labor to bring forth, O daugh-

shalt dwell in the field, and thou shalt go even to Babylon: there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies. — — 10.

A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. John xvi. 21.

#### 6. DELIVERY.

And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. Kings iii. 17.

And it came to pass, the third day after that I was delivered, that this woman was delivered also; and we were together; there was no stranger with us in the house, save we two in the house. -- 18.

Notwithstanding she shall be saved in childbearing, if they continue in faith, and charity, and holiness, with sobriety. 1 Tim. ii. 15.

#### 7. ALLUSIONS.

(Who is this that cometh up from the wilderness leaning upon her beloved?) I raised thee up under the apple-tree: there thy mother brought thee forth; there she brought thee forth that bare thee. Sol. viii. 5.

Be thou ashamed, O Zidon; for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

Before she travailed, she brought forth; before her pain came, she was delivered of a manchild. — lxvi. 7.

Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children. —

Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God.

The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children. Hos. xiii. 13.

### 8. POSTHUMOUS.

And after that Hezron was dead in Calebephratah, then Abiah, Hezron's wife, bare him Ashur the father of Tekoah. 1 Chron. ii. 24.

### 9. TWINS.

And when her days to be delivered were fulfilled, behold, there were twins in her womb. Gen. xxv. 24.

And the first came out red, all over like an hairy garment; and they called his name Esau.

And after that came his brother out, and his ter of Zion, like a woman in travail: for now hand took hold on Esau's heel; and his name was called Jacob: and Isaac was three-score years old when she bare them. Gen. xxv. 26.

And it came to pass, in the time of her travail, that, behold, twins were in her womb. xxxviii. 27.

And it came to pass, when she travailed, that the one put out his hand; and the midwife took and bound upon his hand a scarlet thread, saying, this came out first. — 28.

And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. — 29.

And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zarah. --- 30.

### 10. TREATMENT. (ALLUSIONS.)

And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee: thou wast not salted at all, nor swaddled at all. Ezek. xvi. 4.

None eye pitied thee, to do any of those unto thee, to have compassion upon thee; but thou wast cast out into the open field, to the loathing of thy person, in the day that thou wast born. — **–** 5.

### 11. JEWISH MATERNAL CEREMONY

Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a manchild, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. Lev. xii. 2.

And she shall then continue in the blood of

her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be ful-

But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying three-score and six days. — 5.

And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest.

Who shall offer it before the Lord, and make an atonement for her, and she shall be cleaned from the issue of her blood. This is the law for her that hath borne a male or a female.

And if she be not able to bring a lamb, then let her bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

### 12. NAMING.

And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. Gen. xxi. 3.

And afterwards she bare a daughter, and milk, and not of strong meat. Heb. v. 12. called her name Dinah. — xxx. 21.

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water. Ex. ii. 10.

And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David. Ruth iv. 17.

Wherefore it came to pass, when the time was come about, after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord. 1 Sam. i. 20.

And Jabez was more honorable than his brethren; and his mother called his name Jabez, saying, behold I bare him with sorrow. Chron. iv. 9.

And it came to pass, that on the eighth day they came to circumcise the child: and they called him Zacharias, after the name of his father. *Luke* i. 59.

And his mother answered and said, Not so; but he shall be called John. -- 60.

And they said unto her, There is none of thy kindred that is called by this name. — 61.

And they made signs, to his father, how he would have him called. — — 62.

And he asked for a writing-table, and wrote, saying his name is John. And they marveled all. — 63.

### 13. SUCKLING.

Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. Ps. viii. 2.

And when I arose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son which I did bear. I Kings iii. 21.

And woe unto them that are with child, and to them that give suck, in those days! Mat. xxiv. 19.

### 14. ALLUSIONS

That ye may suck and be satisfied with the breasts of her consolations: that ye may milk out, and be delighted with the abundance of her glory. Is. lxvi. 11.

For thus saith the Lord, behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. - - 12.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in **— 13.** Jerusalem.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 1 Cor. iii. 1.

I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. — 2.

For when the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of

For every one that useth milk is unskilful in

the word of righteousness; for he is a babe. Heb. v. 13.

As new-born babes, desire the sincere milk of the word, that ye may grow thereby: 1 Peter ii. 2.

#### 15. NURSERY

And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. Ex. ii. 3.

And his sister stood afar off, to wit what would be done to him. --4.

And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river's side: and when she saw the ark among the flags she sent her maid to fetch it. --5.

And when she had opened it she saw the child; and, behold the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. — 6.

Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? -- 7.

And Pharaoh's daughter said to her, Go. And the maid went and called the child's moth-

And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it. - 9.

In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months. Acts. vii. 20.

And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own 

Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom (as a nursing father beareth the sucking child) unto the land which thou swearest unto their fathers? Num. xi. 12.

And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son in all the way that ye went, until ye came into this place. Deut. i. 31.

And Naomi took the child, and laid it in her bosom, and became nurse unto it. Ruth iv. 16.

And this woman's child died in the night; because she overlaid it. 1 Kings iii. 19.

And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. 1 Kings iii. 20.

I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. Hos. xi. 3.

But we were gentle among you, even as a nurse cherisheth her children. 1 Thess. ii. 7.

### WEANING.

And the child grew, and was weaned: and Abraham made a great feast the same day pass away; like the untimely birth of a woman, that Isaac was weaned. Gen. xxi. 8.

But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there

abide for ever. 1 Sam. i. 22.

And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him: only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him. — 23.

And when she had weaned him she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. — 24.

When my father and my mother forsake me, then the Lord will take me up. Ps. xxvii. 10.

Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child. — cxxxi. 2.

And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's household among the sons of Pharaoh. 1 Kings xi. 20.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. Is. xxviii. 9.

Now when she had weaned Lo-ruhamah, she conceived and bare a son. Hos. i. 8.

### 17. LABORS FATAL.

And they journeyed from Beth el; and there was but a little to come to Ephrath; and Rachel travailed, and she had hard labor. Gen. xxxv. 16.

And it came to pass when she was in hard labor, that the midwife said unto her, Fear not: thou shalt have this son also. — — 17.

And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni: but his father called him Benjamin. 18.

And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem. — — 19.

And his daughter in law, Phinehas' wife, was with child, near to be delivered; and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her. 1 Sam. iv. 19.

And about the time of her death the women that stood by her said unto her, Fear not, for thou hast born a son. But she answered not,

neither did she regard it. — 20.

And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. Is. xxxvii. 3.

### 18. ABORTION.

Or as an hidden untimely birth I had not been; as infants which never saw light. Job iii. 16.

As a snail which melteth, let every one of them that they may not see the sun. Ps. lviii. 8.

If a man beget an hundred children, and live | leave no children, that his brother should take many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he. Ec. vi. 3.

For he cometh in with vanity, and departeth in darkness, and his name shall be covered with

Moreover, he hath not seen the sun, nor known any thing: this hath more rest than the

other. — 5.

As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception. Hos. ix. 11.

Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts. - --- 14.

### 19. VIOLENCE.

If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow, he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. Ex. xxi. 22.

Then Menahem smote Tipsah, and all that were therein, and the coasts thereof, from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were

with child he ripped up. 2 Kings xv. 16.
Samaria shall become desolate; for she hath rebelled against her God; they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up. Hos. xiii. 16.

Thus saith the Lord, For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border. Amos i. 13.

### 20. BARRENNESS.

But Sarai was barren; she had no child. Gen. xi. 30.

And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus. xv. 2.

And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir. -- 3.

And when the Lord saw that Leah was hated, he opened her womb: but Rachel was barren. · xxix. 31.

And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. Judges xiii. 2.

But unto Hannah he gave a worthy portion; for he loved Hannah: but the Lord had shut up her womb. 1 Sam. i. 5.

Therefore Michal the daughter of Saul had no child until the day of her death. 2 Sam. vi. 23.

Then come unto him the Sadducees, which say there is no resurrection; and they asked

nim, saying, Mark xii. 18.

Master, Moses wrote unto us, If a man's prother die, and leave his wife behind him, and

his wife, and raise up seed unto his brother. 19.

Now there were seven brethren: and the first took a wife, and dying left no seed. - 20.

And the second took her, and died, neither left he any seed: and the third likewise. —21.

And the seven had her, and left no seed: last of all the woman died also. --22.

And they had no child, because that Elisabeth was barren; and they both were now well stricken in years. Luke i. 7.

#### 21. CRUEL CENSURES.

He evil-entreateth the barren that beareth not: and doeth not good to the widow. Job xxiv. 21.

And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb. 1 Sam. i. 6.

And as he did so year by year, when she went up to the house of the Lord, so she provoked her; therefore she wept and did not eat. -7.

Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons? —— 8.

Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. Luke i. 25.

### 22. SOLUTION OF BARRENNESS.

So Abraham prayed unto God; and God healed Abimelech, and his wife, and his maidservants; and they bare children. Gen. xx. 17.

For the Lord hast closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife. — — 18.

And Isaac entreated the Lord for his wife, because she was barren: and the Lord was en treated of him, and Rebekah his wife conceived.

And God remembered Rachael, and God hearkened to her, and opened her womb. xxx. 22.

And she conceived and bare a son; and said,

God hath taken away my reproach: —— 23.

And she called his name Joseph; and said, The Lord shall add to me another son.

He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord. Ps. cxiii. 9.

And the woman conceived, and bare a son at that season that Elisha said unto her, according to the time of life. 2 Kings iv. 17.

Now Elisabeth's full time came that she should be delivered; and she brought forth a *Luke* i. 57.

And her neighbor with her cousins heard how the Lord had shewed great mercy upon her: and they rejoiced with her. --58.

### 23. ALLUSIONS.

Sing, O barren, thou that didst not bear, break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord. Is. liv. 1.

But Jerusalem which is above is free, which

is the mother of us all. Gal. iv. 26.

For it is written, Rejoice, thou barren that beareth not: break forth and cry, thou that travaileth not: for the desolate hath many more | Let me depart, that I may go to mine own children than she which hatha husband. Gal. iv.27. | country. 1 Kings xi. 21.

#### 24. BIRTH-DAY.

And it came to pass the third day, which was Pharaoh's birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler, and of the chief baker among his servants. Gen. xl. 20.

After this opened Job his mouth, and cursed his day. Job iii. 1.

And Job spake, and said, — — 2.

Let the day perish wherein I was born, and the night in which it was said, There is a manchild conceived. --3.

Let that day be darkness; let not God regard it from above, neither let the light shine upon it. 4.

Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. --- 5.

As for that night, let darkness seize upon it; let it not be joined unto the days of the year; let it not come into the number of the months. — 6.

Lo, let that night be solitary; let no joyful voice come therein. --7.

Let them curse it that curse the day, who are ready to raise up their mourning —— 8.

Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day: - 9.

Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes. 10.

But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod. Mat. xiv. 6.

And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee. Mark vi. 21.

### 25. NATAL ATTACHMENT.

And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. Gen. xxx. 25.

And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. — xxxi. 3.

And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house; yet wherefore hast thou stolen my gods? -<del>---</del> 30.

And Moses let his father in law depart: and he went his way into his own land. Ex. xviii. 27.

And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel. Num. x. 29.

And he said unto him, I will not go: but I will depart to mine own land and to my kindred. **- --** 30.

And she said, Behold thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law. Ruth i. 15.

And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, no children, Rachel envied her sister; and said

Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: Howbeit let me go in any wise. 22.

And said unto the king, Let the king live forever: why should not my countenance be sad, when the city, the place of my fathers' sepul chres, lieth waste, and the gates thereof are con sumed with fire. Neh. ii. 3.

And I said unto the king, if it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. -- 5.

### 26. REMARKS.

Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity. Ezek.

But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house. Mark

And he said, Verily I say unto you, No prophet is accepted in his own country. Luke

For Jesus himself testified, that a prophet hath no honor in his own country. John iv. 44.

### CHAP. II CHILDREN.

### SECT. 27. CHILDREN THE GIFT OF GOD.

And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. xxx. 17.

And he lifted up his eyes, and saw the women and the children, and said, Who are those with thee? And he said, the children which God hath graciously given thy servant. - xxxiii. 5.

And Israel beheld Joseph's sons, and said, Who are these? — xlviii. 8.

And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. — — 9.

And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman for the loan which is lent to the Lord. And they went unto their own home. 1 Sam. ii. 20.

And the Lord visited Hannah, so that she conceived and bare three sons and two daughters. And the child Samuel grew before the Lord. - -- 21.

Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. Ps. cxxvii. 3.

### 28. COVETED.

And when Rachel saw that she bare Jacob

anto Jacob, Give me children, or else I die. Gen. xxx. 1.

And Jacob's anger was kindled against Rachel; and he said, Am I in God's stead? who hath withheld from thee the fruit of the womb?

And Bilhah conceived, and bare Jacob a son.

And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a

son: therefore, called she his name Dan. — 6.
And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son. Gen. xxx. 7.

And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed; and she called his name Napthali.

### 29. PRAYED FOR.

So Hannah rose up after they had eaten in Shiloh, and after they had drunk; (now Eli the priest sat upon a seat by a post of the temple of the Lord:) 1 Sam. i. 9.

And she was in bitterness of soul, and prayed unto the Lord, and wept sore. — 10.

And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but will give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. — — 11.

And they slew a bullock, and brought the ild to Eli. — 25. child to Eli. -

And she said, Oh, my lord! as thy soul liveth, my lord, I am the woman that stood by thee

here, praying unto the Lord. — 26. For this child I prayed; and the Lord hath

given me my petition which I asked of him: -- 27.

Therefore also I have lent him unto the Lord; as he long as he liveth he shall be lent unto the Lord. And he worshipped the Lord there. **— 28.** 

### 30. PROMISED.

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. Gen. xvii. 19.

But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. — 21.

And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah, thy wife shall have a son. And Sarah heard it in the tent-door, which was behind him. — xviii. 10.

Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. - 14.

And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. 2 Kings iv. 14.

And he said, Call her. And when he had called her she stood in the door. — — 15.

she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. — — 16.

But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. Luke i. 13.

### 31. FELICITY.

Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? Gen. xvii. 12.

And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? — — 13.

And she conceived again, and bare a son; and she said, Now will I praise the Lord: therefore she called his name Judah, and left bearing. xxix. 35.

And Zilpah, Leah's maid, bare Jacob a son. xxx. 10.

And Leah said, A troop cometh: and she called his name Gad. -- 11.

And Zilpah, Leah's maid, bare Jacob a second - 12.

And Leah, said, Happy am I, for the daughters will call me blessed: and she called his name Asher. — — 13.

And Leah said, God hath given me mine hire, because I have given my maiden to my husband: and she called his name Issachar. - 18.

And Leah conceived again, and bare Jacob **—** 19. the sixth son.

And he shall be unto thee a restorer of thy life, and nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. Ruth iv. 15.

As arrows are in the hand of a mighty man: so are children of the youth. Ps. cxxvii. 4.

Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate. Luke i. 15.

### 32. PEACE MAKERS.

And Leah conceived, and bare a son; and she called his name Reuben; for she said, Surely the Lord hath looked upon my affliction; now, therefore, my husband will love me. — xxix. 32.

And she conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath, therefore, given me this son also: and she called his name Simeon. — — 33.

And she conceived again and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. — 34.

And Leah said, God hath endowed me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulon. — xxx. 20.

### 33. CHILDREN IN OLD AGE.

And Hagar bare Abram a son; and Abram called his son's name, which Hagar bare, Ishmael. Gen. xvi. 15.

And Abram was fourscore and six years old when Hagar bare Ishmael to Abram. — — 16.

And he said, About this season, according to the time of life, thou shalt embrace a son. And and said in his heart, Shall a child be born unto Then Abraham fell upon his face, and laughed,

him that is an hundred years old? and shall Sa. rah, that is ninety years old, bear? — xvii. 17.

And the Lord visited Sarah as he had said,

and the Lord did unto Sarah as he had spoken.

For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. --2.

And Abraham was an hundred years old when his son Isaac was born unto him. — 5.

And Sarah said, God hath made me to laugh,

so that all that hear will laugh with me. -And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

And Sarah, my master's wife, bare a son to my master when he was old: and unto him hath he given all that he hath. — xxiv. 36.

And Naomi said, Turn again my daughters: why will ye go with me? are they yet any more sons in my womb, that they may be your husbands? Ruth i. 11.

Turn again, my daughters; go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to-night, and should also bare sons; — 12.

And Zacharias said unto the angel, Whereby

shall I know this? for I am an old man, and my wife well stricken in years. Luke i. 18.

And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren.

Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Heb.

#### 34. CHILDREN OF VARIOUS FAMILIES.

And she conceived, and bare a son; and he called his name Er. Gen. xxxviii. 3.

And she conceived again, and bare a son; and she called his name Onan. — — 4.

And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib when she bare him. — 5.

And unto Joseph were born two sons before the years of famine came, which Asenath, the daughter of Poti-pherah priest of On, bare unto him. — xli. 50.

We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. — xlii. 32.

And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah. Num. xxvi. 33.

And there were born unto him seven sons and three daughters. Job. i. 2.

Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua; and the names of his two daughters were these; the name of the first born Merab, and the name of the younger Michal: 1 Sam. xiv. 49.

And Jehu wrote letters, and sent to Samaria, and calling unto their fellows, Mat. xi. 16.

unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying, 2 Kings x. 1.

And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply like to the children of Judah. 1 Chron. iv. 27.

Moreover, the sons of Obed-edom were Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nathaneel the fifth, —— xxvi. 4.

Ammiel the sixth, Issachar the seventh, Peulthat the eighth: for God blessed him. — 5.

### 35. FAVORITES OF HEAVEN.

And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What alleth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Gen. xxi. 17.

For he hath strengthened the bars of thy gates: he hath blessed thy children within thee. Ps. cxlvii. 13.

Then were there brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them. Mat. xix. 13.

But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. — 14.

And he took a child, and set him in the midst of them: and, when he had taken him in his arms, he said unto them, Mark ix. 36.

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. — x. 13.

But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. — — 14.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. — — 15.

And he took them up in his arms, put his 

And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great. Luke ix. 48.

And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. — xviii. 15.

But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. --16.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. — 17.

### 36. AMUSEMENTS.

And the streets of the city shall be full of boys and girls playing in the streets thereof. Zech. viii. 5.

But whereunto shall I liken this generation? And Ahab had seventy sons in Samaria. It is like unto children sitting in the markets,

And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented. Mat. xi. 17.

And the Lord said, Whereunto then shall I liken the men of this generation? and to what

are they like? Luke vi. 31.

They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept. --32.

When I was a child I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish

things. 1 Cor. xiii. 11.

#### 37. DIFFERENT CHARACTERS.

And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mock-

ing. Gen. xxi. 9. Yea, young children despised me; I arose and they spake against me. Job xix. 18.

And Elkanah went to Ramah to his house; and the child did minister unto the Lord before Eli the priest. 1 Sam. ii. 11.

But Samuel ministered before the Lord, being a child, girded with a linen ephod. — 18.

Even a child is known by his doings, whether his work be pure, and whether it be right. *Prov.* xx. 11.

Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and

youth are vanity. Ec. xi. 10.

And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head, go up, thou bald head. 2 Kings ii. 23.

And he turned back, and looked on them, and cursed them in the name of the Lord: and there came forth two she bears out of the wood, and tare forty and two children of them. — 24.

As obedient children not fashioning yourselves according to the former lusts in your ignorance; 1 Pet. i. 14.

#### 38. EXAMPLE PROPOUNDED.

And Jesus called a little child unto him, and set him in the midst of them. Mat. xviii. 2.

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever, therefore, shall humble himself as this child, the same is greatest in the kingdom of heaven. — 4.

And whose shall receive one such little child in my name receiveth me. — 5.

Brethren, be not children in understanding: howbeit in malice be ye children, but in under. standing be men. 1 Cor. xiv. 20.

Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, Gal. iv. 1.

But is under tutors and governors until the time appointed of the father. — 2.

Even so we, when we were children, were in bondage under the elements of the world. - 3.

### 39. EVOLUTION.

And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. Gen. xxi. 20.

And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. — xxv. 27.

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

And the spirit of the Lord began to move

him at times in the camp of Dan, between Zorah and Eshtaol. — 25.

And the child Samuel grew on, and was in favor both with the Lord and also with men. 1 Sam. ii. 26.

That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace. Ps. cxliv. 12.

#### 40. YOUTH.

Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction. Job. xxx. 12.

They mar my path: they set forward my ca-

lamity; they have no helper. —— 13.

And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. 2 Chron.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them: Ec. xii. 1.

While the sun or the light, or the moon, or the stars, be not darkened, nor the clouds return

after the rain.

Even the youths shall faint and be weary, and the young men shall utterly fall. Is. xl. 30.

### 41. CHILDREN SCATTERED.

Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand. Deut. xxviii. 32.

Thou shalt beget sons and daughters, but thou shalt not enjoy them: for they shall go into cap-

Thy children shall make haste: thy destroyers, and they that made thee waste, shall go forth of thee. Is. xlix. 17.

My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains. Jer. x. 20.

### 42. DEATH OF CHILDREN THREATENED.

And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. 1 Sam. ii. 33.

And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas, in one day they shall die both of them. — 34.

Arise thou, therefore, get thee to thine own house; and when thy feet enter into the city the

child shall die. 1 Kings xiv. 12.

Their fruit shalt thou destroy from the earth, and their seed from among the children of men. Ps. xxi. 10.

Happy shall he be that taketh and dasheth thy little ones against the stones. — cxxxvii. 9.

And I will fan them with a fan in the gates of the land; I will bereave them of children; I will destroy my people, *since* they return not from their ways. *Jer.* xv. 7.

Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters. Ezek. xxiv. 25.

Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them! Hos. ix. 12.

Ephraim, as I saw Tyrus, is planted in a pleasant place; but Ephraim shall bring forth his children to the murderer. — — 13.

#### 43. DEPRECATION.

Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night; give thyself no rest; let not the apple of thine eye cease. Lam. ii. 18.

### 44. DEATHS OF CHILDREN.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating, and drinking wine, in their elder brother's house: Job. i. 18.

And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead: and I only am escaped alone to tell thee. — — 19.

If thy children have sinned against him, and he have cast them away for their transgressions; **Job** viii. 4.

And Jeroboam's wife arose, and departed, and came to Tirza: and when she came to the threshold of the door the child died. 1 Kings xiv. 17.

And they buried him: and all Israel mourned for him according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet. —— 18.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. 1 Kings xvii. 17.

And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? ——18.

And, when the child was grown, it fell on a day, that he went out to his father to the reapers.

2 Kings iv. 18.

And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother. —— 19.

And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. —— 20.

And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. —— 21.

There is none to guide her among all the sons whom she hath brought forth: neither is there any that taketh her by the hand of all the sons that she hath brought up. Is. li. 18.

The young and the old lie on the ground in the streets; my virgins and my young men are fallen by the sword; thou hast slain them in the day of thine anger; thou hast killed, and not pitied. Lam. ii. 21.

Thou hast called, as in a solemn day, my terrors round about; so that in the day of the Lord's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed. —— 22.

### 45. PARENTAL ANGUISH.

And all his sons and all his daughters rose up to comfort him; but he refused to be comforted: and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. Gen. xxxvii. 35.

And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benja min away. All these things are against me. — xlii. 36.

And thy servant my father said unto us, Ye know that my wife bare me two sons: — xliv. 27.

And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: — — 28.

And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. —— 29.

When the Almighty was yet with me, when my children were about me; Job xxix. 5.

But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur: and David mourned for his son every day. 2 Sam. xiii. 37.

And the king was much moved, and went up to the chamber over the gate, and wept; and, as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

— xviii. 33.

And it was told Joab, behold, the king weepeth and mourneth for Absalom. 2 Samuel xix. 1.

mourning unto all the people: for the people heard say that day how the king was grieved for his son.

But the king covered his face, and the king cried with a loud voice, O my son Absalom! O Absalom, my son, my son! — 4.

And when she came to the man of God to the hill she caught him by the feet; but Gehazi came near to thrust her away. And the man of God said, Let her alone, for her soul is vexed within her; and the Lord hath hid it from me, and hath not told me. 2 Kings iv. 27.

Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? — 28.

And the sons of Ephraim, Shuthelah, and Bered his son, and Tahath his son, and Eladah

his son, and Tahath his son, 1 Chron. vii. 20.

And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle. — — 21.

And Ephraim their father mourned many days, and his brethren came to comfort him. 22.

O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes; make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon Jer. vi. 26.

The Lord hath trodden under foot all my mighty men in the midst of me; he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah as in a wine-press. Lam. i. 15.

For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed. — — 16.

#### 46. INSTANCES OF RESIGNATION.

And Aaron said unto Moses, Behold this day have they offered their sin-offering, and their burnt-offering before the Lord; and such things have befallen me: and if I had eaten the sinoffering to day, should it have been accepted in the sight of the Lord? Lev. x. 19.

And when Moses heard that he was content. 

And it came to pass on the seventh day that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive we spake unto him, and he would not hearken unto our voice; how will he then vex himself if we tell him that the child is dead. 2 Sam. xii. 18.

But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. — 19.

Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped; then he came to his own house; and when he required they set bread before him, and he did eat. — — 20.

Then said his servants unto him, What thing is this that thou hast done? thou didst fast and And the victory that day was turned into weep for the child while it was alive; but when the child was dead thou didst rise and eat bread. **— 21.** 

> And he said, While the child was yet alive I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? --- 22.

> But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him but he shall not return to me. -23

### CHAP. III.

### EDUCATION.

SECT. 47. GENERAL POWER OF EDUCATION.

TRAIN up a child in the way he should go; and when he is old he will not depart from it. Prov. xxii. 6.

This their way is their folly; yet their posterity approve their sayings. Selah. Ps. xlix. 13.

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. 2 Tim. i. 5.

#### 48. PARENTAL AUTHORITY EXERTED.

And the Lord said, Shall I hide from Abraham this thing which I do; Gen. xviii. 17.

Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. — 18.

For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. 19.

For I have told him that I will judge his house for ever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not. 1 Sam. iii. 13.

As ye know how we exhorted and comforted, and charged every one of you, (as a father doth his children.) 1 Thess. ii. 11.

### 49. TO INSTRUCT BY ORDINANCES.

And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. Ex. xii. 25.

And it shall come to pass, when your children shall say unto you, What mean ye by this service? — — 26.

That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses. And the people bowed the head and worshipped. Ex. xii. 27.

And it shall be, when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage. — xiii. 14.

hardly let us go, that the Lord slew all the firstborn in the land of Egypt, both the first-born of man and the first born of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the first-born of my children I redeem. 

And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out

And Moses said, This is the thing which the Lord commandeth, Fill an homer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. — xvi. 32.

And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

**—** 33.

As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept. 34.

Then ye shall let your children know, saying Israel came over this Jordan on dry land. Jos.

For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were - _ 23.

That all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God for ever. — 24.

And if we have not rather done it for fear of this thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the Lord God of Israel. - xxii. 24.

For the Lord hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the Lord; so shall your children make our children cease from fearing the Lord. --25.

### 50. VERBAL INSTRUCTIONS.

And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord. Ex. x. 2.

And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. Deut. xi. 19.

And that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over to Jordan to possess it. — xxi. 13.

A seed shall serve him: it shall be accounted to the Lord for a generation. Ps. xxii.30.

They shall come and shall declare his righteousness unto a people that shall be born that he hath done this.  $\longrightarrow$  31.

Which we have heard and known, and our fathers have told us. — lxxviii. 3.

shewing to the generation to come the praises xxix. 15.

And it came to pass when Pharaoh would of the Lord, and his strength, and his wonderful works that he hath done. — — 4.

> For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children. — 5.

> That the generation to come might know them, even the children which should be born; who should arise and declare them to their children.

> That they might set their hope in God, and not forget the works of God, but keep his commandments: — — 7.

> And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God. — — 8.

> Hear, ye children, the instruction of a father, and attend to know understanding. Prov. iv. 1.

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

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

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

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

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

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

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

> A wise son heareth his father's instruction: but a scorner heareth not rebuke. - xiii. 1.

> A fool despiseth his father's instruction: but he that regardeth reproof is prudent. — xv. 5.

> My son, be wise, and make my heart glad, that I may answer him that reproacheth me. -

> Come, ye children, hearken unto me; I will teach you the fear of the Lord. Ps. xxxiv. 11.

> I would lead thee, and bring thee into my mother's house, who would instruct me; I would cause thee to drink of spiced wine of the juice of my pomegranate. Sol. viii. 2.

### 51. NEED OF CORRECTION.

He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes. *Prov.* — xiii. 24.

Chasten thy son while there is hope, and let not thy soul spare for his crying. xix. 18.

A man of great wrath shall suffer punishment; for if thou deliver him, yet thou must do it again. — — 19.

Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. — xxii. 15.

Withhold not correction from the child; for if thou beatest him with the rod he shall not die. xxiii. 13.

Thou shalt beat him with the rod, and shalt deliver his soul from hell. Prov. xxiii. 14.

The rod and reproof giveth wisdom: but a We will not hide them from their children, child left to himself bringeth his mother to shame.

[ 60 ]

Correct thy son and he shall give thee rest; yea, he shall give delight unto thy soul.

Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? Heb.

For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of ms holiness. 10.

#### 52. NEED OF TENDERNESS.

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Eph. vi. 4.

Fathers, provoke not your children to anger, lest they be discouraged. Col. iii. 21.

### 53. CHILDREN A JOY OR GRIEF TO PARENTS.

The proverbs of Solomon. A wise son makethaglad father, but a foolish son is the heaviness of his mother. Prov. x. 1.

A wise son maketh a glad father: but a foolish man despiseth his mother. — xv. 20.

He that begetteth a fool doeth it to his sorrow; and the father of a fool hath no joy.

A foolish son is a grief to his father, and bitterness to her that bare him. — 25.

He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach. — xix. 26.

The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. — xxiii. 24.

Thy father and thy mother shall be glad, and she that bare thee shall rejoice. — 25.

My son, if thine heart be wise, my heart shall rejoice, even mine; — — 15.

Yea, my reins shall rejoice when thy lips speak right things. — — 16.

Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer. — xxviii. 24.

There is a generation that curseth their father, and doth not bless their mother. — xxx. 11.

Hear, O heavens; and give ear, O earth: for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me! Is. i. 2.

### 54. FILIAL RESPECT. (RULE.)

Ye shall fear every man his mother and his father, and keep my sabbaths: I am the Lord your God. Lev. xix. 3.

Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. *Deut.* v. 16.

Hearken unto thy father that begat thee; and despise not thy mother when she is old. Prov.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. Prov. xxxvi. 17.

What begettest thou? or to the woman, What hast thou brought forth? Is. xlv. 10.

For Moses said, Honor thy father and thy mother, and, Whoso curseth his father or mother, let him die the death. Mark vii. 10.

But ye say, If a man shall say to his father or mother, It is Corban, that is to say, A gift, by whatsoever thou mightest be profited by me; he - 11. shall be free.

And ye suffer him no more to do ought for his father or his mother. -- 12.

Honor thy father and mother, (which is the first commandment with promise,) Eph. vi. 2.

That it may be well with thee, and thou mayest live long on the earth. -- 3.

### 55. INSTANCES.

For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father. Gen. xliv. 34.

And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste and bring down my father hither. – xlv. 13.

And Joseph made ready his chariot, and went up to meet Israel his father in Goshen, and presented himself unto him: and he fell on his neck, and wept on his neck a good while. — xlvi. 29.

And one told Jacob, and said, Behold thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. — xlviii. 2.

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. — — 12.

### 56. FILIAL OBEDIENCE. (RULE.)

Now therefore my son, obey my voice, according to that which I command thee. Gen. xxvii. 8.

And his mother said unto him, Upon me be thy curse, my son; only obey my voice, and go fetch me them. — 13.

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

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

My son, attend to my words: incline thine ear unto my sayings: — iv. 20.

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

For they are life unto those that find them,

and health to all their flesh. --22. My son, keep thy father's commandment, and forsake not the law of thy mother: — vi. 20.

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

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

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

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

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

My son, give me thine heart, and let thine Woe unto him that saith unto his father, eyes observe my ways. — xxiii. 26.

Children, obey your parents in the Lord: for this is right. Eph. vi. 1.

Children obey your parents in all thing: for this is well-pleasing unto the Lord. Col. iii. 20.

#### 57. FILIAL SUPPORT.

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt, come down unto me, tarry not. Gen. xlv. 9.

And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast.

And, behold, your eyes see, and the eyes of my brother Benjamin, that  $\dot{u}$  is my mouth that

speaketh unto you. — — 12.

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharoah had commanded. — xlvii. 11.

And Joseph nourished his father and his brethren, and all his father's household, with bread, according to their families. ——12.

And David went thence to Mizpah of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me. 1 Sam. xxii. 3.

And he brought them before the king of Moab; and they dwelt with him all the while that David was in the hold. — — 4.

For God commanded, saying Honor thy father and mother: and, He that curseth father or mother let him die the death. Mat. xv. 4.

But ye say, Whosoever shall say to his father or his mother It is a gift, by whatsoever thou mightest be profited by me, — 5.

And honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

— 6.

### 58. CURSES UPON UNDUTIFUL CHILDREN.

And he that curseth his father or his mother, shall surely be put to death. Ex. xxi. 17.

For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him. Lev. xx. 9.

If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him will not hearken unto them; Deut. xxi. 18.

Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city and unto the gate of his place; — — 19.

And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. — 20.

And all the men of his city shall stone him with stones that he die: so shalt thou put evil away from among you; and all Israel shall hear and fear. — 21.

Cursed be he that setteth light by his father or his mother: and all the people shall say,

| Amen. — xxvii. 16.

Whose curseth his father or his mother, his lamp shall be put out in obscure darkness. *Prov.* xx. 20.

#### CHAP. IV.

### PARENTS AND CHILDREN.

### SECT. 59. PATERNAL SUPERIORITY.

And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, Gen. 1. 16.

So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: ——17.

And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favor in my sight. 1 Sam. xvi. 22.

And the king said unto Joab, Behold now, I have done this thing: go, therefore, bring the young man Absalom again. 2 Sam. xiv. 21.

So Joab arose and went to Geshur, and brought Absalom to Jerusalem, — — 23.

And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face. -24.

Esther had not yet shewed her kindred, nor her people, as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him. Est. ii. 20.

#### 60. PARENTAL AFFECTION.

And the water was spent in the bottle, and she cast the child under one of the shrubs. Gen. xxi. 15.

And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. — xxiv. 55.

And his father Isaac said unto him, Come near now, and kiss me, my son. — xxvii. 26.

And he came near and kissed him. ——27. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters as captives taken with the sword? — xxxi. 26.

And hast not suffered me to kiss my sons and my daughters. Thou hast now done foolishly in so doing. Gen. xxxi. 28.

But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him. — xlii. 4.

And he said, My son shall not go down with you for his brother is dead, and he is left alone:

if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave. Gen. xlii. 38.

Now, therefore, when I come to thy servant my father, and the lad be not with us; (seeing that his life is bound up in the lad's life;)

It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted for he believed them not.

And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I

And he brought them near unto him; and he kissed them, and embraced them. — xlviii. 10.

And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath shewed me also thy seed. —— 11.

So Absalom fled, and went to Geshur, and

was there three years. 2 Sam. xiii. 38.

And the soul of king David longed to go forth unto Absalom; for he was comforted concerning Ammon, seeing he was dead. — — 39.

Now Joab the son of Zerniah perceived that the king's heart was toward Absalom. — xiv. 1.

So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

And the king commanded Joab, and Abishai, and Ittai, saying, Deal gently, for my sake, with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom. —— xviii. 5.

And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son; for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware that none touch the young man Absalom. — 12.

Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me. **—** 13.

In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. 2 Sam. xix. 6.

But behold thy servant Chimham, let him go over with my lord the king; and do to him what shall seem good unto thee. — 37.

And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee. 38.

Like as a father pitieth his children, so the Lord pitieth them that fear him. Ps. ciii. 13.

Then came to him his mother and his brethren, and could not come at him for the press. Luke viii. 19.

And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee. — 20.

If a son shall ask bread of any of you that is a father, will he give him a stone? or, if he ask a fish, will he for a fish give him a serpent?

Or, if he shall ask an egg, will he offer him a scorpion? — — 12.

#### 61. PARTIAL RESPECT TO CHILDREN.

Wherefore she said unto Abraham, Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even Isaac. Gen. xxi. 10.

And the thing was very grievous in Abraham's sight because of his son. - 11.

And Abraham rose up early in the morning, and took bread, and a bottle of water and gave it unto Hagar, (putting it on her shoulder,) and the child, and sent her away; and she departed, and wandered in the wilderness of Beer-sheba. - 14.

And Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob. xxv. 28.

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.

And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. 4.

Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow. — xlviii. 22.

#### 62. CRITERION.

And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king. 1 Kings iii. 22.

Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead,

and my son is the living. —— 23.

And the king said, Bring me a sword. And they brought a sword before the king. —— 24.

And the king said, Divide the living child in two, and give half to the one, and half to the - 25. other.

Then spake the woman whose the living child was unto the king, (for her bowels yearned upon her son,) and she said, O my lord give her the living child, and in no wise slay it: but the other said, Let it be neither mine nor thine, but divide 1 Kings iii. 26.

Then the king answered and said, Give her the living child, and in no wise slay it; she is the mother thereof. — 27.

And all Israel heard of the judgment which the king had judged, and they feared the king: for they saw that the wisdom of God was in him to do judgment. — 28.

### 63. PARENTAL AND FILIAL ADHESIVENESS.

Take also your brother, and arise, go again unto the man: Gen. xliii. 13.

My lord asked his servants, saying, Have ye a father, or a brother? — xliv. 19.

And we said unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him. 20.

And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. —— 21.

And we said unto my lord, The lad cannot leave his father, his father would die. — — 22.

And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. — 23.

And it came to pass, when we came up unto thy servant my father, we told him the words of my lord. — 24.

Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. Luke xx. 13.

#### 64. PATERNAL BLESSINGS.

And Noah awoke from his wine, and knew what his younger son had done unto him. Gen. ix. 24.

And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. — —25.

And he said, Blessed be the Lord God of Shem: and Canaan shall be his servant. — 26.

Shem; and Canaan shall be his servant. —26. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. — 27.

And thou shalt bring it to thy father, that he may bless thee before his death. — xxvii. 10.

Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee. — 29.

And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born Esau. — 32.

And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. — — 33.

And when Esau heard the words of his father he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. Gen. xxvii. 34.

And he said, Thy brother came with subtilty, and hath taken away thy blessing. — 35.

And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? — 36.

And Isaac answered and said unto Esau, Be Joseph's knees. Gen. 1. 23.

hold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? — 37.

And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father! And Esau lifted up his voice and wept. — — 38.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Gather yourselves together and hear, ye sons of Jacob; and hearken unto Israel your father.

— 2.

Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee. —— 8.

Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. — 25.

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. — — 26.

By faith Isaac blessed Jacob and Esau concerning things to come. Heb. xi. 20.

#### 65. POSTERITY PROMISED.

Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth. Job. v. 25.

Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. Ps. xlv. 16.

I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever. — — 17.

The children of thy servants shall continue, and their seed shall be established before thee — cii. 28.

Yea, thou shalt see thy children's children, and peace upon Israel. — cxxviii. 6.

And Jeremiah said unto the house of the Re chabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you. Jer. xxxv. 18.

Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.

But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail. Dan. xi. 7.

### 66. REMARKS.

And Joseph saw Ephraim's children of the third *generation*: the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees. *Gen.* 1. 23.



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And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. Ruth iv. 14.

And thou shalt not only, while yet I live, shew me the kindness of the Lord, that I die not; 1 Sam. xx. 14.

But also thou shalt not cut off thy kindness from my house for ever; no, not when the Lord hath cut off the enemies of David every one from the face of the earth. -<del>-</del> --- 15.

Children's children are the crown of old men; and the glory of children are their fathers. *Prov*. xvii. 6.

Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me. Is. xlviii. 19.

#### 67. FAMILY EXTINCTION.

He shall neither have son nor nephew among his people, nor any remaining in his dwellings. Job xviii. 19.

Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel. 1 Kings xxi.

And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. — 22.

For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. Is. xiv. 22.

#### 68. ADOPTION.

And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon they shall be mine. Gen. xlviii. 5.

And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. *Heb.* xi. 24.

### CHAP. V.

### KINDRED.

SECT. 69. KINDRED DISPLEASED BY MARRIAGE.

WHICH were a grief of mind unto Isaac and W Rebekah. Gen. xxvi. 35.

And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me. Gen.

XXVII. 46.

And he fell upon his brother Benjamin's neck.

And he fell upon his brother Benjamin wept upon his neck.

And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman. Num. xii. 1.

### 70. PATERNAL SOLICITUDES.

And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place. Gen. xix. 12.

And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get ye out of this place: for the Lord will destroy this city. But he seemed as one that mocked his sons-in-law. — — 14.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here: lest thou be

consumed in the iniquity of the city. — 15.

And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

### 71. BROTHERLY LOVE, INSTANCES.

And it came to pass, when Laban heard the tidings of Jacob his father's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. Gen. xxix. 13.

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept. — xxxiii. 4.

And he returned unto his brethren, and said, The child is not; and I, whither shall I go? xxxvii. 30.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. — xliii. 29.

And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. — — 30.

And he washed his face, and went out, and refrained himself, and said, Set on bread.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren. — xlv. 1.

And he wept aloud: and the Egyptians and the house of Pharaoh heard. — 2.

And Joseph said unto his brethren, I am Joseph: doth my father yet live? And his brethren could not answer him: for they were troubled at his presence. Gen. xlv. 3.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. — 4.

upon them: and after that his brethren talked came to Shechem. — xxxvii. 14. with him. Gen. xlv. 15. And Israel said, Wherefore dealt ye so ill

And now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. — 17.

And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. — l. 18.

Now, therefore, fear ye not: I will nourish you, and your little ones. And he comforted

them, and spake kindly unto them. — 21.

And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. Ex. iv. 27.

And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. 1 Sam.

### 72. UNKINDNESS OF BRETHREN.

So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. Gen. xlv. 24.

And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother. Judges ix. 21.

A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle. Prov. xviii. 19.

For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. Ob. 10.

In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. — 11.

But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. — 12,

Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; — 13.

### 73. ENQUIRIES OF RELATIVES.

And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are Gen. xxix. 4.

And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. Gen. xxix. 5.

And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. -

And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. — — 12.

Moreover, he kissed all his brethren, and wept he sent him out of the vale of Hebron, and he

with me, as to tell the man whether ye had yet a brother? — xliii. 6.

And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? And we told him according to the tenor of these words. Could we certainly know that he would say, Bring your brother down? -

And Moses went out to meet his father-inlaw, and did obeisance, and kissed him; and they asked each other of their welfare: and they came into the tent. Ex. xviii. 7.

And Moses told his father-in-law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the

Lord delivered them. —— 8.

And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her. Est.

### 74. FRIENDLY VISITS.

And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. Gen. xxviii. 5.

And, when he was full forty years old, it came into his heart to visit his brethren the children of Israel. Acts vii. 23.

And Moses went, and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. Ex. iv. 18.

And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: — xviii. 5.

And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her. — 6.

And Mary arose in those days, and went into the hill-country with haste, into a city of Juda-

And entered into the house of Zacharias, and saluted Elizabeth. — — 40.

And Mary abode with her about three months, and returned to her own house. -- 56.

#### 75. CONSULTING THEIR INTEREST.

And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. Gen. xxix. 14.

And Laban said unto Jacob, Because thou art my brother shouldst thou therefore serve me for nought? tell me, what shall thy wages be? — — 15.

And he said, Leave us not, I pray thee; for-And he said to him, Go, I pray thee, see asmuch as thou knowest how we are to encamp whether it be well with thy brethren, and well in the wilderness, and thou mayest be to us in with the flocks; and bring me word again. So stead of eyes. Num. x. 31.

And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee. Num. x.

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. Ruth ii. 1.

And Naomi said unto her daughter-in-law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said, The man is near of kin unto us, one of our next kinsmen. — — 20.

And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to

thy brethren. 1 Sam. xvii. 17.

Esther had not shewed her people, nor her kindred, for Mordecai had charged her that she should not shew it. Est. ii. 10.

#### 76. WITHOUT NATURAL AFFECTION.

Thou art thy mother's daughter, that loatheth her husband and her children; and thou art me sister of thy sisters, which loathed their husbands and their children: your mother was an Hittite, and your father an Amorite. Ezek. xvi.

Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom. Mic. vii. 5.

For the son dishonoreth the father, the daughter riseth up against her mother, the daughterin-law against the mother-in-law: a man's enemies are the men of his own house. ---6.

#### 77. NATURAL AFFECTION SUPERSEDED.

Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. Deut. xxxiii. 9.

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea and his own life also, he cannot be my disciple. Luke xiv. 26.

### 78. INTRODUCTION OF RELATIONS.

And the fame thereof was heard in Pharaoh's house, saying Joseph's brethren are come. And it pleased Pharaoh well, and his servants. Gen. xiv. 16.

Then Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. — xlvii. 1.

And he took some of his brethren, even five men, and presented them unto Pharaoh.

And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. Acts vii. 13.

Then Esther the queen answered and said, If I have found favor in thy sight, O King, and if it please the king, let my life, be given me at my petition, and my people at my request, Est. vii. 3.

### CHAP. VI.

### POPULATION.

SECT. 79. COMMANDS TO MULTIPLY.

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. Gen. ix. 1.

And you be fruitful and multiply; bring forth abundantly in the earth, and multiply therein -

### 80. POPULATION PROMISED.

And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. Gen. xxi. 10.

And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations: kings of people shall be of her. — xvii. 16.

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget; and I will make him a great nation. — 20.

And also of the son of the bond-woman will I make a nation, because he is thy seed. — xxi.

Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation. 18.

For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. Lev. xxvi. 9.

Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers. Deut. vii. 12.

And he will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. — 13.

Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. — — 14.

The Lord shall increase you more and more, you and your children. Ps. cxv. 14.

Ye are blessed of the Lord, which made heaven and earth. -- 15.

### 81. JUSTIFIED.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them. Gen. vi. 1.

And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, for a smuch as the Lord hath blessed me hitherto? Jos. xvii. 14

And Joshua answered them, if thou be a great people, then get thee up to the wood country, and cut down for thyself there, in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee. — — 15.

And Joshua spake unto the house of Joseph

even unto Ephraim and to Manassah, saying, Thou art a great people, and hast great power; thou shalt not have one lot only: — — 17.

He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease. Ps. cvii. 38.

Yet setteth he the poor on high from affliction, and maketh him families like a flock. — — 41.

The righteous shall see it, and rejoice; and all iniquity shall stop her mouth. — 42.

These mentioned by their names were princes in their families; and the house of their fathers increased greatly. 1 Chron. iv. 38.

Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified: thou hast removed it far unto all the ends of the earth. Is. xxvi. 15.

Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable. *Heb.* xi. 12.

#### 82. REMARKS.

And, behold, you are risen up in your father's stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel. *Num.* xxxii. 14.

Let Reuben live, and not die: and let not his men be few. Deut. xxxiii. 6.

He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again. Job. xii. 23.

In the multitude of people is the king's honor; but in the want of people is the destruction of the prince. *Prov.* xiv. 28.

As they were increased, so they sinned against me; therefore will I change their glory into shame. Hos. iv. 7.

#### 83. DEPOPULATION THREATENED FOR SIN.

And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. Lev. xxvi. 32.

And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. *Deut.* xxviii. 62.

And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. Deut. xxviii. 63.

The house of the wicked shall be overthrown, but the tabernacle of the upright shall flourish. *Prov.* xiv. 11.

Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate. Is. vi. 11.

And the Lord have removed men far away, and there be a great forsaking in the midst of

I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. — xiii. 12.

Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

— xxiv. 1.

The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken his word. 3.

Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. Jer. l. 13.

So will I stretch out my hand upon them, and make the land desolate; yea, more desolate than the wilderness toward Diblath, in all their habitations, and they shall know that I am the Lord. Ezek. vi. 14.

And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord. — xii. 20.

And I will make the land desolate, because they have committed a trespass, saith the Lord God. — xv. 8.

For I will lay the land most desolate, and the pomp of her strength shall cease: and the mountains of Israel shall be desolate, that none shall pass through. — xxxiii. 28.

Then shall they know that I am the Lord, when I have laid the land most desolate, because of all their abominations which they have committed. — 29.

Thus will I make mount Scir most desolate, and cut off from it him that passeth out, and him that returneth. — xxxv. 7.

I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the Lord. —— 9.

I will utterly consume all things from off the land, saith the Lord. Zeph. i. 2.

I will consume man and beast: I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the Lord. —— 3.

### 84. INSTANCES OF DEPOPULATION.

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

The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. — 7.

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Is. xxiv. 5.

Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. ——6.

few men left. ——6.

I beheld, and, lo, there was no man, and all the birds of the heaven were fled. Jer. iv. 25.

I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. — 26.

I have cut off the nations; their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. [host, which was with him, Go now through all **Zeph**. iii. 6.

#### 85. DEPOPULATION LAMENTED.

For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burnt up so that none can pass through them; neither can men hear the voice of the cattle: both the fowl of the heavens and the beast are fled; they are gone. Jcr. ix. 10.

When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I

am the Lord. Ezck. xxxii. 15.

This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her; they shall lament for her, even for Egypt, and for all her multitude, saith the Lord God.

### 86. NUMBERING THE PEOPLE COMMANDED.

Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their poll; Num. i. 2.

From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. — 3.

As the Lord commanded Moses, so he numbered them in the wilderness of Sinai. — — 19.

Israel, from a month old and upward, and take Israel? the number of their names. — iii. 40.

And Moses numbered, as the Lord commanded him, all the first-born of the children of

And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen. — — 43.

Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel. — xxvi. 2.

And Moses and Eleazar the priest spake with them in the plains of Moab, by Jordan near Jericho, saying, - 3.

Take the sum of the people, from twenty years old and upward; as the Lord commanded Moses and the children of Israel, which went orth out of the land of Egypt. Num. xxvi. 4.

And king Jehoram went out of Samaria the same time, and numbered all Israel. 2 Kings iii. 6.

### 87. NUMBERING CRIMINATED.

For the king said to Joab the captain of the

the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people. 2 Sam. xxiv. 2.

And Joab said unto the king, Now the Lord thy God add unto the people (how many soever they be) an hundred fold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

Notwithstanding the king's word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host went out from the presence of the king to number the people of Israel. — 4.

And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men. ---9.

And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done; and now, I beseech thee, O Lord, take away the iniquity of thy servant, for I have done very foolishly. 2 Sam. xxiv. 10.

And David said to Joab, and to the rulers of the people, Go, number Israel, from Beer-sheba even to Dan; and bring the number of them to me, that I may know it. 1 Chron. xxi. 2.

And Joab answered, The Lord make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's And the Lord said unto Moses, Number all servants? why then doth my lord require this the first-born of the males of the children of thing? why will he be a cause of trespass to

> Nevertheless, the king's word prevailed against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jeru-

> And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and a hundred thousand men that drew sword: and Judah was four hundred three score and ten thousand men that drew sword. -

> But Levi and Benjamin counted he not among them; for the king's word was abominable to Joab.

And God was displeased with this thing; therefore he smote Israel, --7.

But David took not the number of them from twenty years old and under; because the Lord had said he would increase Israel like unto the stars of the heavens. -– xxvii. 23.

Joab the son of Zeruriah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the Chronicles of king David. 24.

## BOOK IV.—CONFLICTS.

### CHAP. I. RELIGIOUS VIRTUES.

SECT. 1. ZEAL. (RULE.)

LYEN so ye, for smuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. 1 Cor. xiv. 12.

But it is good to be zealously affected always in a good thing, and not only when I am present

with you. Gal. iv. 18.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. Jude 3.

I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot.

Rev. iii. 15.

So then, because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth.— - 16.

As many as I love I rebuke and chasten: be zealous, therefore, and repent. — — 19.

### 2. INSTANCES OF ZEAL.

Phinheas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them,) that I consumed not the children of Israel in my jealousy. Num. xxv. 11.

Wherefore say, Behold, I give unto him my covenant of peace: — — 12.

And he shall have it, and his seed after him, even the covenant of an everlasting priesthood: because he was zealous for his God, and made an atonement for the children of Israel.

My zeal hath consumed me; because mine enemies have forgotten thy words. Ps. exix. 139.

And thus did Hezekiah throughout all Judah, and wrought that which was good, and right, and truth, before the Lord his God. 2 Chron. less. Phil. iii. 6. xxxi. 20.

And every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered. — 21.

Then Peter began to say unto him, Lo, we have left all, and followed thee. Mark x. 28.

For behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. 2 Cor. vii. 11.

Who is weak, and am I not weak? who is

offended, and I burn not? — xi. 29.

If I must needs glory, I will glory of the things which concern mine infirmities. -

For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. Col. iv. 13.

### 3. IMPROPER ZEAL, OR NONE.

And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot. 2. Kings x. 16.

And because iniquity shall abound, the love of many shall wax cold. Mat. xxiv. 12.

I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all, are this day. Acts xxii. 3.

For I bear them record, that they have a zeal of God, but not according to knowledge. Rom.

They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. Gal. iv. 17.

Concerning zeal, persecuting the church: touching the righteousness which is in the law, blame-

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### 4. SELF-DENIAL. (RULE.)

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Mat. v. 29.

And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. — — 30.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. — xvi. 24.

For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. — — 25.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? **-- 26.** 

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be

cast into everlasting fire. Mat. xviii. 8.

And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. — 9.

And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Mark viii. 34.

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. Luke ix. 23.

Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and cove-tousness, which is idolatry; Col. iii. 5.

For which things' sake the wrath of God com-

eth on the children of disobedience. — 6.

In the which ye also walked some time, when ye lived in them. ---7.

### 5. EFFECTS OF SELF-DENIAL.

And he that taketh not his cross and followeth after me, is not worthy of me. Mat. x. 38.

And whosoever doth not bear his cross, and come after me, cannot be my disciple. Luke

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. — xvii. 33.

Then Peter said, Lo, we have left all and followed thee. — xviii. 28.

And he said unto them, verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdoin of God's sake, — 29.

Who shall not receive manifold more in this present time, and in the world to come life everlasting.  $\longrightarrow$  30.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. John xii. 25.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. Rom. viii. 12.

For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. — 13.

And they that are Christ's have crucified the flesh, with the affections and lusts. Gal. v. 24

### 6. CHARITY. (RULE.)

Him that is weak in the faith receive ye, but not to doubtful disputations. Rom. xiv. 1.

For one believeth that he may eat all things: another, who is weak, eateth herbs. -- 2.

Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

Let all your things be done with charity. 1 Cor. xvi. 14.

And, above all these things, put on charity, which is the bond of perfectness. Col. iii. 14.

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. Tit. iii. 8.

#### 7. CHARITY DESCRIBED.

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. 1 Cor. vi. 12.

All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not. — x. 23.

Though I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. - xiii. 1.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. --2.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not: charity vaunteth not itself, is not puffed up, --4.

Doth not behave itself unseemly; seeketh not its own; is not easily provoked; thinketh no evil; — — 5.

Rejoiceth not in iniquity, but rejoiceth in the truth; --6.

Beareth all things, believeth all things, hopeth all things, endureth all things. — -7.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. --8.

For we know in part, and we prophecy in 

But when that which is perfect is come, then that which is in part shall be done away. — 10.

And now abideth faith, hope, charity, these three: but the greatest of these is charity. -- 13.

[71]

out of a pure heart, and of a good conscience, and of faith unfeigned. 1 Tim. i. 5.

### 8. CHARITY FOR SINNERS.

Horror hath taken hold upon me, because of the wicked that forsake thy law.  $\dot{P}$ s. cxix. 53.

Rivers of waters run down mine eyes, because

they keep not thy law. — — 136.

I beheld the transgressors, and was grieved; because they kept not thy word. — _ 158.

### CHAP. II. SPIRITUAL PRIDE. &c.

### SECT. 9. SELF-RIGHTEOUSNESS. (RULE.)

Speak not thou in thine heart, after that the Lord thy God hast cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out from before thee. Deut. ix. 4.

Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Deut. ix. 5.

#### 10. INSTANCES.

And Samuel came to Saul; and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. Sam. xv. 13.

Even from the days of your fathers ye are gone away from mine ordinances, and have not Return unto me, and I will return kept them. unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Mal. iii. 7.

The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Mat. xix. 20.

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. Mark x. 19.
And he answered and said unto him, Master,

all these have I observed from my youth.

And he said, All these have I kept from my youth up. Luke xviii. 21.

Not for any injustice in mine hands: also my prayer is pure. Job xvi. 17.

o O earth, cover not thou my blood, and let my cry have no place. — — 18.

So these three men ceased to answer Job, because he was righteous in his own eyes. xxxii. 1.

Then was kindled the wrath of Elihu the son of Barachel the Busite, of the kindred of Ram; against Job was his wrath kindled, because he justified himself rather than God. -2.

#### 11. APPEARANCES.

Return, I pray you, let it not be iniquity;

Now the end of the commandment is charity | yea, return again, my righteousness is in it. Job

Thou knowest that I am not wicked: and there is none that can deliver out of thine hand.

My foot hath held his steps; his way have I kept, and not declined. — xxiii. 11.

God forbid that I should justify you: till I die I will not remove mine integrity from me. - xxvii. 5.

My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live. — — 6.

If I have walked with vanity, or if my foot hath hastened to deceit; — xxxi. 5.

Let me be weighed in an even balance, that God may know mine integrity. --6.

If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; --7.

Then let me sow, and let another eat; yea, let my offspring be rooted out. — 8.

All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. Ps. xliv. 17.

Our heart is not turned back, neither have our steps declined from thy way. — 18.

I have kept thy precepts and thy testimonies: for all my ways are before thee. — cxix. 168.

#### 12. GROUNDS OF SELF-CONFIDENCE.

Behold now, I have ordered my cause; I know that I shall be justified. Job. xiii. 18.

Oh that I knew where I might find him! that I might come even to his seat! — xxiii. 3.

I would order my cause before him, and fill my mouth with arguments. — — 4.

I would know the words which he would answer me, and understand what he would say un-

Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book. xxxi. 35.

Surely I would take it upon my shoulder, and bind it as a crown to me. --36.

I would declare unto him the number of my steps; as a prince would I go near unto him. --- 37.

#### 13. SELF-COMPLACENCY.

He brought me forth also into a large place; he delivered me, because he delighted in me. 2 Sam. xxii. 20.

The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me. — 21.

For I have kept the ways of the Lord, and have not wickedly departed from my God. - 22.

For all his judgments were before me; and as for his statutes, I did not depart from them.

I was also upright before him, and have kept myself from mine iniquity. -- 24.

Therefore the Lord hath recompensed me according to my righteousness: according to my cleanness in his eyesight. --25.

He brought me forth also into a large place;

he delivered me, because he delighted in me.

The Lord rewarded me according to my righteousness; according to the cleanness of my

hands hath he recompensed me. — 20.

For I have kept the ways of the Lord, and have not wickedly departed from my God. — - 21.

For all his judgments were before me, and I did not put away his statutes from me. — 22.

I was also upright before him; and I kept myself from mine iniquity. — 23.

#### 14. SELF-DECEPTION.

There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. Prov. xxx. 12.

For if a man think himself to be something when he is nothing, he deceiveth himself. vi. 3.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor and blind, and naked. Rev. iii. 17.

### 15. REPREHENDED.

For thou hast said, My doctrine is pure, and I am clean in thine eyes. Job xi. 4.

But oh that God would speak, and open his lips against thee. --5.

And that he would shew thee the secrets of wisdom, that they are double to that which is! Know, therefore, that God exacteth of thee less than thine iniquity descreeth. — 6.

Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, - xxxiii. 8.

I am clean without transgression, I am innocent; neither is there iniquity in me.

Thinkest thou this to be right, that thou saidest, My righteousness is more than God's? - xxxv. 2.

Put me in remembrance; let us plead together: declare thou, that thou mayest be justified. Is. xliii. 26.

Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. – lxv. 5.

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. Luke xvi. 15.

But he that glorieth, let him glory in the Lord. 2 Cor. x. 17.

For not he that commendeth himself is approved, but whom the Lord commendeth. 18.

### 16. PENALTY.

Yet thou sayest, Because I am innocent, surely his anger shall turn from me; behold, I will plead with thee, because thou sayest, I have not sinned. Jer. ii. 35.

### 17. CARNAL SECURITY. (DESCRIPT.)

multiply my days as the sand. Job xxix. 18.

His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them. Ps. x. 5.

He hath said in his heart, I shall not be moved: for I shall never be in adversity. -6.

Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. Is. xxviii. 15.

And thou saidst, I shall be a lady for ever; so that thou didst not lay these things to thy heart, neither didst remember the latter end of — xlvii. 7.

Thou art wearied in the greatness of thy ways; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved. — lvii. 10.

Wherefore gloriest thou in the vallies, thy flowing valley, O backsliding daughter? that trusteth in her treasures, saying, Who shall come unto me? Jer. xlix. 4.

Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwelleth in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. ——16.

Ye that put far away the evil day, and cause the seat of violence to come near; Amos vi. 3.

### THREATS AGAINST CARNAL SECURITY.

Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. Is. xxviii. 17.

And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Therefore hear now this, thou that art given to pleasures, that dwellest carelessly; that sayest in thine heart, I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children: - xlvii. 8.

But these two things shall come to thee in a moment in one day; the loss of children and widowhood: they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchant-

For thou hast trusted in thy wickedness; thou hast said, None seeth me. Thy wisdom and thy knowledge it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me. 

Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee: thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.

Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the Lord; Then I said, I shall die in my nest, and I shall who shall enter into our habitations? Jer. xxi. 13.

And I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I am the Lord. Ezek. xxxix. 6.

Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! Amos vi. 1.

All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor

prevent us. — ix. 10.

The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Ob. 3.

Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord. — 4.

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Rev. xviii. 7.

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her. —— 8.

### СНАР. ІИ.

### SIN AND TEMPTATIONS.

SECT. 19. EVIL THOUGHTS. (RULE.)

I hate vain thoughts: but thy law do I love. Ps. exix. 113.

He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered. *Prov.* xxviii. 26.

O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee? Jer. iv. 14.

### 20. DESCRIPT.

For they intended evil against thee; they imagined a mischievous device, which they are not able to perform. Ps. xxi. 11.

They search out iniquities: they accomplish a diligent search: both the inward thought of every one of them, and the heart is deep. lxiv. 6.

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

He that deviseth to do evil shall be called a mischievous person. — xxiv. 8.

The thought of foolishness is sin: and the scorner is an abomination to men. — — 9.

But those things which proceed out of the mouth come forth from the heart, and they defile the man. Mat. xv. 18.

file the man. Mat. xv. 18.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; — — 19.

These are the things which defile a man: but to eat with unwashen hands defileth not a man.

— 20.

And he said, That which cometh out of the man, that defileth the man. Mark vii. 20.

For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, — — 21.

Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. — 22.

All these evil things come from within, and defile the man. —— 23.

#### 21. PENALTY.

Frowardness is in his heart, he deviseth mischief continually, he soweth discord: *Prov.* vi. 14.

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

The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words. — xv. 26.

pleasant words. — xv. 26.

Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. Jer. vi. 19.

But as for them whose heart walketh after the heart of their detestable things, and their abominations, I will recompense their way upon their own heads, saith the Lord God. Ezek. xi. 21.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Acts viii. 21.

Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. —— 22.

### 22. TEMPTING GOD. (RULE.)

Ye shall not tempt the Lord your God, as ye tempted *him* in Massah. *Deut*. vi. 16.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. *Mat.* iv. 7.

And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God. Luke iv. 12.

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 1 Cor. x. 9.

### 23. INSTANCES.

Because all those men which have seen my glory and my miracles which I did in Egypt, and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice. Num. xiv. 22.

And they tempted God in their heart, by asking meat for their lust. Ps. lxxviii. 18.

Yea, they turned back, and tempted God, and limited the holy One of Israel. — 41.

Yet they tempted and provoked the most high God, and kept not his testimonies. —— 56.

### 24. GOD TEMPTS NOT MAN.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: James i 13.

But every man is tempted, when he is drawn away of his own lust, and enticed. — — 14.

Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. —— 15.

#### 25. SATAN'S TEMPTATIONS.

And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. Mark iv. 15.

Then the devil leaveth him, and behold, angels came and ministered unto him. *Mat.* iv. 11.

Lest Satan should get an advantage of us; for we are not ignorant of his devices. 2 Cor. ii. 11.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 2 Cor. xii. 7.

Wherein, in time past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. *Eph.* 

For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain. 1 Thess. iii. 5.

For some are already turned aside after Satan. 1 Tim. v. 15.

#### 26. TO TEMPT OR MAKE TRIAL.

And it came to pass, after these things, that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, here I am. Gen. xxii. 1.

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? *Mat.* xix. 3.

Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Mat. xxii. 35.

### 27. TEMPTATION OR SUFFERINGS.

There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Cor. x. 13.

My brethren, count it all joy when ye fall into divers temptations; James i. 2.

Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him. —— 12.

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Rev. iii. 10.

### 28. TEMPTATIONS DEPRECATED.

And when he was at the place, he said unto them, Pray that ye enter not into temptation. Luke xxii. 40.

### 29. SEDUCTION. (DESCRIPT.)

To call passengers who go right on their ways: Prov. ix. 15.

Whoso is simple, let him turn in hither; and as for him that wanteth understanding she saith to him, — — 16.

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

The righteous is more excellent than his neighbor: but the way of the wicked seduceth them. — xii. 26.

A violent man enticeth his neighbor, and leadeth him into the way that is not good. — xvi. 29.

These things have I written unto you concerning them that seduce you. 1 John ii. 26.

#### 30. PENALTIES.

Whose causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession. *Prov.* xxviii. 10.

Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Mat. v. 19.

But whose shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. — xviii. 6.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! — 7.

But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

— xxiii. 13.

And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. *Mark* ix. 42.

Then said he unto his disciples, It is impossible but that offences will come: but woe unto him through whom they come! Luke xvii. 1.

It were better for him that a millstone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones. --2.

But evil men and seducers shall wax worse and worse, deceiving, and being deceived. 2 *Tim.* iii. 13.

#### 31. INGRATITUDE TO GOD.

Do ye thus requite the Lord? O foolish people and unwise! is not he thy father that hath bought thee? hath he not made thee, and established thee? Deut. xxxii. 6.

But Hezekiah rendered not again, according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. 2 *Chron.* xxxii. 25.

Let favor be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Is. xxvi. 10.

Though I have bound and strengthened their arms, yet do they imagine mischief against me. Hos. vii. 15.

According to their pasture so were they filled; they were filled, and their heart was exalted: therefore have they forgotten me. — xiii. 6.

## 32. WORLDLY-MINDEDNESS. (RULE.)

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Rom. xii. 2.

Set your affection on things above, not on

things on the earth. Col. iii. 2.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 John ii. 15.

## 33. DESCRIPTION OF THE WORLD.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. John xvii. 15.

They are not of the world, even as I am not

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1 John ii. 16.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. — — 17.

Ye are of God, little children, and have overcome them; because greater is he that is in you than he that is in the world. — iv. 4.

They are of the world; therefore speak they of the world, and the world heareth them. — 5.

And we know that we are of God, and the whole world lieth in wickedness. — v. 19.

#### 34. WORLDLY HATRED.

If the world hate you, ye know that it hated me before it hated you. John xv. 18.

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. —— 19.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. — xvii. 14.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world is the enemy of God. James iv. 4.

Marvel not, my brethren, if the world hate you. 1 John iii. 13.

## 35. TRUST IN CREATURES.

Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord: Jer. xvii. 5.

For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness in a salt land and not inhabited. — 6.

## 36. FEAR OF MAN. (RULE.)

Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. Is. x. 24.

For yet a very little while, and the indignation shall cease, and mine anger, in their de-

struction. — 25.

Hearken unto me, ye that know rightcousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. — li. 7.

For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation. —— 8.

Fear them not, therefore: for there is nothing covered that shall not be revealed: and hid, that shall not be known. *Mat.* x. 26.

#### 37. CHIEF ANTIDOTE.

What time I am afraid I will trust in thee. Ps. lvi. 3.

In God I will praise his word; in God I have put my trust: I will not fear what flesh can do unto me. — — 4.

In God have I put my trust: I will not be afraid what man can do unto me. ———11.

The Lord is on my side; I will not fear: what can man do unto me? — exviii. 6.

The Lord taketh my part with them that help me; therefore shall I see my desire upon them that hate me. — 7.

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

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

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

For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. Is. 1. 7.

He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.—8.

Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. — — 9.

I, even I, am he that comforteth you: who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass. — li. 12.

And of whom hast thou been afraid or feared, that thou hast lied, and hath not remembered me, nor laid it to thy heart? have I not held my peace even of old, and thou fearest me not. — lvii. 11.

So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. *Heb.* xiii. 6.

## 38. SINS OF OMISSION.

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; Prov. xxiv. 11.

If thou sayest, Behold, we knew it not: doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? — — 12.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin. James iv. 17.

# BOOK V.—DEITY.

## CHAP. I.

### NATURAL ATTRIBUTES OF GOD.

## SECT. 1. SPIRITUALITY.

YOD is a spirit; and they that worship him must worship him in spirit and in truth. John iv. 24.

## 2. ETERNITY.

For I lift up my hand to heaven, and say, I

Live forever, Deut. xxxii. 40.

The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy them, - xxxiii. 27.

But the Lord shall endure forever: he hath prepared his throne for judgment, Ps. ix. 7.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting thou art God. — xc. 2.

Thy throne is established of old: thou art

from everlasting, — xciii. 2. But thou, O Lord, shalt endure for ever, and thy remembrance unto all generations, — cii. 12.

I said, O my God, take me not away in the midst of my days: thy years are throughout all

**– 24**. generations, -

They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed, — — 26.

But thou art the same, and thy years shall

have no end. -- - 27.

Thy name, O Lord, endureth for ever; and thy memorial, O Lord, throughout all generations, -- cxxxv. 13.

Who hath wrought and done it, calling the generations from the beginning? I the Lord, the test, and with the last; I am he, Is. xli. 4.

Hearken unto me, O Jacob, and Israel my called; I am he: I am the first, I also am the last, — xlviii. 12.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Is. lvii. 15.

Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting. — lxiii. 16.

But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation, Jer.

Thou, O Lord, remainest for ever; thy throne from generation to generation, Lam. v. 19.

How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation, Dan. iv. 3.

He stood and measured the earth: he beheld. and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting, Hab.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day, 2 Pet. iii. 8.

John, to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne. Rev. i. 4.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. — 8.

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#### INFERENCES FROM GOD'S ETERNITY.

The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord, Ps. cxlvi. 10.

And I praised and honored him that liveth for ever, whose dominion is an everlasting do-5 minion, and his kingdom is from generation to generation, Dan. iv. 34.

I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. — vi. 26.

Now, unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen. 1 Tim. i. 17.

#### 4. INFINITY OF GOD.

But will God indeed dwell on the earth! Behold the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded? 1 Kings, viii. 27.

But who is able to build him an house, seeing the heaven, and heaven of heavens, cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him? 2 Chron. ii. 6

## 5. OMNIPRESENCE.

Lo, he goeth by me, and I see him not; he passeth on also, but I perceive him not, Job.

Whither shall I go from thy Spirit? or whither shall I flee from thy presence? Ps. cxxxix. 7.

If I ascend up unto heaven thou art there; if I make my bed in hell, behold thou art there,

If I take the wings of the morning, and dwell

in the uttermost parts of the sea; — 9. Even there shall thy hand lead me, and thy

right hand shall hold me, — — 10. Thus saith the Lord, The heaven is my throne,

and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? Is. lxvi. 1.

Am I a God at hand, saith the Lord, and not a God afar off? Jer. xxiii. 23.

Can any hide himself in secret places, that I shall not see him? saith the Lord: do not I fill heaven and earth, saith the Lord? — 24.

That they should seek the Lord, if haply they should feel after him, and find him, though he he not far from every one of us: Acts xvii. 27.

#### 6. OMNIPOTENCE.

God hath spoken once, twice have I heard this, that power belongeth unto God, Ps. lxii. 11.

Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee, Jer. xxxii. 17.

Behold, I am the Lord, the God of all flesh: is there any thing too hard for me? — 27.

But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible. Mat. xix. 26.

is impossible, but not with God: for with God all things are possible, Mark x. 27.

For with God nothing shall be impossible,

Luke i. 37.

Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned, Rev. xi. 17.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth, Rev. xix. 6.

## 7. POWER OF GOD.

And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? 2 Chron. xx. 6.

If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?

Job ix. 19.

Dominion and fear are with him; he maketh peace in his high places, Job xxv. 2.

The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof, Ps. l. 1.

He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves, Selah, — lxvi. 7.

#### 8. GREATNESS.

Because I will publish the name of the Lord; ascribe ye greatness unto our God, Deut. xxxii. 3.

But thou, Lord, art most high for evermore, **Ps.** xcii. 8.

The Lord reigneth; he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved, - xciii. 1.

The Lord is great in Zion: and he is high

above all people, — xcix. 2.

Cry out and shout, thou inhabitant of Zion; for great is the holy One of Israel in the midst of thee, Is. xii. 6.

Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing, — xl. 15.

All nations before him are as nothing; and they are counted to him as less than nothing and vanity, — — 17.

#### 9. OMNISCIENCE.

Hell is naked before him, and destruction hath no covering, Job. xxvi. 6.

There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves, — xxxiv. 22.

The Lord looketh from heaven; he beholdeth all the sons of men, Ps. xxxiii. 13.

From the place of his habitation he looketh upon all the inhabitants of the earth, — — 14. If I say, Surely the darkness shall cover me;

even the night shall be light about me, cxxxix. 11. Yea, the darkness hideth not from thee; but

hings are possible. Mat. xix. 26. the night shineth as the day: the darkness and And Jesus, looking upon them, saith, With men it the light are both alike to thee, — — 12.

holding the evil and the good, Prov. xv. 3.

He revealeth the deep and secret things: he knoweth what is in the darkness; and the light dwelleth with him, Dan. ii. 22.

Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down, Am. ix. 2.

And though they hide themselves in the top

of Carmel I will search and take them out thence: and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them, Amos ix. 3.

#### 10. GOD'S WISDOM.

He is wise in heart, and mighty in strength; who hath hardened himself against him and hath prospered? Job ix. 4.

With him is wisdom and strength, he hath counsel and understanding. — xii. 13.

With him is strength and wisdom: the deceived and the deceiver are his, -

For truly my words shall not be false: he that is perfect in knowledge is with thee,

He that planted the ear, shall he not hear? he that formed the eye, shall he not see? Ps.

He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?  $\longrightarrow$  10.

Great is our Lord, and of great power: his understanding is infinite. Ps. cxlvii. 5.

Known unto God are all his works from the beginning of the world. Acts xv. 18.

## foreknowledge.

And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. Ez. iii. 19.

Why, seeing times are not hidden from the Almighty, do they that know him not see his Is. Ixvi. 18. days. Job xxiv. 1.

me. Ps. cxxxix. 1.

Thou knowest my down sitting and mine up rising; thou understandest my thought afar

Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Is. xlii. 9.

And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming and shall come, let them shew unto them. xliv. 7.

Thus saith the Lord, the holy one of Israel, and his Maker, Ask me of things to come concerning my sons; and concerning the work of my hands command ye me. — xlv. 11.

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. xlvi. 10.

I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. xlviii. 3.

The eyes of the Lord are in every place, be- | them and my graven image, and my molten image hath commanded them. --

Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into my mind, and thou shalt think an evil thought. Eze. xxxviii. 10.

## 12. KNOWS THOUGHTS.

For thou, even thou only, knowest the hearts of all the children of men. 1 Kings viii. 39.

Then hear thou from heaven thy dwellingplace, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men,) 2 Chron. vi. 30.

I know that thou canst do every thing, and that no thought can be with holden from thee. Job xlii. 2.

O let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins. Ps. vii. 9.

The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try the children of men. xi. 4.

Lord, all my desire is before thee; and my groaning is not hid from thee, xxxviii. 9.

The Lord knoweth the thoughts of man, that they are vanity. — xciv. 11.

Hell and destruction are before the Lord; how much more then the hearts of the children of men? *Prov.* xv. 11.

All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits. xvi. 2.

The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts. xvii. 3. Every way of a man is right in his own eyes; but the Lord pondereth the hearts. — xxi. 2.

For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come and see my glory.

I the Lord search the heart, I try the reins, O Lord, thou hast searched me, and known | even to give every man according to his ways, and according to the fruit of his doings. Jer. xvii. 10.

And the spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord, Thus have ye said, O house of Israel: for I know the things that come into your mind, every

one of them. Ezek. xi. 5.

For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, the God of Hosts, is his name. Amos iv. 13.

But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts. 1 Thess. ii. 4.

Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Heb. iv. 13.

## 13. KNOWS ACTIONS.

Talk no more so exceeding proudly; let not I have even from the beginning declared it to arrogancy come out of your mouth: for the thee; before it came to pass I shewed it thee: Lord is a God of knowledge, and by him actions lest thou shouldest say, Mine idol hath done are weighed. 1 Sam. ii. 3.

Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet. Job. xiii. 27.

For now thou numberest my steps: dost thou

not watch over my sin? — xiv. 16.

But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. xxiii. 10.

Doth not he see my ways, and count all my steps? — xxxi. 4.

For his eyes are upon the ways of man, and

he seeth all his goings. Job xxxiv. 21. Therefore he knoweth their works, and he overturneth them in the night, so that they are

destroyed. — — 25. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. Ps.

xc. 8. Thou compasseth my path, and my lying down, and art acquainted with all my ways. cxxxix. 3.

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

The way of the just is uprightness: thou, most upright, dost weigh the path of the just. Is. xxvi. 7.

For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity

hid from mine eyes. Jer. xvi. 17.
Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings:

And they consider not in their hearts, that I remember all their wickedness: now their own doings have beset them about; they are before my face. Hos. vii. 2.

#### 14. GOD KNOWS WORDS.

For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Ps. cxxxix. 4.

#### 15. FELICITY OF GOD.

Glory and honor are in his presence, strength and gladness are in his place. 1 Chron. xvi. 27.

Honor and majesty are before him; strength and beauty are in his sanctuary. Ps. xcvi. 6.

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty. — civ. 1.

The glory of the Lord shall endure forever; the Lord shall rejoice in his works. — — 31.

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator who is blessed for ever. Amen.

The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 2 Cor. xi. 31.

According to the glorious gospel of the blessed God, which was committed to my trust. 1 Tim. i. 11.

## CHAP. II. NEGATIVE ATTRIBUTES OF GOD.

#### SECT. 16. UNCHANGEABLE.

GOD is not a man, that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Num. xxiii. 19.

And also the Strength of Israel will not lie, nor repent: for he is not a man that he should

repent. 1 Sam. xv. 29.

But he is in one mind, and who can turn him? and what his soul desireth, even that he doth. *Job* xxiii. 13.

The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. *Ps.* xxxiii. 11.

For ever, O Lord, thy word is settled in heaven. - cxix. 89.

Thy faithfulness is unto all generations; thou hast established the earth, and it abideth.

They continue this day according to thine ordinances: for all are thy servants. — — 91.

Wherefore, when I came, was there no man: when I called, was there none to answer? Is my hand shortened at all that it cannot redeem? Or have I no power to deliver? behold, at my rebuke I dry up the sea; I make the rivers a wilderness; their fish stinketh because there is no water, and dieth for thirst. Is. 1. 2.

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. — lix. 1.

O thou that art named The house of Jacob, is the Spirit of the Lord straitened? are these his doings? do not my words do good to him that

walketh uprightly. Micah ii. 7.

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Mal. iii. 6.

Every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights, with whom is no variableness neither shadow of turning. James i. 17.

## 17. INVISIBLE.

Behold, I go forward, but he is not there; and backward, but I cannot perceive him. Job xxiii. 8.

On the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him. - 9.

No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him. John i. 18.

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Heb. xi. 27.

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. 1 John iv. 12.

#### 18. UNSEARCHABLE

Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

It is as high as heaven, what canst thou do? deeper than hell; what canst thou know? - 8. The measure thereof is longer than the earth,

and broader than the sea. — — 9.

Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand? Job xxvi. 14.

Behold, God is great, and we know him not; neither can the number of his years be searched out. — xxxvi. 26.

Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict. xxxvii. 23.

Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. **Ps.** lxxvii. 19.

Thou hast beset me behind and before, and laid thine hand upon me. — cxxxix. 5.

Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Great is the Lord, and greatly to be praised; and his greatness is unsearchable. — cxlv. 3.

Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understand-*Is.* xl. 28.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! *Rom*. xi. 33.

For who hath known the mind of the Lord? or who hath been his counsellor. — — 34.

#### 19. IRRESISTIBLE.

Behold I have received commandment to bless and he hath blessed, and I cannot reverse it. *Num*. xxiii. 20.

See now that I, even I, am he, and there is no god with me: I kill, and make alive; I wound, and I heal: neither is there any that can deliver out of my hand. Deut. xxxii. 39.

Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? Job

If God will not withdraw his anger, the proud 

If he cut off and shut up, or gather together, then who can hinder him? — xi. 10.

Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening. — xii. 14.

Why dost thou strive against him? for he giveth not account of any of his matters. xxxiii. 13.

When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only. — xxxiv. 29.

Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest. — — 33.

But our God is in the heavens; he hath done whatsoever he hath pleased. Ps. cxv. 3.

Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. — cxxxv. 6.

That which hath been is named already, and it is known that it is man; neither may he contend with him that is mightier than he. Ec. vi. 10.

Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? Is. xliii. 13.

Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me? Jer. l. 44.

Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it. Ezek. xxii. 14.

And all the inhabitants of the earth are reputed as nothing: and he doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What does thou? Dan. iv. 35.

## 20. UNEQUALLED (ABSOLUTELY.)

There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. Deut. xxxiii. 26.

Who hath given him a charge over the earth? or who hath disposed the whole world? xxxiv. 13.

Behold God exalteth by his power; who teacheth like him? — xxxvi. 22.

Who hath enjoined him his way? or who can

say, Thou hast wrought iniquity? — 23.

Thy way, O God, is in the sanctuary: who is so great a God as our God? Ps. lxxvii. 13.

For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? — lxxxix. 6.

O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee? --- 8.

The Lord is high above all nations, and his glory above the heavens. — cxiii. 4.

Who is like unto the Lord our God, who dwelleth on high? --- 5.

Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him? Is. xl.

With whom took he counsel, and who instruct. ed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? -- 14.

To whom then will ye liken God? or what likeness will ye compare unto him? — — 18.

To whom then will ye liken me, or shall I be equal? saith the holy One. — 25.

To whom will ye liken me, and make me equal, and compare me, that we may be like? xlvi. 5.

Who is he that saith, and it cometh to pass, when the Lord commandeth it not.

Or who hath first given to him, and it shall be recompensed unto him again? Rom. xi. 35.

## 21. UNEQUALLED (BY GODS.)

Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Ex. xv. 11. For their rock is not as our Rock, even our enemies themselves being judges. Deut. xxxii.

And he said, Lord God of Israel, there is no god like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants, that walk before thee with all their heart. 1 Kings viii. 23.

For great is the Lord, and greatly to be praised: he also is to be feared above all gods.

1 Chron. xvi. 25.

CHAP. III.]

For all the gods of the people are idols: but the Lord made the heavens. —— 26.

And the house which I build is great; for great is our God above all gods. 2 Chron. ii. 5.

And said, O Lord God of Israel, there is no god like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts. 2 Chron. vi. 14.

Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. Ps. lxxxvi. 8.

For the Lord is a great God, and a great

King above all gods. — xcv. 3.

For the Lord is great, and greatly to be praised: he is to be feared above all gods. — xevi. 4.

For all the gods of the nations are idols: but the Lord made the heavens. — 5.

For thou, Lord, art high above all the earth; thou art exalted far above all gods. — xcvii. 9.

For I know that the Lord is great, and that our Lord is above all gods. — cxxxv. 5.

O give thanks unto the God of gods: for his mercy endureth for ever. — cxxxvi. 2.

O give thanks unto the Lord of lords: for his

mercy endureth for ever. — 3.

The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. Dan. ii. 47.

Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dung-hill; because there is no other god that can deliver after this sort.

— iii. 29.

### 22. UNEQUALLED (BY MEN.)

Behold, in this thou art not just; I will answer thee, that God is greater than man. Job. xxxiii. 12.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. Is. lv. 8.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. — 9.

Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might. Jer. x. 6.

might. Jer. x. 6.

Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee. 7.

Thus saith the Lord of hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. Zech. viii. 6.

And he said, The things which are impossible with men are possible with God. Luke xviii. 27.

### CHAP. III.

## MORAL ATTRIBUTES OF GOD.

#### SECT. 23. HOLINESS.

FOR I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy: for I am holy. Lev. xi. 45.

therefore be holy; for I am holy. Lev. xi. 45. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. — xix. 2.

There is none holy as the Lord: for there is none besides thee: neither is there any rock like our God. 1 Sam. ii. 2.

And the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he go up from us? — vi. 20.

For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. Ps. v. 4.

But thou art holy, O thou that inhabitest the praises of Israel. — xxii. 3.

Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness. — xcvii. 12.

Let them praise thy great and terrible name: for it is holy. — xeix. 3.

Exalt ye the Lord our God, and worship at

his footstool: for he is holy. —— 5.

Exalt the Lord our God, and worship at his

holy hill: for the Lord our God is holy. — 9. But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Is. v. 16.

And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. — vi. 3.

I am the Lord, your holy One, the Creator of Israel, your King. — xliii. 15.

Thou art of purer eyes than to behold evil, and canst not look on iniquity. Hab. i. 13.

But as he which hath called you is holy, so be ye holy in all manner of conversation. 1 Peter

Because it is written, Be ye holy, for I am holy. — i. 16.

And the four beasts had each of them six wings about him, and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Rev. iv. 8.

## 24. JUSTICE.

I will fetch my knowledge from afar, and will ascribe righteousness to my Maker. *Job* xxxvi. 3.

For thou hast maintained my right and my

cause; thou sattest in the throne judging right. Ps. ix. 4.

For the righteous Lord loveth righteousness; his countenance doth behold the upright. — xi. 7.

He loveth righteousness and judgment: the earth is full of the goodness of the Lord. —

Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee! — lxxi. 19.

Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. — lxxxix. 14.

Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. — xevii. 2.

The king's strength also loveth judgment; thou dost establish equity: thou executest judgment and righteousness in Jacob. — xeix. 4.

Righteous art thou, O Lord, and upright are thy judgments. — cxix. 137.

The Lord is righteous: he hath cut asunder the cords of the wicked. Ps. cxxix. 4.

The Lord is righteous in all his ways, and holy in all his works. —— exlv. 17.

Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Ezek. xviii. 29.

But we are sure that the judgment of God is according to truth against them which commit such things. Rom. ii. 2.

## 25. IMPARTIALITY OF GOD.

For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and terrible, which regardeth not persons, nor taketh reward, *Deut.* x. 17.

Behold God is mighty, and despiseth not any: he is mighty in strength and wisdom, Job xxxvi. 5.

Men do therefore fear him: he respecteth not any that are wise of heart, — xxxvii 24.

Then Peter openeth his mouth, and said, Of a truth I perceive that God is no respecter of persons. Acts x. 34.

But in every nation, he that feareth him, and worketh righteousness, is accepted with him, —

For there is no respect of persons with God, Rom. ii. 11.

But of those who seemed to be somewhat, (whatsoever they were it maketh no matter to me: God accepteth no man's person;) for they who seemed to be somewhat in conference added nothing to me, Gal. ii. 6.

And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear, 1. Pet. i. 17.

## 26. JUSTICE EXPRESSED NEGATIVELY.

He is the Rock, his work is perfect; for all his ways are judgment: a God of truth, and w thout iniquity; just and right is he, Deut. xxxii. 4.

Doth God pervert judgment? or doth the Al

mighty pervert justice? Job viii. 3.

Therefore hearken unto me, ye men of understanding: Far be it from God, that he should do wickedness, and from the Almighty, that he should commit iniquity, — xxxiv. 10.

Yea, surely God will not do wickedly, neither will the Almighty pervert judgment, — — 12.

For he will not lay upon man more than right, that he should enter into judgment with God,

To show that the Lord is upright: he is my rock, and there is no unrighteousness in him. Ps. xeii. 15.

The just Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame, Zep. iii. 5.

But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man), Rom. iii. 5.

God forbid: for then how shall God judge the world? — — 6.

## 27. GOODNESS.

O give thanks unto the Lord; for he is good: for his mercy endureth for ever, 1 Chron. xvi. 34.

Good and upright is the Lord: therefore will he teach sinners in the way, Ps. xx. 8.

O taste and see that the Lord is good: blessed is the man that trusteth in him. — xxxiv. 8.

is the man that trusteth in him, — xxxiv. 8. Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually, — lii. 1.

For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee, — lxxxvi. 5.

O give thanks unto the Lord; for he is good: for his mercy endureth for ever, — cxviii. 29.

O give thanks unto the Lord; for he is good; for his mercy endureth for ever, — cxxxvi. 1.

They shall abundantly utter the memory of thy great goodness, and shall sing of thy right-eousness, — cxlv. 7.

The Lord is good to all; and his tender mercies are over all his works, — — 9.

The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him, Na. i. 7.

And Jesus said unto him, Why callest thou me good? there is none good but one, that is God, Mark x. 18.

## 28. MERCY.

For the Lord thy God is a merciful God, he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them, *Deut*. iv. 31.

Nevertheless, for thy great mercies sake, thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God, Neh. ix. 31.

Also unto thee, O Lord, belongeth mercy. for thou renderest to every man according to his work. Ps. lxii. 12.

O give thanks unto the Lord; for he is good: for his mercy endureth for ever, — cvii. 1.

He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion, Ps. cxi. 4.

Gracious is the Lord, and righteous; yea, our

God is merciful, —cxvi. 5.

Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption, - cxxx. 7.

To him who alone doeth great wonders: for

his mercy endureth for ever, —cxxxvi. 4.

O give thanks unto the God of heaven: for his mercy cndureth for ever, — 26.

The Lord is gracious, and full of compassion; slow to anger, and of great mercy, —cxlv. 8.

It is of the Lord's mercies that we are not consumed, because his compassions fail not, *Lam. iii. 22.

They are new every morning; great is thy faithfulness. — — 23.

To the Lord our God belong mercies and forgiveness, though we have rebelled against him, Dan. ix. 9.

#### 29. TRUTH

Know, therefore, that the Lord thy God, he es God, the faithful God which keepeth covenant and mercy with them that love him, and keep his commandments to a thousand generations. Deut. vii. 9.

For the word of the Lord is right; and all his

works are done in truth, Ps. xxxiii. 4.

Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds, Ps. xxxvi. 5.

For thy mercy is great unto the heavens, and

thy truth unto the clouds, - lvii. 10.

My covenant will I not break, nor alter the thing that is gone out of my lips, — lxxxix. 34.

For the Lord is good: his mercy is everlasting; and his truth endureth to all generations,c. 5.

For thy mercy is great above the heavens; and thy truth reacheth unto the clouds, -cviii 4.

For his merciful kindness is great towards us: and the truth of the Lord endureth for ever. Praise ye the Lord, — cxvii. 2.

For what if some did not believe? shall their unbelief make the faith of God without effect?

Rom. iii. 3.

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged, - iii. 4.

In hope of eternal life, which God, that cannot lie, promised before the world began; Tit.

## 30. INSTANCES OF GOD'S TRUTH RECORDED.

Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it, with thine hand, as it is this day, 1 Kings viii. 24.

Thou which bast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it

with thine hand, as it is this day, 2 Ch. vi. 15. them. — xxi. 9.

And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great according to thy fear so is thy wrath. — xc. 11.

and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments. Dan. ix 4.

### 31. LOVE.

He that loveth not, knoweth not God; for God is love. 1 John iv. 8.

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. --16.

### 32. CONDESCENSION.

Who humbleth himself to behold the things that are in heaven, and in the earth. Ps. cxiii. 6.

#### 33. LONG-SUFFERING.

And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; Ex. xxxiv. 6.

Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will

by no means clear the guilty. — 7.

But he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath. Ps. lxxviii. 38.

But thou, O Lord, art a God full of compassion, and gracious; long-suffering and plenteous

in mercy and truth. — lxxxvi. 15.

He hath not dealt with us after our sins, nor rewarded us according to our iniquities. — ciii.

Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth to repentance. Rom. ii. 4.

And account that the long-suffering of our

Lord is salvation. 2 Peter iii. 15.

## 34. WRATH.

And the anger of the Lord was kindled against them, and he departed. Num. xii. 9.

For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. Deut. xxxii. 22.

And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. Judges x. 7.

Then the earth shook and trembled; the foundations of heaven moved and shook, because he

was wroth. 2 Sam. xxii. 8.

He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies. Job. xix. 11.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Ps. ii. 5.

God judgeth the righteous, and God is angry with the wicked every day. — vii. 11.

Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour

For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Is. xxviii

And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. — xxx. 30.

For behold the Lord will come with fire, and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of

fire. — lxvi. 15.

The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart: in the latter

days ye shall consider it. Jer. xxx. 24.

He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about, *Lam.* ii. 3.

Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied. — iii.

Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them. Ezek. v. 13.

And it shall come to pass at the same time, when God shall come against the land of Israel, saith the Lord God, that my fury shall come up

in my face. Ezek. xxxviii. 18.

Ephraim provoked him to anger most bitterly; therefore shall he leave his blood upon him, and his reproach shall his Lord return to him. Hos. xii. 14.

Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like a fire, and the rocks are thrown down by him. Nah. i. 6.

## 35. MITIGATION OF WRATH.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy. Ps. ciii. 8.

He will not always chide; neither will he keep

his anger for ever. — 9.

Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together.

Or let him take hold of my strength, that he may make peace with me, and he shall make

peace with me. — 5.

For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. - lvii.

So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. Ezek.

**x**vi. 42.

I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the holy One in the midst of thee; and I will not enter into the city. Hos. xi. 9.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. Mic.

The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. Nah. i. 3.

## 36. HATRED.

The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Ps. v. 5.

Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful

The Lord trieth the righteous; but the wicked and him that loveth violence, his soul hateth.

#### 37. VENGEANCE.

Is not this laid up in store with me, and sealed up among my treasures? Deut. xxxii. 34.

To me belongeth vengeance and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. --35.

If I whet my glittering sword, and mine hand take hold on judgment I will render vengeance to mine enemies, and will reward them that hate **-- 41**.

I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy. Dcut. xxxii. 42.

Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people. -

O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. Ps. xciv. 1.

For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. Is. xxxiv. 8.

A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. —lxvi. 6.

For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord God of hosts hath a sacrifice in the north country, by the river Euphrates Jer. xlvi. 10.

For we know him that hath said, Vengeance belongeth unto me, I will recompence, saith the Lord. And again, The Lord shall judge his people. Heb. x. 30.

## CHAP. IV.

### MISCELLANEOUS ATTRIBUTES.

SECT. 38. GOD SEEKETH HIS OWN GLORY.

AND the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharach, upon his chariots, and upon his horsemen. Exad. xiv. 18.

Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. Ps. xlvi. 10.

Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. — cvi. 8.

Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Is. xxxiii. 10.

I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. — xlii. 8.

For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. — xlviii. 9.

For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another. — — 11.

Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. *Ezek.* xx. 22.

But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. xxx. 21.

Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which you have profaned among the heathen, whither ye went. — 22.

And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. *Ezek*. xxxvi. 23.

Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord.

— xxxviii. 23.

So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more; and the heathen shall know that I am the Lord, the holy One in Israel. — xxxix. 7.

Therefore thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name. — 25.

## 39. SWEARETH.

But as truly as I live, all the earth shall be filled with the glory of the Lord. Num. xiv. 21.

Say unto them, As truly as I live, saith the Lord, as ye have spoken in my ears, so will I do to you. —— 28.

And the Lord's anger was kindled the same time, and he sware, saying, — xxxii. 10.

Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have not wholly followed me. —— 11.

Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the Lord. —— 12.

Lord where are thy former loving-kindnesses, which thou swarest unto David in thy truth? Ps. lxxxix. 49.

Unto whom I sware in my wrath, that they should not enter into my rest. — xcv. 11.

The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. Is. xiv. 24.

But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation. *Jer.* xxii. 5.

Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth. — xliv. 26.

As I live, saith the King, whose name is The Lord of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come. — xlvi. 18.

For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. — xlix. 13.

The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men as with caterpillers; and they shall lift up a shout against thee. — li. 14.

As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you. Ezek. xx. 33.

Say thou thus unto them, Thus saith the Lord God, As I live, surely they that are in the wastes shall fall by the sword; and him that is in the open field will I give to the beasts to be devoured; and they that be in the forts, and in the caves, shall die of the pestilence. xxxiii. 27.

The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your postanity with fish hooks.

terity with fish-hooks. Am. iv. 2.

The Lord God hath sworn by h

The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with all that is therein.

— vi. 8

The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. — viii. 7.

So I sware in my wrath, They shall not enter into my rest. *Heb.* iii. 11.

For when God made promise to Abraham, because he could swear by no greater, he sware by himself. — vi. 13.

## 40. FAITHFUL TO HIS OATH.

Once have I sworn by my holiness, that I will not lie unto David. Ps. lxxxix. 35.



I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Is. xlv. 23.

Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old. Mic.

vii. 20.

Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. Heb. vi. 17.

#### 41. REPENTETH.

And the Lord said, I will destroy man, whom I have created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them. Gen. vi. 7.

And the Lord repented of the evil which he thought to do unto his people. Exod. xxxii. 14.

For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. Deut. xxxii. 36.

It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night. 1 Sam. xv. 11.

And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel. — 35.

And he remembered for them his covenant, and repented according to the multitude of his mercies. Ps. cvi. 45.

For the Lord will judge his people, and he will repent himself concerning his servants. — exxxv. 14.

Thou hast forsaken me, saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee: I am weary with repenting. Aer. xv. 6.

weary with repenting. Jer. xv. 6.

How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. Hos. xi. 8.

### 42. INFERENCES FROM GOD'S REPENTING.

And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

Who knoweth if he will return and repent, and leave a blessing behind him, even a meatoffering and a drink offering unto the Lord your God. —— 14.

Who can tell if God will turn and repent, and turn away from his fierce anger, that we perishnot. Jon. iii. 9.

And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not. ——— 10.

### 43. WARRIOR.

The Lord is a man of war; The Lord is his name. Exod. xv. 3.

For he said, Because the Lord hath sworn, that the Lord will have war with Amalek from generation to generation. — xvii. 16.

For by fire, and by his sword, will the Lord plead with all flesh: and the slain of the Lord shall be many. Is, lxvi. 16.

shall be many. Is. lxvi. 16.

And I myself will fight against you with an outstretched hand, and with a strong arm, even in anger, and in fury, and in great wrath. Jer. xxi. 5.

Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. Zech. xiv. 3.

#### 44. HIS WEAPONS.

I will heap mischiefs upon them; I will spend mine arrows upon them. Deut. xxxii. 23.

His troops come together, and raise up their way against me, and encamp round about my tabernacle. Job xix. 12.

If he turn not, he will whet his sword; he hath bent his bow, and made it ready. Ps. vii. 12.

He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors. —— 13.

Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them. — xxi. 12.

But God shall shoot at them with an arrow: suddenly shall they be wounded. — lxiv. 7.

For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. Is. xxxiv. 5.

The Lord hath opened his armory, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans. Jer. l. 25.

He hath bent his bow like an enemy; he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion; he poured out his fury like fire. Lam. ii. 4.

He hath bent his bow, and set me as a mark for the arrow. — iii. 12.

He hath caused the arrows of his quiver to enter into my reins. — — 13.

Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers. Hab.

## 45. JEALOUSY.

For thou shalt worship no other god: for the Lord whose name is jealous, is a jealous God Exod. xxxiv. 14.

For the Lord thy God is a consuming fire even a jealous God. Deut. ix. 24.

They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation.

— xxxii. 21.

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iii. 9.

For they provoked him to anger with their high places, and moved him to jealousy with their graven images. Ps. lxxviii. 58.

How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire? – lxxix. 5.

The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. Is. xlii. 13.

For in my jealousy, and in the fire of my wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel. Ezek. xxxviii. 19.

God is jealous, and the Lord revengeth; the Lord revengeth, and is furious: the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. Nah. i. 2.

Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. Zeph. iii. 8.

Thus saith the Lord of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Zech. viii. 2.

Do we provoke the Lord to jealousy? are we stronger than he? 1 Cor. x. 22.

## 46. UNCERTAIN. (APPARENTLY.)

And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt. Exod. xiii. 17.

Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! Deut. v. 29.

That through them I may prove Israel, whether they will keep the way of the Lord, to walk therein, as their fathers did keep it, or not.

Therefore the Lord left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua. --23.

And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses. — iii. 4.

Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart. 2 Chron. xxxii. 31.

Therefore thus saith the Lord of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people? Jcr.

It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil sin. — xxxvi. 3.

I said, Surely thou wilt fear me; thou wilt receive instruction: so their dwelling should not be cut off, howsoever I punished them; but they rose early, and corrupted all their doings. Zeph.

#### 47. GRIEF.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart. Gen. vi. 6.

And they put away the strange gods from among them, and served the Lord: and his soul was grieved for the misery of Israel. Jud.

How oft did they provoke him in the wilderness, and grieve him in the desert!

Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways.

Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord God; and thou shalt not commit this lewdness above all thine abominations. Ez. xvi. 43.

Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. Heb. iii. 10.

#### 48. FEAR.

I said, I would scatter them into corners, I would make the remembrance of them to cease

from among men. Deut. xxxii. 26.

Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this. — 27.

## 49. PASSIVE.

Therefore, saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies. Is. i. 24.

Behold, I am pressed under you, as a cart is pressed that is full of sheaves. Amos ii. 13.

### CHAP. V.

## OFFICES OF GOD.

SECT. 50. CREATOR (OF THE WORLD.)

In the beginning God created the heaven and the earth. Gen. i. 1.

These are generations of the heavens and of the earth when they were created; in the day that the Lord God made the earth and the heavens. Gen. ii. 4.

For he hath founded it upon the seas, and established it upon the floods. Ps. xxiv. 2.

By the word of the Lord were the heavens way, that I may forgive their iniquity and their made; and all the host of them by the breath of his mouth. — xxxiii. 6.

Of old hast thou laid the foundation of the earth: and the heavens are the work of thy — cii. 25.

Who laid the foundations of the earth, that it should not be removed for ever. — civ. 5.

The Lord by wisdom hath founded the earth: by understanding hath he established the heavens. *Prov.* iii. 19.

O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Is.xxxvii. 16.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? — xl. 12.

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? -

It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grashoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. -

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power, not one faileth. Is. xl. 26.

Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself. — xliv. 24. I form the light and create darkness: I make

peace, and create evil: I the Lord do all these things. — xlv. 7.

For thus saith the Lord that created the heavens, God himself that formed the earth and made it, he hath established it, he created not in vain, he formed it to be inhabited; I am the Lord, and there is none else. —-

Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens; when I call unto them, they stand up together. — xlviii. 13.

And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people. — li. 16.

He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. Jer.

Thus saith the Lord, the maker thereof, the Lord that formed it, to establish it, The Lord is his name. — xxxiii. 2.

He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his understanding. -li. 15.

It is he that buildeth his stories in the heaven and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord all that therein is: which keepeth truth for ever is his name. Amos ix. 6.

## 51. CREATOR OF MAN.

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

So God created man in his own image; in the image of God created he him; male and female created he them. - -- 27.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

This is the book of the generation of Adam. In the day that God created man, in the likeness of God made he him. - v. i.

The Spirit of God hath made me, and the breath of the Almighty hath given me life. Job xxxiii. 4.

The hearing ear, and the seeing eye, the Lord hath made even both of them. Prov. xx. 12.

Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it: he that giveth breath unto the people upon it, and spirit to them that walk therein. Is. xlii. 5.

I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded.

· But now, O Lord, thou art our father: we are the clay, and thou our potter; and we all are the work of thy hand. — lxiv. 8.

I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me.

The burden of the word of the Lord for Israel, saith the Lord, which stretched forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Zech. xii. 1.

## 52. INFERENCES FROM CREATION.

But none saith, Where is God my maker, who giveth songs in the night. Job xxxv. 10.

And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. 2 Kings xix. 15.

My help cometh from the Lord, which made

heaven and earth. Ps. cxxi. 2.
Our help is in the name of the Lord, who made heaven and earth. — cxxiv. 8.

To him that by wisdom made the heavens: for his mercy endureth for ever. — cxxxvi. 5.

To him that stretched out the earth above the waters: for his mercy endureth for ever. - 6

Happy is he that hath the God of Jacob for his help; whose hope is in the Lord his God. cxlvi. 5.

Which made heaven and earth, the sea, and

And forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth: and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy, and where is the fury of the oppressor. Is. li. 13.

Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth; The

Lord is his name. Amos v. 8.

And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hath made heaven, and earth, and the sea, and all that in them is. Acts iv. 24.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Rom. i. 20.

For every house is builded by some man; but he that built all things is God. Heb. iii. 4.

he that built all things is God. Heb. iii. 4.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. — xi. 3.

Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were

created. Rev. iv. 11.

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

— xiv. 7.

## 53. PRESERVER OF MAN.

And he blessed Joseph, and said, God, before whom my fathers Araham and Isaac did walk, the God which fed me all my life long unto this day. Gen. xlviii. 15.

Thou hast granted me life and favor, and thy visitation hath preserved my spirit. Job

x. 12.

And these things hast thou hid in thine heart: I know that this is with thee. — 13.

He keepeth back his soul from the pit, and his life from perishing by the sword. — xxxiii. 18.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Ps. xxiii. 5.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. — 6.

For this God is our God for ever and ever; he will be our guide even unto death. — xlviii. 14.

Which holdeth our soul in life, and suffereth not our feet to be moved. — lxvi. 9.

Nevertheless, I am continually with thee: thou hast holden me by my right hand. — lxxiii. 23.

Lord, thou hast been our dwelling-place in all generations. — xc. 1.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber. — cxxi. 3.

Behold, he that keepeth Israel shall neither slumber nor sleep. — — 4.

The Lord is thy keeper; the Lord is thy shade upon thy right hand. — — 5.

The Lord shall preserve thee from all evil; he

shall preserve thy soul. — 7.

The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for ever more. —— 8.

Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are born by me from the belly, which are carried from the womb. Is. xlvi. 3.

And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. —— 4.

## 54. PRESERVER OF ALL.

In whose hand is the soul of every living thing, and the breath of all mankind. Job xii. 10.

Thou, even thou art Lord alone; thou hast made heaven, the heaven of heavens, with all their hosts; the earth, and all things that are therein; the seas, and all that is therein; and thou preservest them all: and the host of heaven worshippeth thee. Neh. ix. 6.

Thy righteousness is like the great mountains: thy judgments are a great deep: O Lord, thou preservest man and beast. Ps. xxxvi. 6-

That thou givest them they gather: thou openest thine hand, and they are filled with good.
— civ. 28.

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. Acts xvii. 25.

## 55. PRESERVATION WITHDRAWN.

If he set his heart upon man, if he gather unto himself his spirit and his breath. Job xxxiv. 14.

All flesh shall perish together, and man shall turn again unto dust. — — 15.

Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Ps. civ. 29.

### 56. SHEPHERD.

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence is the Shepherd, the Stone of Israel:) *Gen.* xlix. 24.

The Lord is my shepherd; I shall not want.

*Ps*. xxiii. 1.

He maketh me to lie down in green pastures: he leadeth me beside the still waters. — 2.

For he is our God; and we are the people of his pasture, and the sheep of his hand. To-day, if ye will hear his voice. — xcv. 7.

Know ye that the Lord is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. — c. 3.

He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Is. xl. 11.

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Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. Ezek. xxxiv. 30.

And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

#### 57. DEFENDER.

God is my strength and power: and he maketh my way perfect. 2 Sam. xxii. 33.

Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great. Ps. **xv**iii. 35.

The heathen raged; the kingdoms were moved: he uttered his voice; the earth melted. - xlvi. 6.

The Lord of hosts is with us: the God of Jacob is our refuge. Selah. ——11.

For thou hast been a shelter to me, and a strong tower from the enemy. Ps. lxi. 3.

Unless the Lord had been my help, my soul had almost dwelt in silence. — xciv. 17.

When I said, My foot slippeth; thy mercy, O Lord, held me up. -- 18.

If it had not been the Lord who was on our side, now may Israel say; — cxxiv. 1.

If it had not been the Lord who was on our side, when men rose up against us: --2.

Then they had swallowed us up quick, when their wrath was kindled against us.

As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever. — cxxv. 2.

The name of the Lord is a strong tower; the righteous runneth into it, and is safe. Prov. xviii. 10.

#### 58. DEFENCE PROMISED.

After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. Gen. xv. 1.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble. Ps. ix. 9

God is in the midst of her; she shall not be moved: God shall help her, and that right early. **-**∡xlvi. 5.

He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. — xci. 1.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. - 4.

Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall name, cometh of thine hand, and is all thine own. the flame kindle upon thee. — xliii. 2.

## 59. CONFIDED IN.

And he said, The Lord is my rock, and my fortress, and my deliverer; 2 Sam. xxii. 2.

The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. — — 3.

My defense is of God which saveth the up-

right in heart. Ps. vii. 10.

The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot. xvi. 5.

The Lord is my light, and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? xxvii. 1.

Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. xxxii. 7.

God is our refuge and strength, a very present help in trouble: — xlvi. 1

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea: -- 2.

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. — 3.

The Lord of hosts is with us; the God of Jacob is our refuge. Selah. — 7.

Behold, God is mine helper; the Lord is with them that uphold my soul. - liv. 4.

I will abide in thy tabernacle for ever; I will trust in the covert of thy wings. Selah. lxi. 4.

He only is my rock and my salvation; he is my defence: I shall not be greatly moved. lxii. 2.

He only is my rock and my salvation; he is my defence: I shall not be moved. — 6.

In God is my salvation and my glory, the rock of my strength, and my refuge, is in God.

For the Lord is our defence; and the holy

One of Israel is our King. — lxxxix. 18.

I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust. xci. 2.

But the Lord is my defence; and my God is the rock of my refuge. — xciv. 22.

### 60. PROPRIETOR.

Behold, the heaven, and the heaven of heavens, is the Lord's thy God, the earth also, with all that therein is. Deut. x. 14.

Thine, O Lord is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine: thine is, the kingdom, O Lord, and thou art exalted as head above all. 1 Chron. xxix. 11.

Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might: and in thine hand it is to make great, and to give strength unto all. ——12.

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. — — 14.

O Lord our God, all this store, that we have prepared to build thee an house for thine holy - -- ta

of; the world, and they that dwell therein. Ps.

The princes of the people are gathered together, even the people of the God of Abraham; for the shields of the earth belong unto God; he is greatly exalted. Ps. xlvii. 9.

The heavens are thine, the earth also is thine:

as for the world, and the fulness thereof, thou

hast founded them. — lxxxix. 11.

In his hand are the deep places of the earth: the strength of the hills is his also. - xcv. 4.

The sea is his, and he made it; and his hands

formed the dry land.

God hath spoken in his holiness: I will rejoice, I will divide Shechem, and mete out the valley of Succoth. — cviii. 7.

Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; -8.

Moab is my wash pot; over Edom will I cast off my shoe: over Philistia will I triumph. 9.

The heaven, even the heavens are the Lord's: but the earth hath he given to the children of — cxv. 16.

The silver is mine, and the gold is mine, saith the Lord of hosts. Hag. ii. 8.

For the earth is the Lord's, and the fulness

thereof. 1 Cor. x. 26.

#### 61. KING.

The Lord shall reign for ever and ever. Ex. xv. 18.

The Lord is King for ever and ever: the heathen are perished out of his land. Ps. x. 16.

For the kingdom is the Lord's; and he is the governor among the nations. — xxii. 28.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of

glory shall come in. — xxiv. 7.
Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. — — 8.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. --9.

Who is this King of glory? The Lord of hosts, he is the King of Glory. — 10.

The Lord sitteth upon the flood; yea, the

Lord sitteth King for ever. — xxix. 10. For the Lord most High is terrible, he is a great King over all the earth. - xlvii. 2.

For God is the King of all the earth; sing

ye praises with understanding. -- 7. God reigneth over the heathen: God sitteth upon the throne of his holiness. - - 8.

They have seen thy goings, O God; even the going of my God, my King, in the sanctuary. - lxviii. 24.

For God is my King of old, working salvation in the midst of the earth. - lxxiv. 12.

The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof. xcvii. 1.

The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. ciii. 19.

They shall speak of the glory of thy kingdom, and talk of thy power; — cxlv. 11.

To make known to the sons of men his mighty

The earth is the Lord's, and the fulness there | acts, and the glorious majesty of his kingdom. 12

> Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. — — 13.

> Thine eyes shall see the King in his beauty; they shall behold the land that is very far off. Is. xxxiii. 17.

For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save

#### 62. JUDGE.

He is the Lord our God; his judgments are in all the earth. 1 Chron. xvi. 14.

Shall any teach God knowledge? seeing he judgeth those that are high. Job xxi. 22.

There the righteous might dispute with him; so should I be delivered for ever from my judge. - xxiii. 7.

The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me. Ps. vii. 8.

And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. — ix. 8.

He shall call to the heavens from above, and to the earth, that he may judge his people. l. 4. And the heavens shall declare his righteous-

ness: for God is judge himself. Selah. — 6.

But God is the judge: he putteth down one, and setteth up another. — lxxv. 7.

Arise, O God, judge the earth: for thou shalt inherit all nations. — lxxxii. 8.

Say among the heathen, that the Lord reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously. - xcvi. 10.

Before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his - 13.

Before the Lord; for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity. — xcviii. 9.

He is the Lord our God; his judgments are in all the earth. — cv. 7.

The Lord standeth up to plead, and standeth to judge the people. Is. iii. 13.

For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. 1 Cor. iv. 4.

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

### CHAP. VI.

## NAMES AND SIMILES.

SECT. 63. JEHOVAH AND JAH.

AND I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty: but by my name JEHOVAH was I not known to them. Frod. vi. 3.



name of it JEHOVAH-niffi. Ex. xvii. 15.

Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. Ps. lxviii. 4.

That men may know that thou, whose name alone is JEHOVAH, art the most High over all the earth. — lxxxiii. 18.

Behold, God is my salvation: I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Is. xii. 2.

#### 64. I AM.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them. Ex. iii. 13.

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations. 15.

### 65. LORD OF HOSTS.

As for our Redeemer, The Lord of hosts is his name, The holy One of Israel. Is. xlvii. 4.

For they call themselves of the holy city, and stay themselves upon the God of Israel; The Lord of hosts is his name. — xlviii. 2.

But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. — li. 15.

The Portion of Jacob is not like them: for he is the former of all things, and Israel is the rod of his inheritance: The Lord of hosts is his name. Jer. x. 16.

Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: The Great, The Mighty God, The Lord of hosts is his name. — xxxii. 18.

The Portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance; The Lord of hosts is his name. — li. 19.

Even the Lord God of hosts; The Lord is his memorial. Hos. xii. 5.

## 66. LORD AND GOD.

And God spake unto Moses, and said unto him, I am the Lord. Ex. vi. 2.

And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. — xxxiv. 5.

For thy Maker is thine husband: The Lord of hosts is his name: and thy Redeemer the holy One of Israel; The God of the whole earth shall be be called. Is. liv. 5.

### 67. ISHI.

And it shall be at that day, saith the Lord, will lighten my darkness. 2 Sam. xxii. 29.

And Moses built an altar, and called the that thou shalt call me Ishi, and shalt call me no more Baali. Hos. ii. 16.

## 68. GREATER THAN ALL GODS.

And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet. Ex. vii. 1.

Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them. — xviii. 11.

Thou shalt not revile the gods, nor curse the

ruler of thy people. — xxii. 28.

So the Lord alone did lead him, and there was no strange god with him. Deut. xxxii. 12.

God standeth in the congregation of the mighty; he judgeth among the gods. lxxxii. 1.

I have said Ye are gods; and all of you are children of the most High: — 6.

But ye shall die like men, and fall like one of the princes. - --- 7.

Confounded be all they that serve graven images, that boast themselves of idols: worship

him all ye gods. — xcvii. 7.
Son of man, say unto the prince of Tyrus,
Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God. Ezek. xxviii. 2.

Wilt thou yet say before him that slayeth thee, I am God; but thou shalt be a man, and no god in the hand of him that slayeth thee. 9.

Jesus answered them, Is it not writtenin your laws, I said, Ye are gods? John x. 34.

If he called them gods, unto whom the word of God came, and the scripture cannot be broken.

For though there be that are called gods, whether in heaven or in earth; (as there be gods many, and lords many.) 1 Cor. viii. 5.

Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things. Phil. iii. 19.

### 69. (SIMILES) FIRE.

And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. Exod. xix. 18.

Through the brightness before him were coals of fire kindled. 2 Sam. xxii. 13.

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. Ps. l. 3.

A fire goeth before him, and burneth up his enemies round about. — xcvii. 3.

Before him went the pestilence, and burning coals went forth at his feet. Hab. iii. 5.

For our God is a consuming fire. Heb. xii. 29.

### 70. LIGHT.

For thou art my lamp, O Lord; and the Lord

For thou wilt light my candle: the Lord my God will enlighten my darkness. Ps. xviii. 28.

Out of Zion, the perfection of beauty, God hath shined. _ l. 2.

CHAP. VII.]

Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain. — civ. 2.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 1 John i. 5.

#### 71. DARKNESS.

He bowed the heavens also and came down; and darkness was under his feet. 2 Sam. xxii. 10.

And he made darkness pavilions round about him, dark waters, and thick clouds of the skies. - 12.

Then spake Solomon, The Lord said, that he would dwell in the thick darkness. 1 Kings

Then said Solomon, The Lord hath said that he would dwell in the thick darkness. 2 Chron. vi. 1.

He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. Ps. xviii. 11.

#### COMPARED TO ANIMALS

God brought them out of Egypt: he hath as it were the strength of an unicorn. Num.

If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head: I am full of confusion; therefore see thou mine afflic-

For it increaseth: Thou huntest me as a fierce lion; and again thou shewest thyself marvellous upon me. — — 16.

And he, as a rotten thing, consumeth, as a garment that is moth-eaten. — xiii. 28.

For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof.

As birds flying, so will the Lord of hosts defend Jerusalem: defending also he will deliver it, and passing over he will preserve it. — 5.

He was unto me as a bear lying in wait, and as a lion in secret places. Lam. iii. 10.

Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness. Hos.

For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I even I will tear and go away; I will take away, and none shall rescue him. —— 14.

They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. — xi. 10.

Therefore I will be unto them as a lion; as a leopard by the way will I observe them. xiii. 7.

I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, wild beast shall tear them. — — 8.

73. COMPARED TO VEGETABLES.

I am like a green fir-tree; from me is thy fruit found. Hos. xiv. 8.

## CHAP. VII. METAPHORS.

## SECT. 74. GOD IS LOCAL, (APPARENTLY.)

AND Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. Gen. iv. 16.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. Exod. xix. 17.

And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. 21.

And the people stood afar off; and Moses drew near unto the thick darkness where God was. xx, 21.

And he said, my presence shall go with thee, and I will give thee rest. - xxxiii. 14.

And he said unto him, If thy presence go not with me, carry us not up hence. — — 15.

And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder. Num. xxiii. 15.

(I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount,) saying, Deut. v. 5.

And he said, Go forth and stand upon the mount before the Lord. And, behold the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake. 1 Kings xix. 11.

#### 75. HAS MOTION.

And he left off talking with him, and God went up from Abraham. Gen. xvii. 22.

And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place. — xviii. 33

And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up. Exod. xix. 20.

And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. Num. xii. 5.

And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. xxiii. 4.

And he said, The Lord came from Sinai, and rose up from Seir unto them: he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Deut. xxxiii. 2.

Lord when thou wentest out of Seir, when thou marchedst out of the field of Edom, the and there will I devour them like a lion: the earth trembled, and the heavens dropped, the clouds also dropped water. Jud. v. 4.



And the Philistines were afraid; for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. 1 Sam. iv. 7.

God is gone up with a shout, the Lord with the sound of a trumpet. Ps. xlvii. 5.

O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah; — lxviii. 7.

The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

And the glory of the Lord went up from the midst of the city, and stood upon the mountain, which is on the east side of the city. Ezek.

For, behold, the Lord cometh forth out of his place, and will come down and tread upon the

high places of the earth. Mic. i. 3.

God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. *Hab*. iii. 3.

Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.

#### 76. USES VEHICLES.

And he rode upon a cherub, and did fly; and he was seen upon the wings of the wind. 2 Sam. xxii. 11

And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.

Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot: who walketh upon the wings of the wind.

Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?

Thou didst walk through the sea with thine horses, through the heap of great waters. — 15.

And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. Zech. ix. 14.

#### 77. IS NOT LOCAL.

The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. Is. xxxiii. 5.

Howbeit the Most High dwelleth not in temples made-with hands; as saith the prophet. Acts vii. 48.

Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord; or what is the place of my rest? — 49.

Hath not my hand made all these things?

God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. — xvii 24.

## 78. IS SAID TO DWELL.

And let them make me a sanctuary, that I may dwell among them. Exod. xxv. 8

And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. — xxix. 43.

And I will sanctify the tabernacle of the congregation, and the altar; I will sanctify also both Aaron and his sons, to minister to me in the priest's office. — 44.

And the word of the Lord came to Solomon,

saying, 1 Kings vi. 11.

Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my com mandments to walk in them; then will I perform my word with thee, which I spake unto David thy father. — 12.

And I will dwell among the children of Israel, and will not forsake my people Israel. — 13.

I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. -

But I have built an house of habitation for thee, and a place for thy dwelling for ever. 2 Chron. vi 2.

This is my rest for ever: here will I dwell, for I have desired it Ps. cxxxii. 14.

Hear, all ye people; hearken, O earth, and all that therein is, and let the Lord God be witness against you, the Lord from his holy temple. *Mic.* i. 2.

But the Lord is in his holy temple; let all the earth keep silence before him. Hab. ii. 20.

## 79. DWELLS WITH MEN.

And I will dwell among the children of Israel, and will be their God. Exod. xxix. 45.

And I will set my tabernacle among you: and my soul shall not abhor you. Lev. xxvi. 11.

And I will walk among you, and will be your God, and ye shall be my people. — 12.

(But will God in very deed dwell with men

on the earth! Behold, heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have builded?) 2 Chron.

Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. Zech. ii. 10.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Rev. xxi. 3.

#### 80. in man.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you! 1 Cor. iii. 16.

If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. — — 17.

## 81. (HUMAN PARTS) FACE.

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. Gen. xxxii. 30

And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. *Exod.* xxxiii. 11.

And he said, Thou canst not see my face; for there shall no man see me and live. — 20.

The Lord talked with you face to face in the mount, out of the midst of the fire. Deut. v. 4.

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. — xxxiv. 10.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. Rev. xx. 11.

#### 82. EYES.

For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars. 2 Chron. xvi. 9.

The eyes of the Lord preserve knowledge, and he overthroweth the words of the transgressor. *Prov.* xxii. 12.

## 83. NOSTRILS.

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. 2 Sam. xxii. 9.

Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils. *Ps.* xviii. 15.

## 84. MOUTH, LIPS, TONGUE, BREATH.

With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? Num. xii. 8.

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. Ps. xvin. 8.

Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire. Is. xxx. 27.

And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err. — 28.

## 85. SHOULDERS.

And of Benjamin, he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.

Deut. xxxiii. 12.

## 86. HAND AND ARM.

Thine hand shall find out all thine enemics: thy right hand shall find out those that hate thee. Ps. xxi. 8.

Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom. — lxxiv. 11.

Thou hast a mighty arm: strong is thy hand, and high is thy right hand. — lxxxix. 13.

The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly. — exviii. 16.

The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Is. lii. 10.

And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Hab. iii. 4.

### 87. BACK.

And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock. Exod. xxxiii. 21.

And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. — 22.

And I will take away mine hand, and thou shalt see my back-parts; but my face shall not be seen. — 23.

I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity. *Jer.* xviii. 17.

### 88. FEET.

He bowed the heavens also, and came down, and darkness was under his feet. Ps. xviii. 9.

### 89. (HUMAN ACTIONS) VOICE.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake and God answered him by a voice. *Exod.* xix. 19.

And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

— xx. 22.

And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Lev.i. 1.

And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and He spake unto him. Num. vii. 89.

And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. — xii. 4.

And God came unto Balaam, and said, What men are these with thee? — xxii. 9.

And the Lord spake unto you out of the midst of the fire: ye heard the voice of the





words, but saw no similitude; only ye heard a voice. Deut. iv. 12.

Out of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he shewed thee his great fire, and thou heardest his words out of the midst of the fire. — 36.

And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still

small voice. 1 Kings xix. 12.

And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave: and behold, there came a voice unto him, and said, What doest thou here, Elijah?

To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice. Ps. lxviii. 33.

Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation: he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. Jer. xxv. 30.

And I heard him speaking unto me out of the house; and the man stood by me. Ezek. xliii. 6.

## 90. (VOICE) DREADFUL.

And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. Exod. xx. 19.

Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast

heard, and live? Deut. iv. 33.

And ye said, Behold, the Lord our God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. — v. 24.

Now, therefore, why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall

die. — 25.

For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? — 26.

And the Lord shall utter his voice before his army! for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it? Joel ii. 11.

The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. — iii. 16.

And he said, The Lord will roar from Zion, and utter his voice from Jerusalem: and the habitations of the shepherds shall mourn, and the top of Carmel shall wither. Amos i. 2.

And the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more. Heb. xii. 19.

Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. — 26.

## 91. LAUGHTER.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Ps. ii. 4.

But thou, O Lord, shalt laugh at them: thou shalt have all the heathen in derision. — lix. 8.

#### 92. SLEEP.

Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine. Ps. lxxviii. 65.

#### 93. APPEARS.

And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. Gen. xxxv. 9,

And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me. — xlviii. 3.

Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. Exod. iii. 6.

And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord. - xix. 9.

That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon.

1 Kings ix. 2.

I have heard of thee by the hearing of the ear; but now mine eye seeth thee: Job xlii. 5.

Wherefore I abhor myself, and repent in dust and ashes.

I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake; and cut them in the head all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be

#### 94. APPEARANCE DESCRIBED.

And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. Exod. xxiv. 10.

And upon the nobles of the children of Israel he laid not his hand: also they saw God and

did eat and drink. — — 11.

delivered. Amos ix. 1.

And the Lord appeared in the tabernacle in a pillar of a cloud; and the pillar of the cloud stood over the door of the tabernacle. Deut. xxxi. 15.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Is. vi. 1.

Arise, shine; for thy light is come and the glory of the Lord is risen upon thee. — lx. 1.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. — 2.

Now it came to pass, in the thirtieth year in the fourth month, in the fifth day of the month. as I was among the captives by the river of Cha.

bar that the heavens were opened, and I saw

visions of God. Ezek. i. 1.

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord. God fell there upon me. — viii. 1.

Then I beheld, and, lo, a likeness as the appearance of fire: from the appearance of his foins, even downward, fire; and from his loins, even upward, as the appearance of brightness, as the colour of amber. — 2.

And, behold, the glory of the God of Israel was there, according to the vision that I saw in

the plain. — — 4.

And, behold, the glory of the God of Israel came from the way of the east; and his voice was like a noise of many waters: and the earth

shined with his glory. — xliii. 2.

And it was according to the appearance of the vision which I saw, even according to the vison that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.

I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire. Dan. vii. 9.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. <del>----- 10</del>.

And out of the throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. Rev. iv. 5.

#### 85. 'GLORY OF GOD'S APPEARANCE.

And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness; and, behold, the glory of the Lord appeared in the cloud. Exod. xvi. 10.

And Moses went up into the mount, and a cloud covered the mount. — xxiv. 15.

And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. — — 16.

And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. — 17.

And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

And he said, I beseech thee show me thy glory. — xxxiii. 18.

And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. Lev. ix. 23.

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon time of trouble, why shouldst thou be as a stran-

their faces; and the glory of the Lord appeared unto them. Num. xx. 6.

And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord. 1 Kings viii: 10.

So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord. — — 11.

It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals, and instruments of music, and praised the Lord, saying, For he is good, for his mercy endureth for ever; that then the house was filled with a cloud, even the house of the Lord. 2 Chron. v. 13.

So that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God. -

Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river Chebar; and I fell on my face. Ezek. iii. 23.

Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. — xliii. 4.

So the spirit took me up, and brought me into the inner court: and, behold, the glory of the Lord filled the house. — 5.

Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord; and I fell upon my face. — xliv. 4.

## 96. HUMAN FORM.

And the Lord appeared to him in the plains of Mamre: and he sat in the tent-door in the heat of the day. Gen. xviii. 1.

And above the firmament that was over their heads was a likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. Ezek. i. 26.

And I saw as the color of amber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. — 27.

And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. Rev. iv. 2.

And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

## 97. (AS) HIDDEN.

Verily thou art a God that hidest thyself, O God of Israel, the Saviour. Is. xlv. 15.

O the hope of Israel, the saviour thereof in



ger in the land, and as a way-faring man, that you: therefore ye are my witnesses, saith the turneth aside to tarry for a night? Jer. xiv. 8. Lord that I am God. ——12.

Why shouldst thou be as a man astonished, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name: leave us not. .

## CHAP. VIII.

### ONE GOD THREE PERSONS.

SECT. 98. UNITY.

HEAR, O Israel; The Lord our God is one Lord. Deut. vi. 4.

For thou art great, and doest wondrous things: thou art God alone. Ps. lxxxvi. 10.

And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. Zech. xiv. 9.

And Jesus answered him, The first of all the commandments, is, Hear, O Israel; The Lord our God is one Lord. Mark xii. 29.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John xvii. 3.

But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ by whom are all things, and we by him. 1 Cor. viii. 6.

Now, a mediator is not a mediator of one; but God is one. Gal. iii. 20.

One God and Father of all, who is above all, and through all, and in you all. Eph. iv. 6.

#### 99. UNITY, EXPRESSED NEGATIVELY.

Unto thee it was showed that thou mightest know that the Lord he is God; there is none else ·besides him. Deut. iv. 35.

Know, therefore, this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon earth beneath: there is none else. — — 39.

Wherefore thou art great, O Lord God: for there is none like thee, neither is there any god besides thee, according to all that we have heard with our ears. 2 Sam. vii. 22.

For who is God save the Lord? and who is a rock save our God? — xxii. 32.

That all the people of the earth may know that the Lord is God, and that there is none else. 1 Kings viii. 60.

O Lord, there is none like thee, neither is there any god besides thee, according to all that we have heard with our ears. 1 Chron. xvii. 20.

For who is God save the Lord; or, who is a rock save our God? Ps. xviii. 31.

Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no god formed, neither shall there be after me. Is. xliii. 10.

I, even I am the Lord; and besides me there is no saviour. — — 11.

showed, when there was no strange god among | iv. 4.

Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts, I am the first, and I am the last, and besides me there is no God. Is. xliv. 6.

Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witness. Is there a god besides me? yea, there is no god; I know not any. . -- 8.

I am the Lord, and there is none else: there is no god besides me: I girded thee, though thou

hast not known me: — xlv. 5.

That they may know from the rising of the sun, and from the west; that there is none besides me: I am the Lord, and there is none else.

Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no god else besides me; a just God, and a Saviour: there is none besides me. - 21.

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. — xlvi. 9.

And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. Joel ii. 27.

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he. Mar. xii. 32.

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. viii. 4.

## 100. TRINITY.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. xiii. 14.

For through him we both have access by one Spirit unto the Father. Eph. ii. 18.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 1 John v. 7.

And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one.

## 101. HOLY GHOST, GOD.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Acts

Whilst it remained, was it not thine own: and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. — — 4.

There is one body, and one Spirit, even as ve I have declared, and have saved, and I have are called in one hope of your calling; Eph.

• For the continuation of this important doctrine, see Book X. Chapter xiv., Section 276, &c. on the Divinity of Jesus Christ. Digitized by GOOGIG

## 102. PERSONALITY, (HOLY GHOST.)

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. John xvi. 13.

## 103. HIS OFFICE AT CREATION.

And the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. *Gen.* i. 2.

## 104. GOVERNOR.

Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit saith the Lord of hosts. Zech. iv. 6.

While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

Arise, therefore, and get thee down, and go with them, doubting nothing; for I have sent them. — 20.

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

— xiii. 2.

So they being sent forth by the Holy Ghost, departed unto Seleucia: and from thence they sailed to Cyprus. —— 4.

Now, when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, — xvi. 6.

After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. — 7.

And they, passing by Mysia, came down to Troas. — 8.

## 105. INTERCESSOR.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit maketh intercession for us with groanings which cannot be uttered. *Rom.* viii. 26.

And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God —— 27.

## 106. PROMISED.

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. Luke i. 15.

For the Holy Ghost shall teach you in the same hour what ye ought to say. — xii. 12.

Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. John xiv. 17.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

— 26.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. — xv. 26.

## 107. PRAYED FOR.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. *John* xiv. 16.

Who, when they were come down, prayed for them, that they might receive the Holy Ghost.

That he would grant you, according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man. *Eph.* iii. 16.

## 108. THE HOLY GHOST GIVEN.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. John xx. 22.

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, Acts iv. 8.

And, when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. — 45.

And, as I began to speak, the Holy Ghost fell on them, as on us at the beginning. — xi. 15.

Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. — — 16.

For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. Acts xi. 24.

Then Saul, (who also is called Paul) filled with the Holy Ghost, set his eyes on him. — xiii. 9.

Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. 2 Cor. v. 5.

## 109. TO WHOM GIVEN.

And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him. Acts v. 32.

## 110. EFFECTS (MORAL.)

And, when he is come, he will reprove the world of sin, and of righteousness, and of judgment. John xvi. 8.

And the disciples were filled with joy, and with the Holy Ghost. Acts xiii. 52.

And hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the



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Holy Ghost which is given unto us. Rom.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say Jesus is the Lord, but by the Holy Ghost. 1 Cor. xii. 3.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Gal.

Meekness, temperance: against such there is no law. — — 23.

## 111. EFFECTS (MIRACULOUS.)

Now, there are diversities of gifts, but the same Spirit. 1 Cor. xii. 4.

But the manifestation of the Spirit is given to

every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; — — 8.

To another faith by the same Spirit; to another the gifts of healing by the same Spirit.

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: ---

But all these worketh that one and the selfsame Spirit, dividing to every man severally as

he will. ---- 11.

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will. Heb. ii. 4.

### 112. SPIRITUAL.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 1 Cor. ii.-10.

For what man knoweth the things of a man, save the spirit of man which is in him? even so, the things of God knoweth no man, but the Spirit of God. — — 11.

Now we have received, not the spirit of the world, but the Spirit which is of God: that we might know the things that are freely given to us of God. —— 12.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual. — — 13.

## 113. CRITERION.

Who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 Cor. i. 22.

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise. Eph.

Which is the earnest of our inheritance, until the redemption of the purchased possession, un-

to the praise of his glory. ——14.

And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which unto him that blasphemeth against the Holy he hath given us. 1 John iii. 24.

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. – iv. 13.

## 114. IGNORANCE OF-BY MAN.

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. Acts xix. 2.

#### 115. RESISTED.

And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. Gen. vi. 3.

But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and

he fought against them. Is. lxiii. 10.

Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Acts vii. 51.

What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God? and ye are not your own. 1 Cor. vi. 19.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemp-

tion. Eph. iv. 30.

He, therefore, that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. 1 Thess. iv. 8.

Quench not the Spirit. — v. 19.

## 116. SIMONY. (WHAT)

And when Simon saw that, through laying on of the apostles' hands the Holy Ghost was given, he offered them money. Acts viii. 18.

Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. - 19.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the

## gift of God may be purchased with money. 20. 117. BLASPHEMY AGAINST THE HOLY GHOST.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. Mat. xii. 31.

. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. Mark

But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. --29.

Because they said, He hath an unclean spirit.

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but Ghost, it shall not be forgiven. Luke xii. 10.

## CHAP. IX.

## BLASPHEMOUS OR DISRESPECTFUL WORDS OF GOD.

#### SECT. 118. RULE.

BUT now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Col. iii. 8.

## 119. FALSE ARGUMENTS.

Will ye speak wickedly for God? and talk deceitfully for him. Job xiii. 7.

Will ye accept his person? will ye contend

for God? ---8.

Is it good that he should search you out? or, as one man mocketh another, do ye so mock him? — 9.

#### 120. GENERAL IMPEACHMENT.

That thou turneth thy spirit against God, and lettest such words go out of thy mouth? Job xv. 13.

For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

— 25.

He runneth upon him, even on his neck, upon the thick bosses of his bucklers. — 26.

For he addeth rebellion unto his sin: he clappeth his hands among us, and multiplieth his words against God. — xxxiv. 37.

They set their mouth against the heavens; and their tongue walketh through the earth. Ps. lxxiii. 9.

## 121. GOODNESS IMPEACHED.

How long wilt thou not depart from me, nor set me alone, till I swallow down my spittle? Job.vii. 19.

He will not suffer me to take my breath, but filleth me with bitterness. — ix. 18.

Let him take his rod away from me, and let not his fear terrify me. —— 34.

Then would I speak, and not fear him; but it is not so with me. — 35.

I will say unto God, Do not condemn me; shew me wherefore thou contendest with me. — x. 2.

Is it good unto thee that thou shouldest oppress? that thou shouldest despise the work of thine hands? and shine upon the counsel of the wicked? —— 3.

Hast thou eyes of flesh? or seest thou as man seeth? ——— 4.

Are thy days as the days of man? are thy years as man's days, — 5.

That thou enquirest after mine iniquity, and searchest after my sin? — — 6.

Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? — xiii. 25.

For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

. He teareth me in his wrath who hateth me; he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me. — xvi. 9.

God hath delivered me to the ungodly, and turned me over into the hands of the wicked. 11.

I was at ease, but he hath broken me asunder; he hath also taken me by the neck, and shaken me to pieces, and set me up for his mark. — — 12.

His archers compass me round about, he cleaveth my reins as under, and doth not spare; he poureth out my gall upon the ground. — 13.

He breaketh me with breach upon breach; he runneth upon me like a giant. — 14.

Have pity upon me, have pity upon me, O ye my friends: for the hand of God hath touched me. — xix. 21.

Why do you persecute me as God, and are not satisfied with my flesh. — 22.

Thou art become cruel to me; with thy strong hand thou opposest thyself against me.

— xxx. 21.

Behold, he findeth occasions against me, he counteth me for his enemy. — xxxiii. 10.

He putteth my feet in the stocks, he marketh all my paths. — — 11.

Shall it be told him that I speak? If a man speak, surely he shall be swallowed up. — xxxvii. 20.

#### 122. PROVIDENCE DENIED.

Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. Job xxi. 14.

What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? —— 15.

Which said unto, God, Depart from us; and what can the Almighty do for them? xxii. 17.

For he hath said, It profiteth a man nothing that he should delight himself with God. — xxxiv. 9.

Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it. Ps. x. 13.

These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. —1.21.

Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth; and the Lord seeth not. Ezek.

And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil. Zeph. i. 12.

Your words have been stout against me, saith the Lord: yet ye say, What have we spoken so much against thee? Mal. iii. 13.

Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? ——14.

## 123. JUSTICE ARRAIGNED.

If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice. Job ix. 16.

For he breaketh me with a tempest, and multiplieth my wounds without cause. — 17.

and hath compassed me with his net. Job xix. 6.

Behold I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. 7.

For Job hath said, I am righteous; and God hath taken away my judgment. - xxxiv. 5.

Shall I lie against my right? my wound is incurable without transgression. — — 6.

Yet ye say, The way of the Lord is not equal, Hear now, O house of Israel, Is not my way equal? Ézek. xviii. 25.

Yet the children of thy people say, The way of the Lord is not equal; but as for them, their way is not equal. —— xxxiii. 17.

Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways. — — 20.

#### 124. KNOWLEDGE QUESTIONED.

Is not God in the height of heaven? and behold the height of the stars, how high they are! Job xxii. 12.

And thou sayest, How doth God know? can he judge through the dark cloud? — — 13.

Thick clouds are a covering to him that he seeth not: and he walketh in the circuit of

He hath said in his heart, God hath forgotten: he hideth his face: he will never see it. Ps. x. 11.

Behold, they belch out with their mouths: swords are in their lips; for who (say they) doth hear? — lix. 7.

And they say, How doth God know? and is there knowledge in the most High! — lxxiii. 11.

Yet they say, The Lord shall not see, neither shall the God of Jacob regard it. — xciv. 7.

counsel from the Lord, and their works are in the dark! and they say, Who seeth us? and who knoweth us? Is. xxix. 15.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? xl. 27.

Then said he unto me, Son of man, hast thou seen what the ancients of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth. Ezek. viii. 12.

## 125. POWER DOUBTED.

Yea, they spake against God; They said, Can God furnish a table in the wilderness? lxxviii. 19.

Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people ? — 20.

Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Is. xxxvi. 18.

Who are they among all the gods of these lands that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand? — 20.

Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou

Know now that God hath overthrown me, not be given into the hand of the king of Assyria. — xxxvii. 10.

### 126. VERACITY DISHONORED.

Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of

the king of Assyria. Is. xxxvi. 15.

Then said I, Ah Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword

reacheth unto the soul. Jer. iv. 10.

Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? — xv. 18.

Behold they say unto me, Where is the word

of the Lord? let it come now. — xvii. 15. O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed; I am in derision daily, every one mocketh me. — xx. 7.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. 2 Peter iii. 3.

And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. —

#### 127. WISDOM CONTRASTED.

Because the foolishness of God is wiser than men: and the weakness of God is stronger than men. 1 Cor. i. 25.

## 128. REPROOF.

Shall he that contendeth with the Almighty Woe unto them that seek deep to hide their instruct him? he that reproveth God, let him answer it. Job. xl. 2.

And it was so, that, after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job. hath. -— xlii. 7.

Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Isaiah xxix. 16.

Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? — xlv. 9.

#### 129. BLASPHEMY FORETOLD.

And they shall pass through it hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. Is. viii. 21.

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. Rev.

And men were scorched with great heat, and trusteth deceive thee, saying, Jerusalem shall blasphemed the name of God, which hath power

give him glory. Rev. xvi. 9.

And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

#### 130. INSTANCES.

And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses; (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan;) Lev. xxiv. 11.

Then said his wife unto him, Dost thou still retain thine integrity? curse God and die. Job

Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trusteth, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. 2 Kings xix. 10.

Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against

the holy One of Israel. - 22.

Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem? 2 Chron. xxxii. 10.

Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria.

Who was there among all the gods of those nations, that my father utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? 

Now, therefore, let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers; how much less shall your God deliver you out of mine hand?

And his servants spake yet more against the Lord God, and against his servant Hezekiah.

He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Is. xxxvii. 6.

Whom hast thou reproached and blasphemed; and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the holy One of Israel. — 23.

Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God, Yet in this your fathers have blasphemed me, in that they have committed a trespass against me. Ezek. xx. 27.

that I have heard all thy blasphemies which thou to heaven. —— 20.

over these plagues: and they repented not to | hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. - xxxv. 12.

Thus with your mouth ye have boasted against me; and have multiplied your words against me: I have heard them. ____ 13.

For the name of God is blasphemed among the Gentiles through you, as it is written. Rom.

#### 131. PENALTIES.

Bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him. Lev. xxiv. 14.

And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall

bear his sin. 

And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger as he that is born in the land, when he blasphemeth the Name of the LORD, shall be put to death. - 16.

And Moses spake to the children of Israel, that they should bring him that cursed out of the camp, and stone him with stones; and the children of Israel did as the Lord commanded

Moses. — 23.

But I know thy abode, and thy going out, and thy coming in, and thy rage against me 2 Kings xix. 27.

Because thy rage against me, and thy tumult, is come up into mine ears, therefore I will put my hook into thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. — — 28.

But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Is.

Because thy rage against me, and thy tumult, is come up into mine ears; therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. — 29.

#### 132. GRIEF FOR.

It may be the Lord thy God will hear all the words of Rabshakeh, whom the king of Assyria his master had sent to reproach the living God: and will reprove the words which the Lord thy God hath heard: wherefore, lift up thy prayer for the remnant that are left. 2 Kings xix. 4.

So the servants of king Hezekiah came to Isaiah.

And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. — 6.

And they spake against the God of Jerusalem as against the gods of the people of the earth, which were the work of the hands of man.

2 Chron. xxxii. 19.

And for this cause Hezekiah the king and the And thou shalt know that I am the Lord, and prophet Isaiah the son of Amoz prayed and cried



the shame of my face hath covered me. Ps.

For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger. — — 16.

O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

- lxxiv. 10.

Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name. — — 18.

It may be the Lord thy God will hear the words of Rab shakeh, whom the king of Assyria his master hath sent to reproach the living God,

My confusion is continually before me, and | and will reprove the words which the Lord thy God hath heard; wherefore lift up thy prayer for the remnant that is left. Is. xxxvii. 4.

So the servants of king Hezekiah came to Isaiah. — — 5.

## 133. ATHEISM.

The fool hath said in his heart, There is no God. **Ps.** xiv. 1.

The transgression of the wicked saith within my heart, that there is no fear of God before his eyes. — xxxvi. 1.

The fool hath said in his heart, There is no

God. — liii. 1.

# BOOK VI.—DEVOTION.

## CHAP. I. ON PRAYER.

## SECT. 1. PRAYER. (RULE.)

CEEK the Lord and his strength; seek his face continually. 1 Chron. xvi. 11.

Seek the Lord and his strength: seek his face

evermore. Ps. cv. 4.

Seek ye the Lord while he may be found, call ye upon him while he is near. Is. lv. 6.

Let us lift up our heart with our hands unto

God in the heavens. Lam. iii. 41.

And he spake a parable unto them to this end, that men ought always to pray, and not to faint. Luke xviii. 1.

Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be known unto God. Phil iv. 6.

Continue in prayer, and watch in the same with thanksgiving. Col. iv. 2.

Pray without ceasing. 1 Thess. v. 17.

I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting. 1 Tim. ii. 8.

## 2. FORBID BY HUMAN LAW.

All the presidents of the kingdom, the governors and the princes, the counsellors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Dan. vi. 7.

Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. — 8.

and the decree. — — 9.

#### SOCIAL PRAYER.

Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities. Zech. viii. 20.

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. '— — 21.

## 4. PROMISES TO HEAR PRAYER.

But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul. Deut. iv. 29.

When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice. — — 30.

He shall pray unto God, and he will be favorable unto him; and he shall see his face with joy; for he will render unto man his righteousness. Job xxxiii. 26.

If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; 2 Chron. vii. 13.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. — — 14.

For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. Ps. xxxii. 6.

And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me. -

He will fulfil the desire of them that fear him; Wherefore king Darius signed the writing he also will hear their cry, and will save them. — cxlv. 19.

[ 106 ]



For the people shall dwell in Zion at Jerusalem; thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. Is. xxx 19.

I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain; I the Lord speak right-eousness, I declare things that are right.—

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. — lxv. 24.

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

Jer. xxix. 12.

Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not. — xxxiii. 3.

Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God? Joel ii. 17.

Then will the Lord be jealous for his land, and pity his people. — — 18.

Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you. *Mat.* vii. 7.

Or what man is there of you, whom if his son ask bread, will he give him a stone? — 9.

Or if he ask a fish will he give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? —— 11.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke xi. 9.

For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened. —— 10.

## 5. THE POWER OF PRAYER.

And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. Ex. xxxiii. 17.

Let me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they. *Deut*. ix. 14.

And I stayed in the mount, according to the first time, forty days and forty nights: and the Lord hearkened unto me at that time also, and the Lord would not destroy thee. — x. 10.

Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them. Ps. cvi. 23.

And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. *Ezek*. xxii. 30.

#### 6. BENEFICIAL EFFECTS OF PRAYER.

And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee. *Ps.* ix. 10.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. cxlv. 18.

In all thy ways acknowledge him, and he

shall direct thy paths. *Prov.* iii. 6.

The Lord is good unto them that wait for him, to the soul that seeketh him. Lam. iii. 25.

Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do ii for them. Ezek. xxxvi. 37.

For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live. Amos v. 4.

Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el. 6.

Ye who turn judgment to wormwood, and leave off righteousness in the earth. — 7.

#### 7. CONDITIONS OF BEING HEARD.

If thou wouldest seek unto God betimes, and make thy supplication to the Almighty. Job viii. 5.

If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous. — — 6.

The Lord is far from the wicked, but he heareth the prayer of the righteous. *Prov.* xv. 29.

And ye shall seek me, and find me, when ye shall search for me with all your heart. Jer. xxix. 13.

And all things whatsoever ye shall ask in prayer, believing, ye shall receive. *Mat.* xxi. 22.

And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. *Mark* xi. 25.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. *John* xv. 7.

Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb.* iv. 16.

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. James v. 15.

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. 1 Pet. iii. 12.

And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 1 John iii. 22.

And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: — v. 14.

And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. ——15.

## 8. MEDIATION. (HUMAN.)

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord:

your sin. Ex xxxii. 30.

For he is not a man as I am, that I should answer him, and we should come together in judgment. Job ix. 32.

Neither is there any days-man betwixt us, that might lay his hands upon us both. — — 33.

Oh that one might plead for a man with God, as a man pleadeth for his neighbor! — xvi. 21.

Behold, I am according to thy wish in God's stead; I also am formed out of the clay. xxxiii. 6.

Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee. -

Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. — xlii. 8.

#### 9. PRAYER RESOLVED ON.

I would seek unto God, and unto God would

I commit my cause. Job. v. 8.

Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way. 1 Sam. xii. 23.

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Ps.

xxvii. 8.

As for me, I will call upon God; and the

Lord shall save me. — lv. 16. I will cry unto God most high; unto God that performeth all things for me. — lvii. 2.

I will lift up mine eyes unto the hills, from

whence cometh my help. - cxxi. 1.

That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. 2 Chron. xv. 13.

## 10. HOPES OF BEING HEARD.

But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him. Ps. iv. 3.

Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear; — x. 17.

To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

I have called upon thee; for thou wilt hear me, O God; incline thine ear unto me, and hear my speech. — xvii. 6.

I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies. 2 Sam. xxii. 4.

I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies. *Ps*. xviii. 3.

Now know I that the Lord saveth his anoint ed: he will hear him from his holy heaven with the saving strength of his right hand. -- xx. 6.

For in thee, O Lord, do I hope: thou wilt hear, O Lord my God. — xxxviii. 15.

When I cry unto thee, then shall mine ene-

peradventure I shall make an atonement for | mies turn back: this I know; for God is for me. — lvi. 9.

O thou that hearest prayer, unto thee shall all flesh come. — lxv. 2.

But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation. — lxix. 13.

But it is good for me to draw near to God: I have put my trust in the Lord God, that I

may declare all thy works. — lxxiii. 28.

In the day of my trouble I will call upon thee: for thou will answer me. xxxvi. 7.

He will regard the prayer of the destitute, and not despise their prayer. — cii. 17.

This shall be written for the generation to come; and the people which shall be created shall praise the Lord. — — 18.

### 11. GENERAL INSTANCES OF PRAYER.

And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.

Unto thee, O Lord, do I lift up my soul. Ps. xxv. 1.

I cried to thee, O Lord; and unto the Lord I made supplication. — xxx. 8.

I cried unto him with my mouth, and he was extolled with my tongue. — lxvi. 17.

Then called I upon the name of the Lord; O Lord, I beseech thee deliver my soul. cxvi. 4. I cried unto the Lord with my voice; with

my voice unto the Lord did I make my supplication. – cxlii. 1.

And Judah gathered themselves together to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord. 2 Chron.

When they had sent unto the house of God when they had sent unto the house of God and their men, to Sherezer and Regem-melech, and their men, to pray before the Lord. Zech. vii. 2.

And when they were come in they went up into an upper room, where abode both Peter and James, and John, and Andrew, Philip, and Thomas, Bartholomew and, Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. Acts i. 13.

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. 14.

Peter, therefore, was kept in prison: but prayer was made without ceasing of the church unto God for him. — xii. 5.

And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark: where many were gathered together, praying. — — 12.

## 12. PARTICULAR INSTANCES OF PRAYER.

Unto the place of the altar which he had made there at the first: and there Abram called on the name of the Lord. Gen. xiii. 4.

And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of the Lord, and spread it before the Lord. Is. xxxvii. 14.

And Hezekiah prayed unto the Lord, saying,

- --- 15.



kiah, saying, Thus saith the Lord God of Israel, some evil take me, and I die. — 19. Whereas thou hast prayed to me against Sennacherib king of Assyria, Is. xxxvii. 21.

Now, when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying, Jer. xxxii. 16.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Dan. vi. 10.

Then these men assembled, and found Daniel praying and making supplication before his God. —— 11.

Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den Lord will receive my prayer. — — 9. of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

Then answered they, and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his 

The king said unto me, For what dost thou make request? So I prayed to the God of heaven. *Neh*. ii. 4.

On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour. Acts x. 9.

## 13. HEARD IN TROUBLES. (INSTANCES.)

In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him even into his ears. Ps. xviii. 6.

I called upon the Lord in distress: the Lord answered me, and set me in a large place. caviii. 5.

In my distress I cried unto the Lord, and he heard me. — cxx. 1.

Unto thee lift I up mine eyes, O thou that dwellest in the heavens. — cxxiii. 1.

Behold as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us. — 2.

I poured out my complaint before him; I shewed before him my trouble. — cxlii. 2.

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: Dan. ix. 3.

When my soul fainteth within me I remembered the Lord, and my prayer came in unto thee into thine holy temple. Jonah ii. 7.

## 14. HEARD IN GENERAL. (INSTANCES.)

And Lot said unto them, O! not so, my Lord. Gen. xix. 18.

which thou hast showed unto me in saving my seen thy tears: behold, I will heal thee; on the

Then Isaiah the son of Amoz sent unto Heze- | life; and I cannot escape to the mountain, lest

Behold now, this city is near to flee unto, and is a little one: oh! let me escape thither, (is it not a little one?) and my soul shall live. -

And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. --21.

In my distress I called upon the Lord, and cried to my God; and he did hear my voice out of his temple, and my cry did enter into his ears. 2 Sam. xxii. 7.

I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah. Ps iii. 4.

Depart from me all ye workers of iniquity; for the Lord hath heard the voice of my weep-

The Lord hath heard my supplication; the

Thou hast give him his heart's desire, and hast not with holden the request of his lips. Selah. — xxi. 2.

They cried unto thee, and were delivered: they trusted in thee, and were not confounded. - xxii. 5.

For he hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him; but when he cried unto him he heard. — 24.

O Lord my God, I cried unto thee, and thou hast healed me. — xxx. 2.

For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications, when I cried unto thee. — xxxi. 22.

I sought the Lord, and he heard me, and delivered me from all my fears. — xxxiv. 4.

They looked unto him, and were lightened; and their faces were not ashamed.

This poor man cried, and the Lord heard him, and saved him out of all his troubles. --6.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry. — — 15.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. -

I waited patiently for the Lord; and he inclined unto me, and heard my cry. — xl. 1.

But verily God hath heard me, he hath attended to the voice of my prayer. — lxvi. 19.

I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. - lxxvii. 1.

Thou calledst in trouble, and I delivered thee; I answered thee in the secret places of thunder: I proved thee at the waters of Meribah. Selah. — lxxxi. 7.

Then they cried unto the Lord in their trouble, and he saved them out of their distresses. cvii. 13.

In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. cxxxviii. 3.

Turn again, and tell Hezekiah the captain of Behold now, thy servant hath found grace in my people, Thus saith the Lord, the God of Dathy sight, and thou hast magnified thy mercy, vid thy father, I have heard thy prayer, I have

third day thou shalt go up unto the house of the Lord. 2 Kings xx. 5.

Thou hast heard my voice; hide not thine ear at my breathing, at my cry. Lam. iii. 56.

Thou drewest near in the day that I called upon thee: thou saidst, Fear not. .

## 15. PUBLIC PRAYERS HEARD.

And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth. Ex. ix. 33.

Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them.  $Ps. ext{ xcix. } 6.$ 

Nevertheless he regarded their affliction, when

he heard their cry: __ cvi. 44.

And Jehoahaz besought the Lord, and the Lord hearkened unto him, for he saw the oppression of Israel, because the king of Syria oppressed them. 2 Kings xiii. 4.

Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. - xix.

Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven. 2 Chron. xxx. 27.

And it came to pass, that when they had made an end of the eating the grass of the land, then I said, O Lord God, forgive, I beseech thee; by whom shall Jacob arise? for he is small. Amos vii. 2.

The Lord repented for this; It shall not be, saith the Lord. - --- 3.

Then said I, O Lord God, cease, I beseech thee; by whom shall Jacob arise? for he is

The Lord repented for this: This also shall not be, saith the Lord God. - 6.

And in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and, according to thy manifold mercies, thou gavest them saviours, who saved them out of the hand of their enemies. Neh. ix. 27.

But after they had rest, they did evil again before thee; therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them, according to thy mercies; — 28.

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. James v. 17.

And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. -- 18.

## PRAYERS NOT HEARD. (INSTANCES.)

And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you. Deut. i. 45.

So ye abode in Kadesh many days, according unto the days that ye abode there. — — 46.

Will God hear his cry when trouble cometh upon him? Job xxvii. 9.

Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.-

They looked, but there was none to save; even unto the Lord, but he answered them not. 2 Sam. xxii. 42.

They cried, but there was none to save them; even unto the Lord, but he answered them not.

I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. Sol. v. 6.

Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Jer. xi. 11.

Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my

sight, and let them go forth. — xv. 1.

They shall go with their flocks and with their herds to seek the Lord; but they shall not find him: he hath withdrawn himself from them.

Hos. v. 6.

## 17. COMPLAINTS OF NOT BEING HEARD.

Wherefore hidest thou thy face, and holdest me for thine enemy? Job. xiii. 24.

I cry unto thee, and thou dost not hear me; I stand up, and thou regardest me not. xxx. 20.

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? Ps. xxii. 1.

O my God, I cry in the day-time, but thou hearest me not; and in the night-season, and am not silent.

I am weary of my crying; my throat is dried: mine eyes fail while I wait for my God. lxix. 3.

O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture? Ps. lxxiv. 1.

O Lord God of hosts, how long wilt thou be angry against the prayer of thy people: —lxxx. 4. Turn us, O God of our salvation, and cause

thine anger toward us to cease. - lxxxv. 4. Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

Wilt thou not revive us again, that thy people may rejoice in thee? -6.

How long, O Lord? wilt thou hide thyself for ever? shall thy wrath burn like fire?

Also when I cry and shout, he shutteth out my prayer. Lam. iii. 8.

Thou hast covered thyself with a cloud, that our prayer should not pass through. — 44.

O Lord how long shall I cry, and thou wilt not hear! even cry out unto thee of violence and thou wilt not save! Hab. i. 2.

#### 18. WHY NOT HEARD.

I pray thee let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. *Deut.* iii. 25.

But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter. ——26.

And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? Judges x. 11.

The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand. —

Yet ye have forsaken me, and served other gods; wherefore I will deliver you no more.

There they cry, but none giveth answer, because of the pride of evil men. Job xxxv. 12.

Surely God will not hear vanity, neither will the Almighty regard it. — — 13.

If I regard iniquity in my heart, the Lord will not hear me: Ps. lxvi. 18.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; *Prov.* i. 24.

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

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

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

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

And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. Is. i. 15.

But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. — lix. 2.

Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings. *Micah* iii. 4.

Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts. Zech. vii. 13.

Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. *John* ix. 31.

For this thing I besought the Lord thrice, that it might depart from me. 2 Cor. xii. 8.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. — — 9.

Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. *James* iv. 3.

#### 19. PRAYER OMITTED.

Yea, thou castest off fear, and restrainest prayer before God. Job xv. 4.

Will he delight himself in the Almighty? will he always call upon God? — xxvii. 10.

The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts. Ps. x. 4.

Have the workers of iniquity no knowledge? who eat up-my people as they eat bread: they have not called upon God. — liii. 4.

Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. — lxxix. 6.

For they have devoured Jacob, and laid waste his dwelling-place. — — 7.

But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel Is. xliii. 22.

Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name, for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate. Jer. x. 25.

#### CHAP. IL.

# TIME, PLACE, FORM AND GESTURES IN PRAYER.

#### SECT. 20. AT WHAT TIMES TO PRAY.

MY voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up. Ps. v. 3.

Evening and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice. —

Be merciful unto me, O Lord: for I cry unto thee daily. — lxxxvi. 3.

O Lord God of my salvation, I have cried day and night before thee. lxxxviii. 1.
But unto thee have I cried, O Lord; and in

But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee.

Cause me to hear thy loving kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. — exliii. 8.

O Lord be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble. Is. xxxiii. 2.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. Acts xvi. 25.

#### 21. WHERE TO PRAY.

From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead mo to the rock that is higher than I. Ps. lxi. 2.

If when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. 2 Chron.

I called upon thy name, O Lord, out of the low dungeon. Lam. iii. 55.

Then Jonah prayed unto the Lord his God out of the fish's belly. *Jonah* ii. 1.

#### 22. SECRET PRAYERS.

And, when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. Mat. vi. 5.

## 23. STATE OF HEART IN.

And they have not cried unto me with their neart when they howled upon their beds; they assemble themselves for corn and wine, and they rebel against me. Hos. vii. 14.

Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation. *Mark* xii. 40.

## 24. ON FORMS FOR PRAYER.

Teach us what we shall say unto him: for we cannot order our speech by reason of darkness. Job xxxvii. 19.

Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Hos. xiv. 2.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be neard for their much speaking. Mat. vi. 7.

Be not ye, therefore, like unto them: for your Father knoweth what things ye have need of before ye ask him. ——— 8.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. — xviii. 19.

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. Luke xi. 1.

#### 25. THE LORD'S PRAYER.

After this manner, therefore, pray ye: Our Father which art in heaven: Hallowed be thy name. Mat. vi. 9.

Give us this day our daily bread. — — 11.

And forgive us our debts, as we forgive our debtors. — — 12.

And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. — 13.

And he said unto them, When ye pray, say, Our Father which art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Luke xi. 2.

Give us day by day our daily bread. — — 3.

And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

## 26. (GESTURES.) KNEELING.

O come, let us worship and bow down: let us kneel before the Lord our Maker. Ps. xcv. 6.

And it was so, that, when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, with his hands spread up to heaven. 1 Kings viii. 54.

(For Solomon had made a brasen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven.) 2 Chron. vi. 13.

#### 27. BOWING.

And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way, to take my master's brother's daughter unto his son. Gen. xxiv. 48.

And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth. — — 52.

And Moses made haste and bowed his head toward the earth, and worshipped. Ex. xxxiv. 8.

And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord and the king. 1 Chron. xxix. 20.

And when they had made an end of offering, the king, and all that were present with him, bowed themselves, and worshipped. 2 Chron. xxix. 29.

## 28. PROSTRATE.

And Abram fell on his face: and God talked with him, saying, Gen. xvii. 3.

And the Lord said unto Joshua, Get thee up, wherefore liest thou thus upon thy face? Jos.

And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord. 2 Chron. xx. 18.

Now, when Ezra had prayed, and when he had confessed, weeping, and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men, and women, and children: for the people wept very sore. Ezra x. 1.

And Ezra blessed the Lord, the great God: and all the people answered, Amen, amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord with their faces to the ground. Neh. viii. 6.

## 29. STANDING.

And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people rose

up and worshipped, every man in his tent-door. Ex. xxxiii. 10.

And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood:) 1 Kings viii. 14.

And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven. ——— 22.

And he stood, and blessed all the congregation of Israel with a loud voice, saying, — 55.

Then he turned his face to the wall, and prayed unto the Lord, saying, 2 Kings xx. 2.

And the king turned his face, and blessed the whole congregation of Israel: (and all the congregation of Israel stood:) 2 Chron. vi. 3.

And he stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands. — — 12.

And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high. — xx. 19.

#### 30. SEDENTARY.

And David the king came and sat before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto? 1 Chron. xvii. 16.

## 31. SYMBOLICAL ACCOMPANIMENT.

And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh. 1 Sam. vii. 6.

#### CHAP. III.

## PRAYERS ON VARIOUS OCCASIONS.

#### SECT. 32. PRAYER TO BE HEARD.

Only do not two things unto me; then will I not hide myself from thee. Job xiii. 20.

Withdraw thine hand far from me; and let not thy dread make me afraid. — 21.

Then call thou, and I will answer; or let me speak, and answer thou me. — 22.

Give ear to my words, O Lord; consider my meditation. Ps. v. 1.

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray. — 2.

Unto thee will I cry, O Lord my rock; be not silent to me; lest, if thou be silent to me, I become like them that go down into the pit.

xxviii. 1.

Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle. — 2.

Hear my prayer, O God; give ear to the

words of my mouth. — liv. 2.

Give ear to my prayer, O God; and hide not thyself from my supplication. — lv. 1.

Hear my cry, O God; attend unto my prayer.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah. — lxxxiv. 8.

Give ear, O Lord, unto my prayer; and attend to the voice of my supplications. lxxxvi. 6.

Hear my prayer, O Lord, and let my cry come unto thee. — cii. 1.

That thy beloved may be delivered, save with thy right hand, and answer me. — cviii. 6.

Hear my voice, according unto thy lovingkindness: O Lord, quicken me according to thy judgment. — cxix. 149.

I said unto the Lord, Thou art my God: hear the voice of my supplications, O Lord. —

Hear my prayer, O Lord; give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. — cxliii. 1.

Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day. 1 Kings viii. 28.

Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee. 2 Chron. vi. 19.

## .33. FOR MERCY (IN GENERAL.)

Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress: have mercy upon me, and hear my

prayer. Ps. iv. 1.

Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

xxvii. 7.

Shew us thy mercy, O Lord, and grant us thy salvation. — lxxxv. 7.

O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid. — lxxxvi. 16.

Shew me a token for good; that they which hate me may see it, and be ashamed; because thou, Lord, hast holpen me, and comforted me.

I entreated thy favor with my whole heart; be merciful unto me according to thy word. — cxix. 58.

Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. — — 76.

Let thy tender mercies come unto me, that I may live: for thy law is my delight. — 77.

O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. Hab. iii. 2.

## 34. FOR THE PARDON OF SIN.

And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be. Job. vil. 21

Remember not the sins of my youth, nor my transgressions: according to thy mercy remem- be turned: renew our days as of old. — — 21. ber thou me, for thy goodness' sake, O Lord.

For thy name's sake, O Lord, pardon mine iniquity; for it is great. ——11.

Look upon mine affliction and my pain; and forgive all my sins. 

Deliver me from all my transgressions; make me not the reproach of the foolish. — xxxix. 8.

Have mercy upon me, O God, according to thy loving kindness; according unto the multi-tude of thy tender mercies blot out my transgressions. — li. i.

Wash me thoroughly from mine iniquity, and

cleanse me from my sin. -

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. — 7. Make me to hear joy and gladness: that the bones which thou hast broken may rejoice. — 8. Hide thy face from my sins, and blot out all

mine iniquities. -- 9.

Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness. -

#### 35. FOR DIVINE HELP.

But be not thou far from me, O Lord; O my Strength, haste thee to help me. Ps. xxii. 19.

Hear, O Lord, and have mercy upon me: Lord, be thou my helper. — xxx. 10.

Forsake me not, O Lord: O my God, be not far from me. — xxxviii. 21.

Make haste to help me, O Lord my salva-

O God, be not far from me: O my God. make haste for my help. — lxxi. 12.

Let thine hand help me; for I have chosen thy precepts. — cxix. 173.

## 36. FOR SPEEDY DELIVERANCE.

Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. Ps. xxxi. 2.

But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God. xl. 17.

Awake, why sleepest thou, O Lord? arise, cast us not off for ever. — xliv. 23.

But I am poor and needy; make haste unto me, O God: thou art my help and my deliverer; O Lord make no tarrying. – lxx. 5

Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call, answer me speedily -

Lord, I cry unto thee, make haste unto me; give ear unto my voice when I cry unto thee. cxli. 1.

I stretch forth my hands unto thee; my soul thirsteth after thee, as a thirsty land. Selah.

Hear me speedily, O Lord; my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. — — 7.

Wherefore dost thou forget us for ever and forsake us so long time? Lam. v. 20.

Turn thou us unto thee, O Lord, and we shall

#### 37. FOR DIVINE SEARCHING.

How many are mine iniquities and sins? make me to know my transgression and my sin. xiii. 23.

Examine me, O Lord, and prove me; try my reins and my heart. Ps. xxvi. 2. Search me, O God, and know my heart; try

me, and know my thoughts; — cxxxix. 23. And see if there be any wicked way in me, and lead me in the way everlasting.

#### 38. FOR DIVINE ILLUMINATION.

And Moses said unto the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me: yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Ex. xxxiii. 12.

Now, therefore, I pray thee if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy peo-

Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. Job xlii. 4.

Lead me, O Lord, in thy righteousness, because of mine enemies; make thy way straight before my face. Ps. v. 8.

Shew me thy ways, O Lord; teach me thy paths. -- xxv. 4.

Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. ---5.

Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. xxvii. 11.

I have declared my way, and thou heardest me: teach me thy statutes. — cxix. 26.

Make me to understand the way of thy precepts; so shall I talk of thy wondrous works.

Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.

Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

- 34.

The earth, O Lord, is full of thy mercy: teach me thy statutes. — 64.

Teach me good judgment and knowledge: for I have believed thy commandments. Thou art good, and doest good: teach me

thy statutes.

Thy hands have made me, and fashioned me; give me understanding that I may learn thy commandments. — 73.

Accept, I beseech thee, the free-will offerings of my mouth, O Lord, and teach me thy judg-- 108.

Deal with thy servant according unto thy mercy, and teach me thy statutes. -I am thy servant; give me understanding, that I may know thy testimonies. — — 125.

Teach me to do thy will; for thou art my

God: thy Spirit is good, lead me into the land of uprightness. - cxliii. 10.

## 39. FOR SANCTIFYING GRACE.

Who can understand his errors! cleanse thou

me from secret faults. Ps. xix. 12.

Keep back thy servant also from presumptuous sins, let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. — — 13.

O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee. xxv. 20.

Let integrity and uprightness preserve me; for I wait on thee. — 21.

Create in me a clean heart, O God; and renew a right spirit within me. Ps. li. 10.

Cast me not away from thy presence; and take not thy holy Spirit from me. —— 11.

Restore unto me the joy of thy salvation; and

uphold me with thy free Spirit. —— 12.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee. -

So will not we go back from thee; quicken us, and we will call upon thy name. — lxxx. 18.

Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name. lxxxvi. 11.

O that my ways were directed to keep thy statutes! — cxix. 5.

I will keep thy statutes: O forsake me not

utterly. — — 8. Remove from me the way of lying; and grant

me thy law graciously. — — 29. Make me to go in the path of thy commandments; for therein do I delight. — 35.

Incline my heart unto thy testimonies, and not to covetousness. — 36.

Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

Behold, I have longed after thy precepts: quicken me in thy righteousness.

And take not the word of truth utterly out of my mouth; for I have hoped in thy judg-**– 4**3.

So shall I keep thy law continually for ever and ever. — 44.

Let my heart be found in thy statutes, that I be not ashamed.

Quicken me after thy loving-kindness, so shall I keep the testimony of thy mouth. .

Order my steps in thy word; and let not any iniquity have dominion over me. — 133.

Great are thy tender mercies, O Lord; quicken me according to thy judgments. — 156.

Consider how I love thy precepts: quicken me, O Lord, according to thy loving kindness.

Let my soul live, and it shall praise thee; and let thy judgments help me. — — 175.

Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. — cxx. 2.

Set a watch, O Lord, before my mouth; keep – cxli. 3. the door of my lips. -

Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

## 40. FOR SPIRITUAL STABILITY.

Hold up my goings in thy paths, that my footsteps slip not. Ps. xvii. 5.

Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy

truth continually preserve me. — xl. 11. Thy God hath commanded thy strength; strengthen, O God, that which thou hast wrought for us. — lxviii. 28.

Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress. — lxxi. 3.

With my whole heart have I sought thee: O let me not wander from thy commandments.

Ps. cxix. 10.

Stablish thy word unto thy servant, who is devoted to thy fear. — 38.

Uphold me according unto thy word, that I may live: and let me not be ashamed of my - --- 116.

Hold thou me up, and I shall be safe; and I will have respect unto thy statutes continually. - 117.

And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word. Acts iv. 29.

By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. - - 30.

## 41. FOR DIVINE MANIFESTATIONS.

Make thy face to shine upon thy servant; save me for thy mercies' sake. Ps. xxxi. 16.

Turn us again, O God, and cause thy face to shine; and we shall be saved. - lxxx. 3.

Turn us again, O God of hosts, cause thy face to shine, and we shall be saved.

Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved. -

Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul. — lxxxvi. 4.

Mine eyes fail for thy salvation, and for the word of thy righteousness. - cxix. 123.

Make thy face to shine upon thy servant; and teach me thy statutes. —— 135.

## 42. FOR PROSPERITY IN TEMPORAL AFFAMS.

And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abra-Gen. xxiv. 12.

And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested. 1 Chron. īv. 10.

Return, O Lord, how long? and let it repent thee concerning thy servants. Ps. xc. 13.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days. - - 14.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. <del>- ---</del> 15.

And let the beauty of the Lord our God be

upon us; and establish thou the work of our hands upon us: yea, the work of our hands establish thou it. - 17.

Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. cxviii. 25.

O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup-bearer.

#### 43. A PRAYER IN AFFLICTION.

I am weary with my groaning; all the night make I my bed to swim: I water my couch with my tears. Ps. vi. 6.

Bow down thine ear, O Lord, hear me: for I

am poor and needy. lxxxvi. 1.

Be not far from me, for trouble is near; for there is none to help. — xxii. 11.

Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. — xxv. 16.

The troubles of my heart are enlarged: O bring thou me out of my distresses. 

Have mercy upon me, O Lord, for I am in trouble; mine eye is consumed with grief, yea, my soul and my belly. --- xxxi. 9.

Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. — lvii. 1.

And hide not thy face from thy servant; for

I am in trouble: hear me speedily. — lxix. 17.
But I am poor and sorrowful: let thy salvation, O God, set me up on high. -

Lord, why castest thou off my soul? why hidest thou thy face from me? lxxxviii. 14.

I am afflicted, and ready to die from my youth up: while I suffer thy terrors I am distrac-

Thy fierce wrath goeth over me; thy terrors have cut me off. - --- 16.

My soul cleaveth unto the dust: quicken thou me according to thy word. — cxix. 25.

My soul melteth for heaviness; strengthen

thou me according unto thy word. I am afflicted very much: quicken me, O Lord,

according unto thy word. - 107. Consider mine affliction, and deliver me: for I

do not forget thy law.

Quicken me O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. — cxliii. 11.

#### 44. A PRAYER IN SICKNESS.

O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Ps. vi. 1.

Have mercy upon me, O Lord, for I am weak: O Lord, heal me; for my bones are vexed. — 2.

My soul is also sore vexed: but thou, O Lord, how long?

Return, O Lord, deliver my soul: O save me for thy mercies' sake.

Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death; – xiii. 3.

O Lord, rebuke me not in thy wath; neither chasten me in thy hot displeasure. -

For thine arrows stick fast in me, and thy hand presseth me sore. --2.

Remove thy stroke away from me: I am con. sumed by the blow of thine hand. — xxxix 10. O spare me, that I may recover strength, be-

fore I go hence, and be no more. -- 13. In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. — lxxvii. 2.

Let my prayer come before thee; incline thine

ear unto my cry. — lxxxviii. 2.

For my soul is full of troubles; and my life

draweth nigh unto the grave. — — 3.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Jer. x. 24.

Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise. – xvii. 14.

#### 45. PRAYERS IN IMMINENT DANGER.

Save me, O God; for the waters are come in unto my soul. Ps. lxix. 1.

I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. — 2.

Deliver me out of the mire, and let me not sink: let me delivered from them that hate me, and out of the deep waters. — — 14.

Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. — — 15.

Out of the depths have I cried unto thee, O Lord. - cxxx. 1.

Lord, hear my voice; let thine ears be attentive to the voice of my supplications. — -

Send thine hand from above, rid me, and deliver me out of great waters, from the hand of strange children: — cxliv. 7.

#### IN OLD AGE AND DEATH.

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Ps. xxxix. 4.

Cast me not off in the time of old age; forsake me not when my strength faileth lxxi. 9.

Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth. — xxxi. 5.

## CHAP. IV.

## INTERCESSIONS.

## 47. PRAYERS FOR OTHERS. (RULE.)

AND now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts. Mal. i. 9.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. *Eph.* vi. 18.

I exhort, therefore, that, first of all, supplica-

[ 116 ]





tions, prayers, intercessions, and giving of thanks, be made for all men. 1 Tim. ii. 1.

#### 48. IN SPECIAL CASES FORBID.

Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee. Jer. vii. 16.

Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for

their trouble. — xi. 14.

Then said the Lord unto me, Pray not for this people for their good. — xiv. 11.

#### 49. PRAYERS OF THE GODLY REQUESTED.

Entreat the Lord, (for it is enough,) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no

longer. Ex. ix. 28.

Now, therefore, forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only. – x. 17.

And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Phil-1 Sam. vii. 8.

And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the Lord our God for us. Jer. xxxvii. 3.

Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. Acts viii. 24.

#### 50. FOR MINISTERS OF THE GOSPEL.

Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few. Mat. ix. 37.

Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me. Rom. xv. 30.

That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of <del>---- 31.</del> the saints;

That I may come unto you with joy by the will of God, and may with you be refreshed. 32.

Ye also helping together by prayer for us, that, for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf. 2 Cor. i. 11.

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel: Eph.

For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

Col. iv. 3.

That I may make it manifest, as I ought to

Brethren, pray for us. 1 Thess. v. 25.

Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; 2 Thess. iii. 1.

And that we may be delivered from unreasonable and wicked men; for all men have not

Pray for us: for we trust we have a good conscience, in all things willing to live honestly. *Heb.* xiii. 18.

But I beseech you the rather to do this, that 

#### for others to be heard.

The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee.

Send thee help from the sanctuary, and strengthen thee out of Zion. — 2.

Remember all thy offerings, and accept thy burnt-sacrifice. Selah. — 3.

Grant thee according to thine own heart, and fulfil all thy counsel, — — 4.

That thy beloved may be delivered, save with

thy right hand, and hear me. — lx. 5.

That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there; that thou mayest hearken unto the prayer which thy servants shall make toward this place. Kings viii. 29.

If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpiller; if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness there be. —— 37.

What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house: **–** 38.

Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man ac cording to his ways, whose heart thou knowest.

And so return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gavest unto their fathers the city which thou hast chosen, and the house which I have built for thy

Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause, — — 49.

That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee: -52.

That thine eyes may be open upon this house day and night, upon the place whereof thou hast said, that thou wouldst put thy name there;

from thy dwelling-place, even from heaven; and, when thou hearest, forgive. 2 Chron. vi. 21.

If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts or caterpillers; if their enemics besiege them in the cities of their land; whatsoever sore, or whatsoever sickness there be. — 28.

Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in this house. 

If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives into a land far off or near. - 36.

Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; -- 37.

If they return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city thou hast chosen, and toward the house which I have built for thy name: - 38.

Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. 39.

Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments; Neh. i. 5.

Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants. 6.

### 52. PRAYERS FOR PUBLIC PARDON.

And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us, (for it is a stiff-necked people,) and pardon our iniquity and our sin, and take us for thine inheritance. Ex. xxxiv. 9.

And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, Num. xiv. 17.

The Lord is long suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. — — 18.

Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now. —— 19.

O remember not against us former iniquities: let thy tender mercies speedily prevent us; for we are brought very low. Ps. lxxix. 8.

of thy name; and deliver us, and purge away our sins, for thy name's sake. — 9.

And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place: and hear thou in heaven thy dwelling place; and when thou hearest, forgive. 1 Kings viii. 30.

And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them.

Be not wroth very sore, O Lord, neither remember iniquity forever: behold, see, we beseech thee, we are all thy people. Is. lxiv. 9.

#### 53. FOR FAMILY.

Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children. Gen. xxxii. 11.

Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? 2 Sam. vii. 18.

And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come: and is this the manner of man, O Lord God? — 19.

And what can David say more unto thee? for thou, Lord God, knowest thy servant. — 20.

For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. -

And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. 

And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee. --26.

For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found

in his heart to pray this prayer unto thee — 27.

And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant. —-

Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever.

And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast

regarded me according to the estate of a man of high degree, O Lord God. 1 Chron. xvii. 17.
What can David speak more to thee for the honor of thy servant? for thou knowest thy

O Lord, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things. 19.

Therefore now, Lord, let the thing that thou Help us, O God of our salvation, for the glory hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said. — 23.



Let it even be established, that thy name may | glad in thee: let such as love thy salvation say be magnified for ever, saying, The Lord of hosts s the God of Israel, even a God to Israel: and Let the house of David thy servant be established before thee. 1 Chron. xvii. 24.

For thou, O my God, hast told thy servant, that thou wilt build him an house; therefore thy servant hath found in his heart to pray before thee. 1 Chron. xvii. 25.

And now, Lord, thou art God, and hast promised this goodness unto thy servant; 26.

Now, therefore, let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O Lord, and it shall be blessed for ever: - 27.

Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedest him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me, as thou hast walked before 1 Kings viii. 25.

And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. — -

## 54. FOR CHILDREN.

And Abraham said unto God, Oh that Ishmael might live before thee! Gen. xvii. 18.

And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; — xxviii. 3.

And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land, wherein thou art a stranger, which God gave unto Abraham.

And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: -xxxii.9.

I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan, and now I am become two 

David therefore, besought God for the child; and David fasted, and went in and lay all night upon the earth. 2 Sam. xii. 16.

Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God. 1 Chron. xxii. 12.

And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things and to build the palace, for the which I have — xxix. 19. made provision.

Let thy work appear unto thy servants, and thy glory unto their children. Ps. xc. 16.

## 55. FOR SAINTS, (IN GENERAL.)

Arise, O Lord; O God, lift up thine hand: torget not the humble. Ps. x. 12.

O continue thy loving kindness unto them that know thee, and thy righteousness to the upright - xxxvi. 10.

continually, The Lord be magnified. -

God be merciful unto us, and bless us; and cause his face to shine upon us. Selah. lxvii. 1.

That thy way may be known upon earth, thy saving health among all nations.

Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified. lxx. 4. Let those that fear thee turn unto me, and those that have known thy testimonies. cxix. 79.

Do good, O Lord, unto those that be good, and to them that are upright in their hearts.

Now, therefore, arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. 2 Chron. vi. 41.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. xx. 32.

I thank my God upon every remembrance of you, Phil. i. 3.

Always, in every prayer of mine for you all, making request with joy,

For your fellowship in the gospel, from the first day until now. -

For this cause we also, since the day we heard

it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understand-Col. i. 9.

Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? 1 Thess. iii. 10.

Now God himself, and our Father, and our Lord Jesus Christ, direct our way unto you.

And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you. — — 12.

Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: 2 Thess. i. 11.

That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

#### 56. FOR INDIVIDUALS.

And Moses said unto him, As soon as I am gone out of the city I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's. Ex. ix. 29.

And he went out from Pharaoh, and entreated the Lord. --- x. 18.

And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee. Num. xii. 13. So Eliphaz the Temanite, and Bildad, the

Let all those that seek thee rejoice and be Shubite, and Zophar the Naamathite, went and

did according as the Lord commanded them: the Lord also accepted Job. Job xlii. 9.

And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. — 10.

Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him. 1 Sam. i. 17.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah

his companions; Dan. ii. 17.

That they would desire mercies of the God

of heaven concerning this secret, that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon. ——18.

I thank God, whom I serve from *my* forefa-

I thank God, whom I serve from my foretathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day. 2 Tim. i. 3.

Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy. — 4.

I thank my God, making mention of thee always in my prayers. Philem. 4.

## 57. FOR THE PUBLIC. (RULE.)

And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace. *Jer.* xxix. 7.

#### 58. PRAYERS FOR OUR COUNTRY.

And Moses spake unto the Lord, saying, Num. xxvii. 15.

Let the Lord, the God of the spirits of all flesh, set a man over the congregation. — 16.

Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd. —— 17.

(For I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you.) But the Lord hearkened unto me at that time also. *Deut.* ix. 19.

Thus I fell down before the Lord forty days and forty nights, as I fell down at the first: because the Lord had said he would destroy you.

I prayed, therefore, unto the Lord, and said, O Lord God, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. — 26.

Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey. — xxvi. 15.

And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. 1 Sam. vii. 5.

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

Save thy people, and bless thine inheritance: feed them also, and lift them up for ever. Ps. xxviii. 9

Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt. — lxxiv. 2.

Give ear, O Shepherd of Israel; thou that leadest Joseph like a flock, thou that dwellest between the cherubims, shine forth. — lxxx. 1.

Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come and save us.

Remember me, O Lord, with the favor that thou bearest unto thy people: O visit me with thy salvation; — cvi. 4.

thy salvation; — cvi. 4.

That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance. — — 5.

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us; 1 Kings viii. 57.

us; 1 Kings viii. 57.

That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. — 58.

And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel, at all times as the matter shall require; — 59.

O Lord God of Abraham, Isaac, and of Israel our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee. 1 Chron.

xxix. 18.

## 59. IN PUBLIC CALAMITY.

Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble? Ps. x. 1.

Redeem Israel, O God, out of all his troubles.

— xxv. 22.

Wherefore hidest thou thy face, and forgettest our affliction and our oppression? — xliv. 24.

For our soul is bowed down to the dust; our belly cleaveth unto the earth. — 25.

Arise for our help, and redeem us, for thy mercies' sake. — 26.

O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. — lx. 1.

Thou hast made the earth to tremble: thou hast broken it: heal the breaches thereof, for it shaketh. —— 2.

Thou hast shewed thy people hard things; thou hast made us to drink the wine of astonishment. ---3.

Give us help from trouble: for vain is the help of man. - 11.

O deliver not the soul of thy turtle-dove unto the multitude, of the wicked; forget not the congregation of thy poor for ever. — lxxiv. 19.

Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

— lxxx. 5.

Thou makest us a strife unto our neighbors, and our enemies laugh among themselves. — 6.



[ 120 ]

Return, we beseech thee, O God of hosts; | look down from heaven, and behold, and visit this vine; Ps. lxxx. 14.

And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. 

Give us help from trouble; for vain is the

help of man. — cviii. 12.

Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us? and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble ! Jer. xiv. 19.

Behold, O Lord for I am in distress; my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death.

Lam. i. 20.

And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah, Lord God! wilt thou destroy all the residue of Israel, in thy pouring out of thy fury upon Jerusalem? Ezek. ix. 8.

O Lord, according to all thy righteousness, I

beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Dan. ix. 16.

#### 60. IN DEFEATS IN WAR.

Arise, O Lord, let not man prevail; let the heathen be judged in thy sight. Ps. ix. 19.

Who will bring me into the strong city? who

will lead me into Edom? — lx. 9.

Wilt not thou, O God, which hadst cast us off? and thou O God, which didst not go out with our armies.

Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

- lxxiv. 22.

Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually. <del>---- 23</del>.

Wherefore should the heathen say, Where is their God? let him be known among the hea-then in our sight, by the revenging of the blood of thy servants which is shed. — lxxix. 10

And render unto our neighbors seven fold into their bosom their reproach, wherewith they have reproached thee, O Lord. - --- 12.

Keep not thou silence, O God; hold not thy peace, and be not still, O God. - lxxxiii. 1.

For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head.

When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, confess thy name, and pray and make supplication unto thee in this house. 1 Kings viii. 33.

Then hear thou in heaven and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. - 34.

against thee; and shall return and confess thy name, and pray, and make supplication before thee in this house: 2 Chron. vi. 24.

Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them, and to their fathers. 2 - 25.

### 61. FOR VICTORY.

So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years. Judges v. 31.

Show thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against

them. Ps. xvii. 7.

Thou art my King, O God; command deliverances for Jacob. xliv. 4.

Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison. lxxxiii. 9.

Which perished at En-dor: they became as dung for the earth. ---

Who will bring me into the strong city? who

will lead me into Edom? — cviii. 10.

Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts? — 11.

If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name: 1 Kings viii. 44.

Then hear thou in heaven their prayer and their supplication, and maintain their cause.

Now, therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only. 2 Kings xix. 19.

If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name: 2 Chron. vi. 34.

Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no pow-er: help us, O Lord our God; for we rest on thee, and in thy name we go against this multi-O Lord, thou art our God; let not man prevail against thee. 2 Chron. xiv. 11.

O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do;

but our eyes are upon thee. — xx. 12.

And all Judah stood before the Lord, with their little ones, their wives, and their children. - --- 13.

#### 62. SALUTARY EFFECTS.

We will rejoice in thy salvation, and in the And if thy people Israel be put to the worse name of our God we will set up our banners: before the enemy, because they have sinned the Lord fulfil all thy petitions. Ps. xx. 5. And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him. 1 Chron. v. 20.

And when Judah looked back, behold the battle was before and behind: and they cried unto the Lord, and the priests sounded with the trumpets. 2 Chron. xiii. 14.

Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel befere Abijah and Judah. ———15.

And the children of Israel fled before Judah: and God delivered them into their hand.

## 63. BENEDICTIONS. (RULE.)

Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them. *Num.* vi. 23.

The Lord bless thee, and keep thee. — 24.

The Lord make his face shine upon thee, and be gracious unto thee: — 25.

The Lord lift up his countenance upon thee, and give thee peace. — 26.

And they shall put my name upon the children of Israel, and I will bless them. — 27.

## 64. IN GOD'S NAME.

And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. *Num.* x. 35.

And when it rested, he said, Return, O Lord, unto the many thousands of Israel. —— 36.

The Lord, that made heaven and earth, bless thee out of Zion. Ps. exxxiv. 3.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost. Rom. xv. 13.

Now the God of peace be with you all. Amen. — — 33.

And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. 2. Thess. iii. 5.

Now the Lord of peace himself give you peace always by all means. The Lord be with you all. — — 16.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant. *Heb.* xiii. 20.

Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ: to whom be glory for ever. Amen. ——21.

Grace be with you all. Amen. — 25.

But the God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 1 Peter. v. 10.

Mercy unto you, and peace, and love, be multiplied. Jude 2.

65. IN GOD AND CHRIST.*

Grace be unto, and peace, from God our Father, and from the Lord Jesus Christ. 1 Cor. i. 3.

Grace be to you, and peace from God our Father, and from the Lord Jesus Christ. 2 Cor. i. 2.

Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Eph. i. 2.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

— vi. 23.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen. — 24.

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. Phil i. 2.

Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. 1 Thess. i. 1.

Grace unto you, and peace, from God our Father, and the Lord Jesus Christ. 2 Thess. i. 2.

Grace to you, and peace, from God our Father, and the Lord Jesus Christ. *Philem.* 3.

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. 2 Pet. i. 2.

#### 66. IN CHRIST.

The grace of our Lord Jesus Christ be with you all. Amen. Rom. xvi. 24.

The grace of our Lord Jesus Christ be with you. 1 Cor. xvi. 23.

My love be with you all in Christ Jesus.

The grace of our Lord Jesus Christ be with you all. Amen. Phil. iv. 23.

The grace of our Lord Jesus Christ be with you. Amen. 1 Thess. v. 28.

The grace of our Lord Jesus Christ be with you all. Amen. 2 Thess. iii. 18.

The Lord Jesus Christ be with thy spirit. Grace be with you. Amen. 2 Tim. iv. 22.

The grace of our Lord Jesus Christ be with your spirit. Amen. Philem. 25.

The grace of our Lord Jesus Christ be with you all. Amen. Rev. xxii. 21.

* See Book V., CHAP. VIII. Sect. 100.





#### CHAP. V.

#### IMPRECATIONS.

As no prophecy is of private interpretation, we ought not to conclude, that these holy men were actuated by personal malignity; but rather that they are the judgments of God, denounced against obstinate sinners, especially against persecutors, who ought to fear and tremble; and there is sufficient authority for thus understanding them, from the instance of Judas being pointed out by St. Peter as the person alluded to in the 109th Psalm, 1000 years before the event took place; and other instances might be produced, if needful, of a similar application.

## SECT. 67. COMPLAINT ON ACCOUNT OF ENEMIES.

LORD, how are they increased that trouble me? many are they that rise up against me. Ps. iii. 1.

Many there be which say of my soul, There is no help for him in God. Selah. — 2.

Mine eye is consumed because of grief; it waxeth old because of all mine enemies. — vi. 7.

Be merciful unto me, O God; for man would swallow me up: he fighting daily oppresseth me.

— lvi. 1.

Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High. --- 2.

For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah. — liv. 3.

They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. — lvi. 6.

For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my trangression, nor for my sin, O Lord. —lix. 3.

They run and prepare themselves without my fault: awake to help me and behold. —

They that hate me without a cause are more than the hairs of mine head: they that would destroy me being mine enemies wrongfully, are mighty: then I restored that which I took not away. — lxix. 4.

O God the proud are risen against me, and the assemblies of violent men have sought after my soul, and have not set thee before them.

— lxxxvi. 14.

They came round about me daily like water, they compassed me about together. — lxxxviii.

But mine enemies are lively, and they are strong; they that hate me wrongfully are multiplied. — xxxviii. 19.

For the enemy hath persecuted my soul: he hath smitten my life down to the ground: he hath made me to dwell in darkness as those that have been long dead. — cxliii. 3.

Therefore is my spirit overwhelmed within me: my heart within me is desolate. — — 4.

#### 68. GOD'S ATTENTION REQUESTED.

Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies: and awake

for me to the judgment that thou hast commanded. Ps. vii. 6.

So shall the congregation of the people compass thee about: for their sakes therefore return thou on high. — — 7.

Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death; — ix. 13.

How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?

— xiii. 1.

How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me? — 2.

Consider mine enemies, for they are many; and they hate me with cruel hatred. — xxv. 19.

This thou hast seen, O Lord: keep not silence: O Lord, be not far from me. — xxxv. 22.

Stir up thyself, and awake to my judgment, even unto my cause, my God, and my Lord.

— 23.

I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? — xlii. 9.

As with a sword in my bones mine enemies reproach me; while they say daily unto me, Where is thy God? —— 10.

For thou art the God of my strength; why dost thou cast me off? why go I mourning because of the oppression of the enemy? — xliii. 2.

Attend unto me, and hear me: I mourn in my complaint, and make a noise, — lv. 2.

Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me and in wrath they hate me.

Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty. — lxxiv. 20.

O let not the oppressed return ashamed: let the poor and needy praise thy name. — — 21.

Lord, how long shall the wicked, how long shall the wicked triumph? — xciv. 3.

How long shall they utter and speak hard things? and all the workers of iniquity boast themselves? — 4.

Hold not thy peace, O God of my praise;
— cix. 1.

For the mouth of the wicked, and the mouth of the deceitful, are opened against me; they have spoken against me with a lying tongue.

It is time for thee, Lord, to work: for they have made void thy law. — exix. 126.

Give heed to me, O Lord, and hearken to the voice of them that contend with me. *Jer.* xviii. 19.

Lord, bow down thine ear, and hear; open, Lord, thine eyes and see; and hear the words of Sennacherib, which hath sent him to reproach the living God. 2 Kings xix. 16.

O Lord, thou hast seen my wrong; judge thou my cause. Lam. iii. 59.

Thou hast seen all their vengeance, and all their imaginations against me; —— 60.

My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets that would have put me in fear. Neh. vi. 14.

#### FOR DELIVERANCE FROM ENEMIES.

Keep me as the apple of the eye, hide me under the shadow of thy wings. Ps. xvii. 8.

From the wicked that oppress me, from my deadly enemies, who compass me about.

Arise, O Lord; disappoint him, cast him down: deliver my soul from the wicked, which is thy

sword; —— 13.

O my God, I trust in thee: let me not be ashamed: let not mine enemies triumph over

My times are in thy hand; deliver me from the hand of mine enemies, and from them that persecute me. — xxxi. 15.

Plead my cause, O Lord, with them that strive with me; fight against them that fight against me. - xxxv. 1.

Take hold of shield and buckler, and stand up

- 2. for mine help.

Draw out also the spear, and stop the way against them that persecute me; say unto my soul, I am thy salvation.

Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

Let not the foot of pride come against me, and let not the hand of the wicked remove me. - xxxvi. 11.

Be pleased, O Lord, to deliver me: O Lord,

make haste to help me. — xl. 13.

Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man. —xliii. 1.

Deliver me from mine enemies, O my God: defend me from them that rise up against me. - lix. 1.

Deliver me from the workers of iniquity, and

save me from bloody men. — 2. Hear my voice, O God, in my prayer; pre-

serve my life from fear of the enemy. — lxiv. 1. Hide me from the secret counsel of the wicked; from the insurrection of the workers of ini-

Draw nigh unto my soul, and redeem it; deliver me, because of mine enemies. — lxix. 18.

Make haste, O God, to deliver me: make haste to help me, O Lord. —lxx. 1.

Deliver me in thy righteousness, and cause me to escape; incline thine ear unto me, and – lxxi. 2. save me. -

Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. — — 4.

Plead my cause, and deliver me: quicken me

according to thy word. — cxix. 154.

Keep me, O Lord, from the hands of the wicked; preserve me from the violent man who have purposed to overthrow my goings. cxl. 4.

Attend unto my cry; for I am brought very low: deliver me from my persecutors, for they are stronger than I. — cxlii. 6.

Deliver me, O Lord, from mine enemies; I

flee unto thee to hide me. — cxliii. 9.

70. VEHEMENT PLEAS FOR SUCCOR.

Arise, O Lord; save me, O my God; for thou hast smitten all mine enemies upon the cheekbone: thou hast broken the teeth of the ungodly. *Ps.* iii. 7.

O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me. - vii. 1.

Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved. — xiii. 4.

Deliver my soul from the sword; my darling from the power of the dog. - xxii. 20.

Save me from the lion's mouth; for thou hast heard me from the horns of the unicorns. -21.

Let not them that are mine enemies wrongfully rejoice over me; neither let them wink with the eye that hate me without a cause. xxxv. 19.

Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me. — 24.

Let them not say in their hearts, Ah, so would we have it; let them not say, We have swallowed him up. — 25.

For I said, Hear me; lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. xxxviii. 16.

Help me, O Lord my God; O save me accor-

ding to thy mercy; — cix. 26.

That they may know that this is thy hand; that thou, Lord, hast done it. —— 27.

I have done judgment and justice: leave me not to mine oppressors. — cxix. 121.

Be surety for thy servant for good; let not the proud oppress me. --122.

Deliver me from the oppression of man: so

ed; further not his wicked device, lest they exalt themselves. Selah. — cxl. 8.

That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, Luke i. 74.

In holiness and righteousness before him all the days of our life. — 75.

## 71. EVIL COMPANY DEPRECATED.

Gather not my soul with sinners, nor my life with bloody men. Ps. xxvi. 9.

In whose hands is mischief, and their right hand is full of bribes. —— 10.

Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbors, but mischief is in their hearts. - xxviii. 3.

## FOR CONFUSION OF ENEMIES.

Let all mine enemies be ashamed, and sore vexed: let them return, and be ashamed suddenly. _ Ps. vi. 10.

Yea, let none that wait on thee be ashamed; let them be ashamed which transgress without --- xxv. 3.

Let me not be ashamed, O Lord; for I have called upon thee: let the wicked be ashamed and let them be silent in the grave. — xxxi. 17



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Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the rightcous. Ps. xxxi. 18.

Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

— xxxv. 4.

Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonor that magnify themselves against me. —— 26.

Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward, and put to shame, that wish me evil. — xl. 14.

Let them be desolate for a reward of their shame that say unto me, Aha, aha! — — 15.

Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

— lxx. 2.

Let them be turned back for a reward of their shame that say, Aha, aha! — — 3.

Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonor that seek my hurt.

— lxxi. 13.

Let them be confounded and troubled for ever; yea, let them be put to shame and perish. Ps. lxxxiii. 17.

Let them curse, but bless thou: when they arise let them be ashamed; but let thy servant rejoice. — cix. 28.

Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion as with a mantle. — 29.

Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts. — cxix. 78.

Let them all be confounded and turned back that hate Zion. — cxxix. 5.

#### 73. FOR REVENGE.

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

The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined. Ps. x. 2.

Give them according to their deeds, and according to the wickedness of their endeavors: give them after the work of their hands: render to them their desert. — xxviii. 4.

But thou, O Lord, be merciful unto me, and raise me up, that I may requite them. — xli. 10.

By this I know that thou favorest me, because mine enemy doth not triumph over me. — 11.

Lift up thyself, thou Judge of the earth: render a reward to the proud. — xciv. 2.

How many are the days of thy servant? when wilt thou execute judgment on them that persecute me? — exix. 84.

But, O Lord of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause. Jer. xi. 20.

O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy long suffering: know that for thy sake I have suffered rebuke. xv. 15.

But, O Lord of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause. — xx. 12.

Render unto them a recompense, O Lord, according to the work of their hands. Lam.

Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity. *Neh.* iv. 4.

Alexander the coppersmith did me much evil; the Lord reward him according to his works. 2 *Tim.* iv. 14.

#### 74. CURSES.

Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none. Ps. x. 15.

And at evening let them return, and let them make a noise like a dog, and go round about the city. — lix. 14.

Let them wander up and down for meat, and grudge if they be not satisfied. —— 15.

Let their eyes be darkened that they see not; and make their loins continually to shake. — lxix. 23.

Pour out thine indignation upon them; and let thy wrathful anger take hold of them. — 24.

As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him. — cix. 17.

Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. — — 19.

Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul. — 20.

As for the head of those that compass me about, let the mischief of their own lips cover them. — cxl. 9.

Let burning coals fall upon them, let them be cast into the fire; into deep pits, that they rise not up again. — — 10.

#### 75. IMPRECATIONS TEMPORAL.

Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again. Deut. xxxiii. 11.

Destroy thou them, O God; let them fall by their own counsels: cast them out in the multitude of their transgressions; for they have rebelled against thee. *Ps.* v. 10.

Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand; the

the helper of the fatherless. Ps. x. 14.

Let destruction come upon him at unawares and let his net that he hath hid catch himself: into that very destruction let him fall. xxxv. 8.

And my soul shall be joyful in the Lord; it shall rejoice in his salvation. — — 9.

He shall reward evil unto mine enemies: cut them off in thy truth. - liv. 5.

Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city. - lv. 9.

Shall they escape by iniquity? in thine anger cast down the people, O God. - lvi. 7.

Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces. — lviii. 7.

For the sin of their mouth, and the words of their lips, let them even be taken in their pride; and for cursing and lying which they speak.

Consume them in wrath, consume them, that they may not be; and let them know that God ruleth in Jacob unto the ends of the earth. - 13.

Let God arise, let his enemies be scattered: let them also that hate him flee before him. lxviii. 1.

As smoke is driven away, so drive them away as wax melteth before the fire, so let the wicked perish at the presence of God. Ps. lxviii. 2.

O my God, make them like a wheel: as the stubble before the wind. — lxxxiii. 13.

As the fire burneth the wood, and as the flame setteth the mountains on fire; — — 14.

So persecute them with thy tempest, and make them afraid with thy storm. —-

Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord. civ. 35.

Let not an evil-speaker be established in the earth: evil shall hunt the violent man to overthrow him. — cxl. 11.

And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant. — cxliii. 12.

Cast forth lightning, and scatter them: shoot

out thine arrows, and destroy them. — cxliv. 6. But thou, O Lord, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. Jer. xii. 3.

Let them be confounded that persecute me, but let me not be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction. -– xvii. 18.

Give them sorrow of heart, thy curse unto them. *Lam.* iii. 65.

Persecute and destroy them in anger, from under the heavens of the Lord. —-

#### 76. SPIRITUAL IMPRECATIONS.

And Moses was very wroth, and said unto the Lord, Respect not thou their offering: I I hurt one of them. Num. xvi. 15.

Let mine enemy be as the wicked, and he out of all tribulation. 1 Sam. xxvi. 24.

poor committeth himself unto thee; thou art | that riseth up against me as the unrighteous.

Let death seize upon them, and let them go down quick into hell: for wickedness is in their

dwellings, and among them. Ps. lv. 15.
Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah. — lix. 5.

Add iniquity to their iniquity; and let them not come into thy righteousness. — lxix. 27.

Let them be blotted out of the book of the living, and not be written with the righteous.

When he shall be judged, let him be condemned; and let his prayer become sin. cix. 7.

Yet, Lord, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight; but let them be overthrown before thee: deal thus with them in the time of thine anger. Jer. xviii. 23.

Let all their wickedness come before thee; and do unto them as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint. Lam. i. 22.

And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders. Neh. iv. 5.

## 77. FOR FAMILY EVILS.

Let his children be fatherless, and his wife a widow. Ps. cix. 9.

Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places. - - 10.

Let the extortioner catch all that he hath; and let the stranger spoil his labor. - 11.

Let there be none to extend mercy unto him; neither let there be any to favor his fatherless - 12. children. — -

Let his posterity be cut off; and in the generation following let their name be blotted out. - 13.

Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out. — — 14.

Let them be before the Lord continually, that he may cut off the memory of them from the earth: — — 15.

Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. 16.

Therefore deliver up their children to the famine, and pour out their blood by the force of the sword: and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle. Jer. xviii. 21.

Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; for they have digged a pit to take me, and hid snares for my feet. — 22.

## PRAYERS FOR OUR ENEMIES.

And, behold, as thy life was much set by this have not taken one ass from them, neither have day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me



may know themselves to be but men. Selah. Ps. it profited me not. Job xxxiii. 27. ix. 20.

Slay them not, lest my people forget: scatter them by thy power: and bring them down, O Lord our shield. — lix. 11.

Fill their faces with shame; that they may seek thy name, O Lord. — lxxxiii. 16.

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep. Acts

#### SELF IMPRECATIONS.

And David spake unto the Lord, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? thine hand, I pray thee, be against me, and against my father's house. 2 Sam. xxiv. 17.

And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? Let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued. 1 Chron.

xxi. 17.
O Lord my God, if I have done this; if there be iniquity in my hands; Ps. vii. 3.

If I have rewarded evil unto him that was at peace with me: (yea, I have delivered him that without cause is mine enemy;) — — 4.

Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honor in the dust. Selah. ---

## CHAP. VI.

## CONFESSION OF SIN.

## SECT. 80. EXHORTATIONS TO CONFESS.

AND it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing. Lev. v. 5.

Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and

that person be guilty; Num. v. 6.

Then they shall confess their sin which they have done.

Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree; and ye have not obeyed my voice, saith the Lord. *Jer.* iii. 13.

#### CONFESSION SUPPOSED.

If they shall confess their iniquity, and the iniquity of their father, with their trespass which they trespassed against me, and that also they have walked contrary unto me; Lev. xxvi. 40.

And that I also have walked contrary unto

them, and have brought them into the land of their enemies. — 41.

Put them in fear, O Lord: that the nations sinned, and perverted that which was right, and

Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and done perversely, we have commited wickedness. 1 Kings viii. 47.

#### GREAT BENEFITS OF CONFESSION.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. Ps. xxxii. 5.

He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy. Prov. xxviii. 13.

If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 9.

#### 83. INSTANCES OF CONFESSION.

And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes. Gen. xviii

Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Job xl. 4

Once have I spoken, but I will not answer; yea, twice, but I will proceed no further. — -5.

And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly. 1 Chron. xxi. 8.

For I will declare mine iniquity; I will be sorry for my sin. Ps. xxxviii. 18.

I said, Lord be merciful unto me: heal my soul: for I have sinned against thee.

For I acknowledge my transgressions: and my sin is ever before me. — li. 3.

Against thee, thee only, have I sinned and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when

thou judgest. — — 4.
O God, thou knowest my foolishness; and my — lxix. 5.

sins are not hid from thee. I have gone astray like a lost sheep; seek thy servant: for I do not forget thy commandments. - cxix. 176.

If thou, Lord, shouldest mark iniquities, O

Lord, who shall stand? — cxxx. 3.

Then said I, Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. *Is*. vi. 5.

The crown is fallen from our head: wee unto us that we have sinned! Lam. v. 16.

#### 84. COMPLAINTS OF THE BURDEN OF GUILT.

I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself? Job vii. 20.

For my life is spent with grief, and my years He looketh upon men: and if any say, I have with sighing: my strength faileth because of xxxi. 10.

When I kept silence my bones waxed old: through my roaring all the day long. xxxii. 3.

(For day and night thy hand was heavy upon me) my moisture is turned into the drought of summer. Selah. ___ 4

There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. — xxxviii. 3.

For my iniquities are gone over mine head; as an heavy burden they are too heavy for me.

My wounds stink, and are corrupt, because of my foolishness. — 5.

I am troubled, I am bowed down greatly; I go mourning all the day long. Ps. xxxviii. 6.

For my loins are filled with a loathsome disease; and there is no soundness in my flesh. 7.

I am feeble, and sore broken: I have roared by reason of the disquietness of my heart. - 8.

My heart panteth, my strength faileth me; as for the light of mine eyes, it also is gone from

For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me. Ps. xl. 12.

## 85. INSTANCES OF PUBLIC CONFESSION.

We have sinned with our fathers; we have committed iniquity; we have done wickedly. Ps. cvi. 6.

For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them: Is. lix. 12.

In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of the Lord our God. Jer. iii. 25.

O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee. — xiv. 7.

We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have med against thee. —— 20.

We have transgressed, and have rebelled; cinned against thee.

thou hast not pardoned. Lam. iii. 42.

We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments. Dan. ix. 5.

O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against the. --8

Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.

And said, O my God! I am ashamed and blush to lift up my face to thee, my God: for

mine iniquity, and my bones are consumed. Ps. | our trespass is grown up unto the heavens. *Ezra* ix. 6.

O Lord God of Israel, thou art righteous; for we remain yet escaped, as it is this day; behold, we are before thee in our trespasses; for we cannot stand before thee because of this.

Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly. Nch. ix. 33.

Neither have our kings, our princes, priests, nor our fathers, kept thy law, nor hearkened unto thy commandments, and thy testimonies, wherewith thou didst testify against them.

#### 86. CONFESSIONS OF ISRAEL.

And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised; for we have sinned. Num. xiv. 40.

And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim. Judges x. 10.

And the children of Israel said unto the Lord. We have sinned; do thou unto us whatsoever seemeth good unto thee; deliver us only, we <del>---- 15.</del> pray thee, this day.

And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth; but now deliver us out of the hand of our enemies, and we will serve thee. 1 Sam. xii. 10.

Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea. Ps. cvi. 7.

The Lord is righteous: for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow; my virgins and my young men are gone into captivity. Lam.

Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. Dan. ix. 6.

O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. - - 11.

As it is written in the law of Moses all this evil is come upon us; yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.

Therefore hath the Lord watched upon the our iniquities are increased over our head, and evil, and brought it upon us; for the Lord our

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God is righteous in all his works which he doeth; |

for we obeyed not his voice. Dan. ix. 14.

And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day, we have sinned, we have done wickedly. — — 15.

Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. Ezra ix. 7.

And confess the sins of the children of Israel, which we have sinned against thee: both I and

my father's house have sinned. Neh. i. 6. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. — 7.

And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. — ix. 2.

For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them: neither turned they from their wicked works. — 35.

## 87. CONFESSION TO OTHERS. (RULE.)

And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confessions unto him: and tell me now what thou hast done; hide it not from me. Jos.

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. James v. 16.

#### 88. INSTANCES OF AURICULAR CONFESSION.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day. Gen. **x**li. 9.

And Pharaoh sent and called for Moses and Aaron, and said uuto them, I have sinned this time: the Lord is righteous, and I and my people are wicked. Ex. ix. 27.

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. — x. 16.

Therefore the people came to Moses, and said, We have sinned; for we have spoken against the Lord, and against thee: pray unto the Lord, that he take away the serpents from us. Moses prayed for the people. Num. xxi. 7.

And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus, and thus have I done: Jos.

vii. 20.

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words; because I feared the people, and obeyed their voice. 1 Sam. xv. 24.

Then said Saul, I have sinned; return, my

son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. — xxvi. 21.

And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jeruslem, that the king should take it to his heart. 2 Sam.

For thy servant doth know that I have sinned; therefore, behold, I am come the first this day of all the house of Joseph, to go down to meet my lord the king. — 20.

## CHAP. VII.

#### PLEADING IN PRAYER.

## SECT. 89. PLEADING GOD'S PROMISES.

AND thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. Gen. xxxii. 12.

Remember the word unto thy servant, upon which thou hast caused me to hope. Ps. cxix.

Let my cry come near before thee, O Lord: give me understanding according to thy word.

Let my supplication come before thee: deliv-

er me according to thy word. —— 170.

Now, therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel, yet so that thy children take heed to their way, to walk in my law, as thou hast walked before me. 2 Chron. vi. 16.

Now then, O Lord God of Israel, let thy

word be verified, which thou hast spoken unto

thy servant David

Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us. Jer. xiv. 21.

Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: Neh. i. 8.

But if ye turn unto me, and keep my commandments, and do them, though there were of you cast out into the uttermost part of the heaven, yet will I gather them from thence, and wil. bring them unto the place that I have chosen to set my name there. __ **-** 9.

Now these are thy servants, and thy people, whom thou hast redeemed by thy great power,

and by thy strong hand.

Now, therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. — ix. 32.

#### 90. GOD'S GLORY.

And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand? Ex. xxxii. 11.

Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. — — 12.

And Moses said unto the Lord, Then the Egyptians shall hear it; (for thou broughtest up this people in thy might from among them:)

Num. xiv. 13.
And they will te

And they will tell it to the inhabitants of this land: for they have heard that thou, Lord, art among this people; that thou, Lord, art seen face to face; and that thy cloud standeth over them; and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night. ———14.

Now, if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, ——15.

Lest the land whence thou broughtest us out say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. *Deut.* ix. 28.

Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm. — 29.

And Joshua said, Alas! O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the land of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side of Jordan! Jos. vii. 7.

O Lord, what shall I say, when Israel turneth their backs before their enemies! — 8.

For the Canaanites, and all the inhabitants of the land, shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise. 1 *Chron.* xvi. 35.

For thou art my rock and my fortress; therefore, for thy name's sake, lead me, and guide me. **Ps.** xxxi. 3.

Wherefore should the heathen say, Where is now their God? — cxv. 2.

And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. 1 Kings xviii. 36.

Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

— 37.

Incline thine ear, O Lord, and hear: open thine eyes, O Lord, and see; and hear all the words of Sennacherib, which hath sent to re proach the living God. Is. xxxvii. 17.

Now, therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only. —— 20.

#### 91. GOD'S GOODNESS.

Remember, O Lord, thy tender mercies, and thy loving-kindness; for they have been ever of old. Ps. xxv. 6.

For thou hast delivered my soul from death; wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

— lvi. 13.

Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. — xxvii. 9.

Hear me, O Lord; for thy loving kindness is good: turn unto me, according to the multitude of thy tender mercies. — lxix. 16.

But do thou for me, O God the Lord, for thy name's sake, because thy mercy is good, deliver thou me. — cix. 21.

And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. 1 Kings iii. 6.

on his throne, as it is this day. 1 Kings iii. 6.

Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies toward me? are they restrained? Is. lxiii. 15.

Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. Dan. ix. 17.

O my God, incline thine ear, and hear; open thine eyes and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousness, but for thy great mercies. — 18.

righteousness, but for thy great mercies. — 18. O Lord, hear, O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, () my God: for thy city and thy people are called by thy name. — — 19.

## 92. GOD'S JUSTICE.

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Gen. xviii. 23.

Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

day that thou art God in Israel, and that I am thou art God in Israel, and that I have done all these things at thy word. 1 Kings xviii. 36.

That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be

iiiii

far from thee: Should not the Judge of all the earth do right? Gen. xviii. 25.

Peradventure there shall lack five of the fifty righteous; wilt thou destroy all the city for lack of five? And he said, If I find there forty and five. I will not destroy it. — 28.

And he spake unto him yet again, and said. Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it if I find thirty there. - 30.

And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will

not destroy it for twenty's sake. — 31.

And he said, O let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

Here the right, O Lord, attend unto my cry: give ear unto my prayer, that goeth not out of feigned lips. Ps. xvii. 1.

Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

Save me, O God, by thy name, and judge me by thy strength. — liv. 1.

#### 93. PROVIDENCE.

And Moses cried unto the Lord, saying What shall I do unto this people; they be almost ready to stone me. Ex. xvii. 4.

And I besought the Lord at that time, say-

Deut. iii. 23.

O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what god is there in heaven or in earth that can do according to thy works, and according to thy - - 24.

Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.

And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in. 1 King: iii. 7.

Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. Jonah i. 14.

## 94. ARGUMENTS MEDIATORIAL.

Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken will I give unto your seed, and

they shall inherit it for ever. Ex. xxxii. 13.

Remember thy servants, Abraham, Isaac, and Jacob: look not unto the stubbornness of this people, nor to their wickedness, nor to their sin.

Deut. ix. 27.

O Lord God, turn not away the face of thine anointed; remember the mercies of David thy servant. 2 Chron. vi. 42.

Save, Lord: let the King hear us when we call. Ps. xx. 9.

Let not them that wait on thee, O Lord, God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel. — lxix. 6.

Let thy hand be upon the man of thy right hand, upon the son of the man whom thou madest strong for thyself. — lxxx. 17.

Behold, O God our shield, and look upon the face of thine anointed. — lxxxiv. 9.

For thy servant David's sake turn not away the face of thine anointed. — cxxxii. 10.

#### 95. FAITH AND HOPE.

But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. Ps. iii. 3.

Preserve me, O God: for in thee do I put my

trust. — xvi. 1.

In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteous-

Let thy mercy, O Lord, be upon us, according as we hope in thee. -– xxxiii. 22.

In thee, O Lord, do I put my trust; let me

never be put to confusion. — lxxi. 1. I am as a wonder unto many: but thou art my

strong refuge. ___7

Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word.

So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

But mine eyes are unto thee, O God the Lord; in thee is my trust; leave not my soul destitute. — cxli. 8

I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living. — cxlii. 5.

Be not a terror unto me; thou art my hope in

the day of evil. Jer. xvii. 17.

Therefore I say unto you, What things so-ever ye desire when ye pray, believe that ye re-ceive them, and ye shall have them. Mark xi. 24.

#### 96. PLEADING GOOD WORKS PAST.

Judge me, O Lord; for I have walked in mine integrity: therefore I shall not slide. Ps. xxvi. 1.

For thy loving-kindness is before mine eyes; and I have walked in thy truth. - 3.

Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee.

I have chosen the way of truth: thy judgments have I laid before me. - cxix. 30.

I have stuck unto thy testimonies, O Lord put me not to shame. - 31.

I am thine, save me: for I have sought thy **- 94**.

Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy - 132. name.

I beseech thee, O Lord, remember now, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. 2 Kings

Then Hezekiah turned his face toward the wall, and prayed unto the Lord. Is. xxxviii. 2. And said, Remember now, O Lord, I be-

seech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. -

Think upon me, my God, for good, according to all that I have done for this people. Neh.

v. 19.

Remember me, O my God, concerning this; and wipe not out my good deeds that I have done for the house of my God, and for the officers thereof. — xiii. 14.

#### 97. PLEADING GOOD WORKS TO COME.

I will run the way of thy commandments, when thou shalt enlarge my heart. Ps. cxix. 32.

I cried with my whole heart; hear me, O Lord: I will keep thy statutes. — — 145.

I cried unto thee; save me, and I shall keep thy testimonies. —— 146.

## CHAP. VIII.

#### ON PRAISE

SECT. 98. PRAISE GOD.

GIVE thanks unto the Lord, call upon his name, make known his deeds among the people. 1. Chron. xvi. 8.

Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

Sing unto the Lord all the earth; shew forth from day to day his salvation.

Declare his glory among the heathen; his marvellous works among all nations. —

Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength: - 28.

Give unto the Lord the glory due unto his **– 2**9.

Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings. Ps.

Give unto the Lord, O ye mighty, give unto the Lord glory and strength. — xxix. 1.

Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness.

O clap your hands, all ye people; shout unto God with the voice of triumph: - xlvii 1.

Sing praises to God, sing praises; sing praises unto our King, sing praises.

Make a joyful noise unto God, all ye lands.

Sing forth the honor of his name; make his very heavens. praise glorious. — 2.

O bless our God, ye people, and make the voice of his praise to be heard. -

Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah: — lxviii. 32.

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.

Make a joyful noise unto the Lord, all ye lands. — c. 1.

Serve the Lord with gladness; come before his presence with singing. — — 2.

O give thanks unto the Lord; call upon his name; make known his deeds among the peo-

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! — cvii. 8.

Sing unto the Lord with thanksgiving; sing

praise upon the harp unto our God. — cxlvii. 7.
Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebanah, and Pethahiah, said, Stand up and bless the Lord your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise. Neh. ix. 5.

Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. Eph. v. 20.

#### 99. WHY WE SHOULD PRAISE GOD.

But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love tny name be joyful in thee. Ps. v. 11.

Rejoice in the Lord, O ye righteous; for praise is comely for the upright. — xxxiii. 1.

Whose offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God. — 1. 23.

I will freely sacrifice unto thee; I will praise thy name, O Lord for  $\vec{u}$  is good. — liv.  $\hat{6}$ .

Because thy loving kindness is better than life, my lips shall praise thee. -— lxiii. 3.

Let the people praise thee, O God; let all the

people praise thee. — lxvii. 3.

O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Selah. -

Let the people praise thee, O God; let all the people praise thee. — 5.

Then shall the earth yield her increase; and God, even our own God, shall bless us. — 6.

God shall bless us; and all the ends of the earth shall fear him. — 7.

My mouth shall shew forth thy righteousness. and thy salvation all the day; for I know not the numbers thereof. — lxxi. 15.

I will sing of the mercies of the Lord for ever; with my mouth will I make known thy faithfulness to all generations. — lxxxix. 1.

For I have said, Mercy shall be built up for ever; thy faithfulness shalt thou establish in the 

Praise the Lord; for the Lord is good; sing

praises unto his name; for it is pleasant. Ps.

Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely. — cxlvii. 1.

For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God. 2 Cor. iv. 15.

In every thing give thanks; for this is the will of God in Christ Jesus concerning you. 1 Thes.

#### 100. MUTUAL EXHORTATIONS TO PRAISE.

O magnify the Lord with me, and let us exalt his name together. Ps. xxxiv. 3.

O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. — xcv. 1.

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. — - 2.

Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men! — cvii. 21.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the

children of men! — — 31.

Praise ye the Lord. Praise the Lord, O my

soul. — cxlvi. 1.

The Lord hath brought forth our righteousness; come, and let us declare in Zion the work of the Lord our God. Jer. li. 10.

## 101. PRAISE RESOLVED ON.

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

I will praise the Lord according to his right-

eousness; and will sing praise to the name of the Lord most high. Ps. vii. 17. I will praise thee, O Lord, with my whole heart: I will shew forth all thy marvellous — ix. 1.

I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High. — 2.

My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. xxxiv. 2.

O Lord, open thou my lips, and my mouth shall shew forth thy praise. — li. 15.

In God will I praise his word; in the Lord

will I praise his word. — lvi. 10.

My heart is fixed; I will sing and give praise. lvii. 7.

Awake up, my glory; awake psaltery and harp: I myself will awake early. — 8.

Unto thee, O my Strength, will I sing: for God is my defence, and the God of my mercy.

But I will hope continually, and will yet praise thee more and more. — lxxi. 14.

I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou holy One of Israel. — 22.

O, God my heart is fixed; I will sing and give praise, even with my glory. — cviii. 1.

Awake psaltery and harp: I myself will awake early. --2.

I will praise thee, O Lord, among the people; and I will sing praises unto thee among the na-

Thou art my God, and I will praise thee; thou art my God, I will exalt thee. cxviii. 28.

I will praise thee with uprightness of heart. when I shall have learned thy righteous judgments. — cxix. 7.

My lips shall utter praise, when thou hast taught me thy statutes. — — 171.

I will speak of the glorious honor of thy ma-

jesty, and of thy wondrous works. — exlv. 5.

And men shall speak of the might of thy terrible acts; and I will declare thy greatness. 6.

#### 102. ANGELS PRAISE GOD.

Bless the Lord, ye his angels that do his commandments, hearkening unto the voice of his word. Ps. ciii. 20.

Bless ye the Lord, all ye his hosts; ye minis-

ters of his, that do his pleasure. — 21.
Praise ye the Lord. Praise ye the Lord from the heavens; praise him in the heights.

Praise ye him, all his angels; praise ye him, all his hosts. --2.

Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. *Ezek*. iii. 12.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying. Luke ii. 13.

#### 103. SAINTS PRAISE GOD.

Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. Ps. xxii. 23.

Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. - xxx. 4.

Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. cxiii. 1.

Let Israel now say, that his mercy endureth ever. — cxviii. 2.

Let the house of Aaron now say, that his mercy endureth for ever. — 3.

Let them now that fear the Lord say, that his mercy endureth for ever. — 4.

Bless the Lord, O house of Israel: bless the Lord, O house of Aaron: — cxxxv. 19.

Bless the Lord, O house of Levi: ye that fear the Lord, bless the Lord. — 20.

Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy pres ence. — cxl. 13.

Praise the Lord, O Jerusalem; praise thy God, O Zion: — cxlvii. 12.

#### 104. UNIVERSAL PRAISE.

Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth. 1 Chron. xvi. 31.

All the earth shall worship thee, and shall

sing unto thee; they shall sing to thy name. Selah. Ps. lxvi. 4.

Let the heaven and earth praise him, the seas, and every thing that moveth therein: —lxix. 34.

O sing unto the Lord a new song; sing unto the Lord, all the earth. - xcvi. 1.

O praise the Lord, all ye nations: praise him,

all ye people. — cxvii. 1.

All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. - cxxxviii. 4.

Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord.

Let every thing that hath breath praise the Lord. Praise ye the Lord. — cl. 6.

## 105. (WHEN) DAILY PRAISES.

In God we boast all the day long, and praise thy name for ever. Selah. Ps. xliv. 8.

But I will sing of thy power, yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. — lix. 16.

Let my mouth be filled with thy praise and

with thy honor all the day. — lxxi. 8.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most

High: — xeii. I.

To show forth thy loving kindness in the morning, and thy faithfulness every night. -

Sing unto the Lord, bless his name; shew forth his salvation from day to day. — xcvi. 2.

From the rising of the sun, unto the going down of the same, the Lord's name is to be praised. – cxiii. 3.

At midnight I will rise to give thanks unto thee, because of thy righteous judgments. —

cxix. 62.

Seven times a day do I praise thee, because of thy righteous judgments. — — 164.

Every day will I bless thee; and I will praise thy name for ever and ever. — cxlv. 2.

#### 106. UNINTERRUPTED PRAISE.

I will bless the Lord at all times: his praise shall continually be in my mouth. Ps. xxxiv. 1.

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you. Col. i. 3.

We give thanks to God always for you all, making mention of you in our prayers; 1 Thess.

#### 107. DURING LIFE.

Thus will I bless thee while I live: I will lift up my hands in thy name. Ps. lxiii. 4.

I will sing unto the Lord as long as I live: I will sing praises unto my God while I have my — civ. 33.

While I live will I praise the Lord: I will sing praises unto my God while I have any being. — cxlvi. 2.

#### 108. TO ALL GENERATIONS.

So we thy people, and sheep of thy pasture, will give thee thanks for ever; we will shew forth thy praise to all generations. Ps. lxxix. 13. Lord, from the fountain of Israel. — lxviii. 26.

One generation shall praise thy works to another, and shall declare thy mighty acts. cxlv. 4.

#### 109. PRAISE ETERNAL.

Blessed be the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord. 1 Chron. xvi. 36.

To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever. Ps. xxx. 12.

But I will declare for ever; I will sing praises

to the God of Jacob. — lxxv. 9.

I will praise thee, O Lord my God, with all my heart; and I will glorify thy name for ever-more. — lxxxvi. 12.

Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say Amen. Praise ye the Lord. - cvi. 48.

Blessed be the name of the Lord, from this time forth and for evermore. - cxiii. 2.

But we will bless the Lord from this time forth, and for evermore, Praise the Lord.

cxv. 18.
I will extol thee, my God, O King; and I will bless thy name for ever and ever. — cxlv. 1.

My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever. — 21.

## 110. (WHERE) ON EARTH. .

Therefore I will give thanks unto thee, O Lord among the heathen, and I will sing praises unto thy name. 2 Sam. xxii. 50.

I will praise thee, O Lord, among the people, I will sing unto thee among the nations; Ps. lvii. 9.

Declare his glory among the heathen, his won-

ders among all people. — xcvi. 3.

Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord. - cxxxv. 21.

I will praise thee with my whole heart; before the gods will I sing praise unto thee. cxxxviii. 1.

Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Is. xlii. 10.

Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing; let them shout from the top of the mountains.

Let them give glory unto the Lord, and declare his praise in the islands. — — 12.

#### 111. IN PUBLIC WORSHIP.

That I may shew forth all thy praise in the gates of the daughter of Zion; I will rejoice in thy salvation. Ps. ix. 14.

My foot standeth in an even place: in the congregations will I bless the Lord. — xxvi. 12.

I will give thee thanks in the great congregation; I will praise thee among much people. -

Bless ye God in the congregations, even the

And the heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation so will we sing and praise thy power. of the saints. Ps. lxxxix. 5.

Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. — cvii. 32.

I will greatly praise the Lord with my mouth, yea, I will praise him among the multitude.

Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. — exi. 1.

Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. — exxxiv. 1.

Lift up your hands in the sanctuary, and bless the Lord.

Praise ye the Lord. Praise ye the name of the Lord: praise him, O ye servants of the Lord.

Ye that stand in the house of the Lord, in the courts of the house of our God. cxxxv. 2.

Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of — cxlix. 1.

And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer; and Bakbukiah the second among his brethren, and Abda the Son of Shammua, the son of Galal, the son peace, good will toward men. — ii. 14. of Jeduthum. Neh. xi. 17.

#### 112. BUT CHIEFLY IN HEAVEN.

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his pow-Ps. cl. 1.

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and

worshipped God, Rev. vii. 11.
Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. - 12.

And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: — xix. 1.

## CHAP. IX.

#### PRAISES.

#### SECT. 113. PRAISE ABSOLUTE.

WHEREFORE David blessed the Lord before all the congregation: and David said, Blessed be thou Lord God of Israel our father, for ever and ever. 1 Chron. xxix. 10.

Now, therefore, our God, we thank thee, and

praise thy glorious name. — — 13.

in all the earth! Ps. viii. 9.

Be thou exalted, Lord, in thine own strength;

Blessed be the Lord God of Israel from everlasting to everlasting. Amen, and amen. **x**li. 13.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. — xlviii. 1

Be thou exalted, O God, above the heavens. let thy glory be above all the earth. — lvii. 5.

Be thou exalted, O God, above the heavens; let thy glory be above all the earth. - 11.

And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and amen. — lxxii. 19.

Blessed be the Lord for evermore. Amen, – lxxxix. 52. and amen.

Bless the Lord, O my soul; and all that is within me, bless his holy name. - ciii. 1.

Bless the Lord, all his works, in all places of his dominion; bless the Lord, O my soul. - 22.

Be thou exalted, O God, above the heavens,

and thy glory above all the earth. — cviii. 5.

And Mary said, My soul doth magniy the Lord. Luke i. 46.

And my spirit hath rejoiced in God my Saviour. — — 47.

Glory to God in the highest, and on earth

#### 114. FOR GOD'S GOODNESS.

The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my fathers' God,

and I will exalt him. Ex. xv. 2.

Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever. Ps. cvi. 1.

Who can utter the mighty acts of the Lord? who can show forth all his praise? --2.

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. — cxv. 1.

O give thanks unto the Lord; for he is good: because his mercy endureth for ever. cxviii. 1.

The Lord is my strength and song, and is be come my salvation. - 14.

And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. Is. xxv. 9.

#### 115. FOR THE WORKS OF PROVIDENCE.

The Lord liveth, and blessed be my rock; and exalted be the God of the rock of my salvation 2 Sam. xxii. 47

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Ps. viii. 1.

The Lord liveth, and blessed be my rock; and let the God of my salvation be exalted. xviii. 46.

According to thy name, O God, so is thy O Lord our Lord, how excellent is thy name praise unto the ends of the earth: thy right hand is full of righteousness. — xlviii. 10.

Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds. Ps. lxviii. 34.

O God, thou art terrible out of thy holy places: the God of Israel he that giveth strength and power unto his people. Blessed be <del>--- 35</del>.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things. — lxxii. 18.

Praise him for his mighty acts: praise him according to his excellent greatness. — cl. 2.

And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Is. xii. 4.

Sing unto the Lord; for he hath done excellent things: this is known in all the earth.

O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things: thy counsels of old are faithfulness and truth. - xxv. 1.

Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: Dan. ii. 20.

And he changeth the times and the seasons. he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding. —— 21.

Now I Nebuchadnezzar praise, and extol, and honor the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase. — iv. 37.

#### 116. VARIOUS DOXOLOGIES.

For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Rom. xi. 36.

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world — xvi. 25. began,

But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith,)

To God only wise, be glory through Jesus Christ for ever. Amen. — 27.

Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Eph. iii. 20.

Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. — 21.

Now, unto God and our Father be glory for ever and ever. Amen. Phil. iv. 20.

To him be glory and dominion for ever and ever. Amen. 1 Pct. v. 11.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, Jude

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and | dealt bountifully with me. Ps. xiii. 6. ever. Amen. — 25

#### 117. PRAISE FOR CHRIST.

Blessed be the Lord God of Israel; for he hath visited and redeemed his people.

And hath raised up an horn of salvation for us in the house of his servant David; — — 69.

As he spake by the mouth of his holy prophets, which have been since the world began.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. xv. 57.

Now thanks be unto God, which arways causeth us to triumph in Christ, and maketa manifest the favor of his knowledge by us in every place. 2 Cor. ii. 14.

Thanks be unto God for his unspeakable gift.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Eph.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; Col. i. 12.

Who hath delivered us from the power of darkness, and hath translated us into the king-

dom of his dear Son; —— 13.

Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 1 Pet. i. 3.

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth: Unto him that loved us, and washed us from our sins in his own blood. Rev. i. 5.

And hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever. Amen. -- 6.

#### 118. FOR PRAYERS HEARD.

Blessed be the Lord, because he hath heard the voice of my supplications. Ps. xxviii. 6.

Blessed be God, which hath not turned away my prayer, nor his mercy from me. lxvi. 20.
I love the Lord, because he hath heard my voice, and my supplications. — cxvi. 1.

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

I will praise thee: for thou hast heard me, and art become my salvation. — cxviii. 21.

Then was the secret revealed unto Daniel in a night-vision. Then Daniel blessed the God of heaven. *Dan.* ii. 19.

I thank thee, and praise thee, O thou God of nly fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast now made known unto us the king's matter.

## 119. FOR DAILY MERCIES.

I will sing unto the Lord, because he hath

Let them shout for joy and be glad that fa-

vor my righteous cause; yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant. Ps. xxxv. 27.

And my tongue shall speak of thy righteousness, and of thy praise, all the day long. — 28.

Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.

— lxviii. 19.

Bless the Lord, O my soul, and forget not all his benefits: — ciii. 2.

What shall I render unto the Lord for all his benfits toward me? — cxvi. 12.

I will take the cup of salvation, and call upon the name of the Lord. —— 13.

Thou hast dealt well with thy servant, O Lord, according unto thy word. — exix. 65.

How precious also are thy thoughts unto me, O God! how great is the sum of them! — exxxix. 17.

## 120. FOR SPECIAL DELIVERANCES.

O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. Ps. xxx. 3.

I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities. — xxxi. 7.

And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room. 8.

And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Is. xii. 1.

Sing unto the Lord, praise ye the Lord; for he hath delivered the soul of the poor from the hand of evil-doers. *Jer.* xx. 13.

O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life. Lam. iii. 58.

## 121. FOR RELATIVE BLESSINGS.

And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren. Gen. xxiv. 27.

And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Ex. xviii. 10.

And he said, Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, 1 Kings viii. 15.

And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying. 2 Chron. vi. 4.

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. *Rom.* i. 8.

#### 122. FOR PUBLIC BENEFITS.

Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. 1 Kings viii. 56.

He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Ps. xcviii. 3.

I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. Is. lxiii. 7.

Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem; Ezra vii. 27.

And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes: and I was strengthened as the hand of the Lord my God was upon me; and I gathered together out of Israel, chief men to go up with me. —— 28.

And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed. *Joel* ii. 26.

## 123. FOR DIRECTIONS IN WAR.

For by thee I have run through a troop; and by my God have I leaped over a wall. *Ps*. xviii. 29.

Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight.

And, when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever. 2 Chron. xx. 21.

And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah: and they were smitten.

— 22.

## 124. FOR PROTECTION.

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

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

He delivered me from my strong enemy, and from them that hated me; for they were too strong for me 2 Sam xxii. 18.

CHAP. IX.]

He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. Ps. xviii. 17.

Blessed be the Lord; for he hath shewed me his marvellous kindness in a strong city. —

xxxi. 21.

He hath delivered my soul in peace from the battle *that was* against me: for there were many with me. — lv. 18.

Blessed be the Lord, who hath not given us

as a prey to their teeth. — cxxiv. 6.

O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle. — cxl. 7.

My goodness and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdued my people under me. — cxliv. 2.

That we should be saved from our enemies, and from the hands of all that hate us. Luke i 71.

#### 125. FOR VICTORY OVER ENEMIES.

It is God that avengeth me, and subdueth the

people under me. Ps. xviii. 47.

He delivereth me from mine enemies; yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. — 48.

Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto

thy name. -- 49.

I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. — xxx. 1.

But thou hast saved us from our enemies, and hast put them to shame that hated us.

Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themse'ves unto thee.

— lxvi. 3.

My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought into shame, that seek my hurt. —— 24.

Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare. — lxxv. 1.

O sing unto the Lord a new song; for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory.

— xeviii. 1.

The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. --2.

And hath redeemed us from our enemies: for his mercy endureth forever. — cxxxvi. 24.

#### 126. SOLEMN PUBLIC PROCESSIONS.

And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord: therefore the name of the same place was called, The Valley of Berachah unto this day. 2 Chron. xx. 26.

Then they returned every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy: for the Lord had made them to rejoice over their enemies. — — 27.

And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the

ord. —— 28.

Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall towards the dunggate; Neh. xii. 31.

And after them went Hoshaiah, and half of

the princes of Judah, — 32.

And Azariah, Ezra, and Meshullam, — — 33. Judah, and Benjamin, and Shemaiah, and Jeremiah. — — 34.

And at the fountain-gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the watergate eastward, —— 37.

And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces, even unto the broad wall; — — 38.

And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate; and they stood still in the prison-gate. — — 39.

So stood the two companies of them that gave thanks in the house of God, and I and half of

the rulers with me. --40.

#### 127. FOR DESTRUCTION OF ENEMIES.

Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy. Ex. xv. 6.

And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. —— 7.

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

For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me. 2 Sam. xxii. 40.

Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. — — 41.

To him which smote great kings: for his mercy endureth for ever: Ps. cxxxvi. 17.

And slew famous kings: for his mercy endureth for ever: — I8.

Sihon king of Amorites: for his mercy endureth for ever. ——19.

And Og the king of Bashan: for his mercy endureth for ever. — 20.

#### 128. EXULTATIONS.

And Hannah prayed, and said, My heart rejoiceth in the Lord; mine horn is exalted in the



Lord; my mouth is enlarged over mine enemies: because I rejoice in thy salvation. 1 and mine eye hath seen his desire upon mine Sam. ii. 1.

And now shall mine head be lifted up above mine enemies round about me: therefore will I shame shall cover her which said unto me, offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. Ps. xxvii. 6.

Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets. Micah vii. 10

For he hath delivered me out of all trouble; enemies. — liv. 7.

Then she that is mine enemy shall see it, and

# BOOK VII.—GENEALOGY

## OR HERALDRY.

## CHAP. I.

#### PRIMORDIAL GENEALOGY.

SECT. 1. FROM ADAM TO NOAH.

A ND Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth. Gen. v. 3.

And the days of Adam, after he had begotten Seth, were eight hundred years; and he begat sons and daughters. — 4.

And Seth lived an hundred and five years,

and begat Enos. — 6.

And Seth lived, after he begat Enos, eight hundred and seven years, and begat sons and daughters. — — 7.

And Enos lived ninety years, and begat Cai-

 $\mathbf{nan.} \quad \mathbf{--} \quad \mathbf{--} \quad \mathbf{9}.$ 

And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat sons and daughters. —— 10.

And Cainan lived seventy years, and begat

Mahalaleel. — 12.

And Mahalaleel lived sixty and five years, and

begat Jared. — 15.

And Jared lived an hundred sixty and two

years, and begat Enoch. — — 18.

And Enoch lived sixty and five years, and be-

gat Methuselah. — 21

And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters — 22.

And Methuselah lived an hundred eighty and seven years, and begat Lamech. —— 25.

And Lamech lived an hundred eighty and two

years, and begat a son; — 28.

And Lamech lived, after ne begat Noah, five hundred ninety and five years, and begat sons and daughters. — — 30.

And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth. — 32.

And Noah begat three sons, Shem, Ham, and

Japheth. — vi. 10.

And Noah lived after the flood three hundred and fifty years. — ix. 28.

#### 2. RECAPITULATION.

Adam, Sheth, Enosh, 1 Chron. i. 1. Kenan, Mahalaleel, Jered, —— 2. Henoch, Methuselah, Lamech, —— 3. Noah, Shem, Ham, and Japheth. —— 4

#### 3. CAIN'S DESCENDANTS.

And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. Gen. iv. 18.

#### 4. FROM NOAH TO ABRAM.

Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. Gen. x. 21.

And the children of Aram: Uz, and Hul, and Gether, and Mash. — 23.

And Arphaxad begat Salah; and Salah begat Eber. —— 24. (Eber begat Joktan.*)

And Joktan begat Almodod, and Sheleph,

And Joktan begat Almodod, and Sheleph, and Hazarmaveth, and Jerah, —— 26.

And Hadoram, and Uzal, and Diklah, —27.

• Where any verse in this Book bears a particular sentiment, it has been (consistent with the plan) detached to some other part.

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And Obal, and Abimael, and Sheba, Gen.

And Ophir, and Havilah, and Jobab: all these were the sons of Joktan. — 29.

These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood. — xi. 10.

And Arphaxad lived five and thirty years,

and begat Salah.

And Salah lived thirty years, and begat Eber. - 14.

And Eber lived four and thirty years, and begat Peleg. — — 16.

And Peleg lived thirty years, and begat Reu.

And Reu lived two and thirty years, and begat Serug. - - 20.

And Serug lived thirty years, and begat Na-

hor. —— 22.

And Nahor lived nine and twenty years, and begat Terah. — 24.

And Terah lived seventy years, and begat

Abram, Nahor, and Haran. — 26.

Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. —— 27.

And she said unto him, I am the daughter of Bethuel, the son of Milcah, which she bare un-

to Nahor. — xxiv. 24.

And these are the generations of Isaac, Abraham's son: Abraham begat Isaac. — xxv. 19.

And the sons of Midian; Ephah, and Epher, and Henoch, and Abidah, and Eldaah. All these are the sons of Keturah. 1 Chron. i. 33.

## 5. RECAPITULATION.

The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. 1 Chron. i. 17.

And Arphaxad begat Shelah, and Shelah be-

gat Eber. - - 18.

And unto Eber were born two sons: the name of the one was Peleg, (because in his days the earth was divided,) and his brother's name was Joktan. — — 19.

And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, —— 20.

Hadoram also, and Uzal, and Diklah. — 21.

And Ebal, and Abimael, and Sheba. — 22. And Ophir, and Havilah, and Jobab. All

these were the sons of Joktan, — 23. Shem, Arphaxad, Shelah,

Eber, Peleg, Reu, —— 25. Serug, Nahor, Terah, —— 26.

_ __ 27. Abram, the same is Abraham.

#### 6. HAM'S DESCENDANTS.

And the sons of Ham; Cush, and Mizraim,

and Phut, and Canaan. Gen. x. 6.

And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan. -7.

And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim. — — 13.

And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim. 

Heth. —— 15.

And the Jebusite, and the Amorite, and the Girgasite, — — 16.

And the Hivite, and the Arkite, and the Si---- 17.

And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. — — 18.

These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations. --20.

#### 7. RECAPITULATION.

The sons of Ham; Cush, and Mizraim, Put and Canaan. 1 Chron. i. 8.

And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan. — -And Cush begat Nimrod; he began to be mighty upon the earth. —— 10.

And Mizraim begat Ludim, and Anamim, and

Lehabim, and Naphtuhim, — 11.

And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.

And Canaan begat Zidon his first born, and

The Jebusite, and the Amorite, and the Girgashite, — — 14.

And the Hivite, and the Arkite, and the Si-- --- 15.

And the Arvadite, and the Zemarite, and the Hamathite. — — 16.

## 8. JAPHETH'S DESCENDANTS (AND RECAPITULATION.)

Now these are the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood. Gen. x. 1.

The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. — 2.

And the sons of Gomer; Ashkenaz, and

Riphath, and Togarmah. — 3. And the sons of Javan; Elisha, and Tarshish,

Kittim, and Dohanim. — — 4. The sons of Japheth; Gomer, and Magog,

and Madai, and Javan, and Tubal, and Meshech, and Tiras. 1 Chron. i. 5.
And the sons of Gomer; Ashchenaz, and

Riphath, and Togarmah. — 6.

And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. — 7.

#### 9. ISHMAEL'S RACE.

Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham. Gen. xxv. 12.

And these are the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam. — — 13.

And Mishma, and Dumah, and Massa, - 14. Hadar, and Tema, Jetur, Naphish, and Ke-

These are the sons of Ishmael and these are And Canaan begat Sidon his first born, and their names, by their towns, and by their castles; twelve princes according to their nations. :6.

These are their generations: The first-born of Ishmael, Nebaioth: then Kedar, and Adbeel, and Mibsam, — — 29.

Mishma, and Dumah, Massa, Hadad, and

Tema, -30.

Jetur, Naphish, and Kedemah. These are the sons of Ishmael. — — 31.

#### 10. ESAU, OR EDOM.

Now these are the generations of Esau, who is Edom. Gen. xxxvi. 1.

And Adah bare to Esau, Eliphaz; and Bashemath bare Reuel: — 4.

And Aholibamah bare Jeush, and Jaalam, and Korah. These are the sons of Esau, which were born unto him in the land of Canaan.

And these are the generations of Esau, the father of the Edomites, in mount Seir. -

These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. —— 10.

And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. - 11.

And these are the sons of Reuel; Nahath,

And Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife. —— 13.

And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife; and she bare to Esau Jeush, and Leslam and Koreh. Jaalam, and Korah. — 14.

And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah. 25.

And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

The children of Ezer are these; Bilhan, and Zaavan, and Akan. — 27.

The children of Dishan are these; Uz, and - 28.

And Abraham begat Isaac. The sons of Isaac; Esau, and Israel. 1 Chron. i. 34.

The sons of Esau; Eliphaz, Reuel, and Jeush,

and Jaalam, and Korah. —— 35.

The sons of Eliphaz; Teman, and Omar,
Zephi, and Gatam, Kenaz, and Timna, and Amalek. — — 36.

The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah. — 37.

And the sons of Seir; Lotan and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan. — 38.

And the sons of Lotan; Hori, and Homam: and Timna was Lotan's sister. — 39.

The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran. - - 41.

The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz, and Aran. — - 42.

## 11. DUCAL LINE OF ESAU.

These were dukes of the sons of Esau; the

The sons of Abraham, Isaac, and Ishmael. 1 | sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz Gen. xxxvi. 15.

Duke Korah, duke Gatam, and duke Amalek These are the dukes that came of Eliphaz in the land of Edom: these were the sons of Adah

And these are the sons of Reuel, Esau's son, duke Nahath, duke Zerah, duke Shammah, duke These are the dukes that came of Reuel in the land of Edom: these are the sons of Bashemath, Esau's wife. ----- 17.

And these are the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah, the daughter of Anah, Esau's wife. 18.

These are the sons of Esau, (who is Edom,) and these are their dukes. -- 19.

These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zib-

are the dukes of the Horites, the children of Seir in the land of Edom. — 21.

And the children of Lotan were Hori and Heman; and Lotan's sister was Timna. — 22.

And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam. **– 23**.

And these are the children of Zibeon; both

Ajah and Anah. — — 24.

These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke - 29.

Duke Dishon, duke Ezer, duke Dishan. These are the dukes that came of Hori, among their dukes in the land of Seir. —— 30.

And Samlah died, and Saul of Rehoboth by the river reigned in his stead. — 37.

And Saul died, and Baal-hanan the son of Achbor reigned in his stead. — — 38.

And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. --39.

And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alva, duke Jetheth, — — 40.

Duke Aholibamah, duke Elah, duke Pinon.

Duke Kenaz, duke Teman, duke Mibzar, 42. Duke Magdiel, duke Iram. These be the dukes of Edom, according to their habitations, in the land of their possession; he is Esau, the father of the Edomites. — — 43.

Hadad died also. And the dukes of Edom

were; duke Timnah, duke Aliah, duke Jetheth. Chron. i. 51.

Duke Aholibamah, duke Elah, duke Pinon, - 52

Duke Kenaz, duke Teman, duke Mibzar. 53. Duke Magdiel, duke Iram. These are the dukes of Edom.

## 12. REGAL LINE OF ESAU.

And these are the kings that reigned in the

land of Edom, before there reigned any king over the children of Israel. Gen. xxxvi. 31.

And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. — 32.

And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. — — 33.

And Jobab died, and Husham of the land of Temani reigned in his stead. — — 34.

And Husham died, and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead: and the name of his city was Avith. --- 35.

And Hadad died, and Samlah of Masrekah

reigned in his stead. - 36.

Now these are the kings that reigned in the land of Edom, before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah. 1 Chron.

And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead. — 44.

And when Jobab was dead, Husham of the land of the Temanites reigned in his stead. 45.

And when Husham was dead, Hadad the son of Bedad (which smote Midian in the field of Moab) reigned in his stead: and the name of his city was Avith. <del>--- 46</del>.

And when Hadad was dead, Samlah of Mas-

rekah reigned in his stead. **— 47**.

And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead. -And when Shaul was dead, Baal-hanan the

son of Achbor reigned in his stead.

And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. 1 Chron. i. 50.

#### 13. JACOB'S FAMILY.

The sons of Leah; Reuben, Jacob's first born, and Simeon, and Levi and Judah, and Issachar, and Zebulun. Gen. xxxv. 23.

The sons of Rachel; Joseph, and Benjamin.

And the sons of Bilhah, Rachel's handmaid;

Dan, and Naphtali. — 25.

And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These are the sons of Jacob, which were born to him in Padan-aram. — 26.

And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's first-born. — xlvi. 8.

And the sons of Reuben; Hanoch, and Phal-

lu, and Hezron, and Carmi. — — 9.

And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar; and Shaul. the son of a Canaanitish woman.

And the sons of Levi; Gershon, Kohath, and

<del>- -- 1</del>1.

And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. — 12.

And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. — — 13.

And the sons of Zebulun; Sered, and Elon, families of Simeon: Ex. vi. 15. and Jahleel. — — 14.

These be the sons of Leah, which she bare unto Jacob in Padan aram, with his daughter Dinah: all the souls of his sons and his daugh-

ters were thirty and three. —— 15.

And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. 16.

And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah and Serah their sister. And the sons of Beria; Heber, and Malchiel. <del>-</del> - 17.

These are the sons of Zilpah, whom Laban gave to Leah his daughter: and these she bare unto Jacob, even sixteen souls. -

The sons of Rachel, Jacob's wife; Joseph,

and Benjamin. — — 19.

And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath, the daughter of Poti-pherah priest of On, bare unto him. — — 20.

And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi,

and Rosh, Muppim, and Huppim, and Ard. 21.

These are the sons of Rachel, which were born to Jacob: all the souls were fourteen. 22.

And the sons of Dan; Hushim. And the sons of Naphtali; Jahzeel, and Gu-

ni, and Jezer, and Shillem. - --- 24. These are the sons of Bilhah, which Laban

gave unto Rachel his daughter: and she bare these unto Jacob; all the souls were seven. 25.

## CHAP. II.

## GENEALOGIES OF THE TRIBES.

#### SECT. 14. REUBEN.

THESE be the heads of their fathers' houses: The sons of Reuben, the first-born of Israel; Hanoch and Pallu, Hezron and Carmi: these

be the families of Reuben. Ex. vi. 14.

The sons, I say, of Reuben the first-born of Israel were Hanoch, and Pallu, Hezron, and Car-

1 Chron. v. 3.

The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, — — 4.

Micah his son, Reaia his son, Baal his son, 5. Beerah his son, whom Tilgath pilneser king of Assyria carried away captive: he was prince of the Reubenites.

And his brethren by their families, (when the genealogy of their generations was reckoned,) were the chief, Jeiel, and Zechariah,

And Bela, the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer even unto Nebo, and Baal-meon. — — 8.

#### 15. SIMEON.

And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the

The sons of Simeon were Nemuel, and Jamin, Jarib, Zerah, and Shaul: 1 Chron. iv. 24.

Shallum his son, Mibsam his son, Mishma his 

And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son. — 26.

And Meshobab, and Jamlech, and Joshah the

son of Amaziah, — — 34.

And Joel, and Jehu the son of Josibiah, the

son of Seraiah, the son of Asiel, — 35. And Elioenai, and Jaakobah, and Jeshohaiah,

and Asaiah, and Adiel, and Jesimiel, and Be-<del>--- 36.</del> And Ziza the son of Shiphi, the son of Allon,

the son of Jedaiah, the son of Shimri, the son of Shemaiah; — — 37.

#### 16. LEVI.

And these are the names of the sons of Levi, according to their generations; Gershon, and Kohath, and Merari. Ex. vi. 16.

The sons of Gershon; Libni and Shimi, ac-

cording to their families. — — 17.

And the sons of Kohath; Amram, and Izhar,

and Hebron, and Uzziel. —— 18.

And the sons of Merari; Mahali and Mushi: these are the families of Levi, according to their generations. — — 19.

And the sons of Izhar, Korah, and Nepheg,

and Zichri. — — 21.

And the sons of Uzziel; Mishael, and Elza-

phan, and Zithri. — 22.

And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites. Ex. vi. 24.

And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. Num. iii. 17.

And these are the names of the sons of Gershon by their families: Libni and Shimei. — 18.

And the sons of Kohath by their families; Amram and Izhar, Hebron and Uzziel. — — 19.

And the sons of Merari by their families; Mahli and Mushi: these are the families of the Levites, according to the house of their fathers.

And the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister. - xxvi. 59.

And unto Aaron was born Nadab and Abihu,

Eleazar and Ithamar. —— 60.

The sons of Levi; Gershom, Kohath, and Merari. 1 Chron. vi. 16.

And these be the names of the sons of Gershom; Libni and Shimei. 

And the sons of Kohath were Amram, and Izhar, and Hebron and Uzziel. — — 18.

The sons of Merari; Mahli and Mushi. And these are the families of the Levites, according to their fathers. — — 19.

Of Gershom; Libni, his son, Jahath his son, Zimmah his son, — — 20.

Joah his son, Iddo his son, Zerah his son, Jeaterai his son. — — 21.

Of the Gershonites were Laadan and Shimei. — xxiii. 7.

The sons of Laadan; the chief was Jehiel: and Zetham, and Joel, three. — 8.

The sons of Shimei; Shelomith, and Haziel, and Haran three. These were the chief of the --- 9. fathers of Laadan.

And the sons of Shimei were Jahath, Zina, and Jeush, and Beriah. These four were the sons of Shimei. — — 10.

And Jahath was the chief, and Zizah the second; but Jeush and Beriah had not many sons: therefore they were in one reckoning, according to their father's house. -- 11.

The sons of Kohath; Amram, Izhar, Hebron,

and Uzziel, four. — 12. Now, concerning Moses the man of God, his

sons were named of the tribe of Levi. — 14.

The sons of Moses were Gershom and Eliezer. — — 15.

Of the sons of Gershom, Shebuel was the chief. — — 16.

And the sons of Eliezer were Rehubiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many. — 17.

Of the sons of Izhar; Shelomith the chief.

Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jeakamean the fourth. -- 19.

Of the sons of Uzziel; Micah the first, and Jesiah the second. --20.

The sons of Merari; Mahli and Mushi. The

sons of Mahli; Eleazar and Kish. —— 21.

The sons of Mushi; Mahli, and Eder, and

Jerimoth, three. —— 23.

The sons of Kohath; Amminadab his son, Korah his son, Assir his son, — vi. 22.

Elkanah his son, and Ebiasaph his son, and Assir his son. --23.

Tahath his son, Uriel his son, Uzziah his son, and Shaul his son. — 24.

And the sons of Elkanah, Amasai and Ahi-**---- 25.** 

As for Elkanah; the sons of Elkanah; Zophai his son, and Nahath his son. — 26.

Eliab his son, Jeroham his son, Elkanah his son. — — 27.

And the sons of Samuel; the first-born Vashni, and Abiah. — 28.

The sons of Merari: Mahli; Libni his son, Shimei his son, Uzzah his son, — 29.

Shimea his son, Haggiah his son, Asaiah his son. — — 30.

#### 17. JWDAH.

The sons of Pharez; Hezron, and Hamul. 1 *Chron.* ii. 5.

And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all. — — 6.

And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed. — — 7.

And the sons of Ethan; Azariah. -- 8. The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai. - 9.

And Ram begat Amminadab, and Amminadab begat Nahshon, prince of the children of Judah; --- 10.

And Nahshon begat Salma, and Salma begat Boaz. 1 Chron. ii 11.

The sons of Judah, Pharez, Hezron, and Car-

mi, and Har, and Shobal. — iv. 1.

. And Reaiah, the son of Shobal begat Jahath, and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites.

And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of

their sister was Hazelelponi. — — 3.

And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the first-born of Ephratah, the father of Beth-lehem. — 4.

And Naarah bare him Ahuzam, and Hepher, and Tremeni, and Haahashtari. These were the sons of Naarah. — — 6.

And the sons of Helah were Zereth, and Jezoar, and Ethnan. <del>---- 7</del>.

And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum. — 8.

And Chelub the brother of Shuah begat Mehir, which was the father of Eshton. -

And Eshton begat Beth-rapha, and Pascah, and Tehinnah, the father of Ir-nahash. These are the men of Rechah. —— 12.

And the sons of Kenah; Othniel, and Seraiah: and the sons of Othniel; Hathath. — — 13.

#### 18. NAPHTALL

The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah. Chron. vii. 13.

#### 19. GAD.

And the children of Gad dwelt over against them, in the land of Bashan, unto Salcah. Chron. v. 11.

Joel the chief, and Shapham the next, and

Jaanai, and Shaphat in Bashan. —— 12.

And their brethren, of the house of their fathers, were Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven. —— 13.

These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; — — 14.

Ahi the son of Abdiel, the son of Guni, chief

of the house of their fathers. -

And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders. 

## 20. ASHER.

The sons of Asher; Imnah and Isuah, and Ishuai, and Beriah, and Serah their sister. 1 Chron. vii. 30.

And the sons of Beriah; Heber and Malchiel, who is the father of Birzavith. — 31.

And Heber begat Japhlet, and Shomer, and Hotham and Shuah their sister. - 32

And the sons of Japhlet; Pasach, and Bimhal, and Ashvath: these are the children of Japhlet. — — 33.

And the sons of Shamer: Ahi, and Rohgah, Jehubbah, and Aram. — 34.

and Imna, and Shelesh, and Amal. — 35.

The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah. — 36.

Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera. — 37.

And the sons of Jether; Jephunneh and Pispah, and Ara. - -- 38.

And the sons of Ulla; Arah, and Haniel, and

<del>--- 39.</del>

All these were the children of Asher, heads of their father's house, choice and mighty men of valor, chief of the princes. And the number, throughout the genealogy of them that were apt to the war and to battle, was twenty and six 

#### 21. ISBACHAR.

Now the sons of Issachar were Tola and Puah, Jashub and Shimrom, four. 1 Chron. vii. 1.

And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations: whose number was in the days of David two and twenty thousand and six hundred. 

And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men. -

And with them, by their generations, after the house of their fathers were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons. — — 4.

And their brethren, among all the families of Issachar, were valiant men of might, reckoned in all, by their genealogies, fourscore and seven thousand. — - 5

## 22. manasseh.

(And Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah;) and the name of the second was Zelophehad; and Zelophehad had daughters. 1 Chron. vii. 15.

And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh, and his sons were Ulam and Rakem. —— 16.

And the sons of Ulam; Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh. 

And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah. ——— 18.

And the sons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

#### 23. EPHRAIM.

And Rephah was his son, also Resheph; and Telah his son, and Tahan his son. 1 Chron. vii. 25.

Laadan his son, Ammihud his son, Elishama his son. — 26.

Non his son, Jehoshuah his son. — 27.

And their possessions and habitations were Beth-el and the towns thereof, and eastward Naaran, and westward Gezer with the towns thereof, Shechem also and the towns thereof, unto Geza and the towns thereof.

And by the borders of the children of Ma-And the sons of his brother Helcm. Zophah, nasseh, Beth shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel. 1 Chron. vii. 29

#### 24. BENJAMIN.

The sons of Benjamin: Bela, and Becher, and Jediael, three. 1 Chron. vii. 6.

And the sons of Bela: Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valor, and were reckoned by their genealogies twenty and two thousand and thirty and four. — 7.

And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher. —— 8.

And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valor, was twenty thousand and two hundred. — 9.

The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar. —— 10.

All these the sons of Jediael, by the heads of their fathers, mighty men of valor, were seventeen thousand and two hundred soldiers, fit to go out for war and battle. ——11.

Shuppim also, and Huppim, the children of Ir, and Hushim, the sons of Aher. — — 12.

Now Benjamin begat Bela his first-born, Ashbel the second, and Aharah the third, viii. 1.

Nohah the fourth and Rapha the fifth.

And the sons of Bela were Addar, and Gera, and Abihud, —— 3.

And Abishua, and Naaman, and Ahoah, -

And Gera, and Shephuphan and Huram.

And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:

And Naaman, and Ahiah and Gera, he removed them, and begat Uzza and Ahihud.

And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham. — 9.

And Jeuz, and Shacia, and Mirma. These were his sons, heads of the fathers. — — 10.

And of Hushim he begat Ahitub and Elpaal.

Beriah also, and Shema, who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath: —— 13.

And Michael, and Ispah, and Joha, the sons of Beriah; —— 16.

And Zebadiah, and Meshullam, and Hezeki, and Heber, —— 17.

Ishmerai also and Jezliah, and Jobab, the sons of Elpaal; ——18.

And Jakim and Zichri, and Zabdi, —— 19.
And Elienai, and Zilthai, and Eliel, —— 20.
And Adaiah, and Beraiah and Shimrath
the sons of Shimhi; —— 21.

And Ishpan, and Heber and Eliel, — 22. And Abdon, and Zicri, and Hanan, — 23. And Hananiah, and Elam, and Antothijah,

And Iphedeiah, and Penuel, the sons of Shashak; — 25.

And Shamsherai, and Shehariah, and Atha liah, — — 26.

And Jaresiah, and Eliah, and Zichri, the sons of Jeroham. — — 27.

These were the heads of the fathers, by their generations, chief men. These dwelt in Jerusa lem. — 28.

#### CHAP. III.

#### PARTICULAR GENEALOGIES.

#### SECT. 25. AARON'S DESCENT.

THE sons of Levi, Gershon, Kohath, and Merari. 1 Chron. vi. 1.

And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel. — — 2.

And the children of Amram: Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab and Abihu, Eleazar and Ithamar. — 3.

Nadab and Abihu, Eleazar and Ithamar. — 3. Eleazar begat Phinehas, Phinehas begat Abi-

And Abishua begat Bukki, and Bukki begat

And Uzzi begat Zerahiah, and Zerahiah begat Meraioth, — — 6.

Meraioth begat Amariah, and Amariah begat Ahitub — 7.

And Ahitub begat Zadok, and Zadok begat Ahimaaz, — 8.

And Ahimaaz begat Azariah, and Azariah

begat Johanan, —— 9.

And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem,) —— 10.

And Azariah begat Amariah, and Amariah

begat Ahitub, ——11.
And Ahitub begat Zadok, and Zadok begat Shallum, ——12.

And Shallum begat Hilkiah, and Hilkiah begat Azariah, — — 13.

Bukki his son, Uzzi his son, Zerahiah his son, — — 51.

Meraioth his son, Amariah his son, Ahitub his son, — — 52.

Zadok his son, Ahimaaz his son. — — 53.

And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada, Nek. xii. 10.

And Joiada begat Jonathan, and Jonathan begat Jaddua. —— 11.

Of Ezra, Meshullam: of Amariah, Jehoha-

Of Melicu, Jonathan; of Shebaniah, Joseph,

Of Harim, Adna; of Meraioth, Helkai; 15: Of Iddo, Zechariah; of Ginnethon, Meshul-

lam; —— 16.
Of Abijah, Zichri; of Minianin, of Moadiah,

Piltai; — — 17.

Of Bilgah, Shammua; of Shemaiah, Jehonathan; — — 18.

And of Joiarib, Mattenai; of Jedaiah, Uzzi; - 19.

Of Sallai, Kallai: of Amok, Eber, — 20. Of Hilkiah, Hashabiah: of Jedaiah, Nethaneel. — -21.

#### 26. JERAHMEEL.

And Segub begat Jair, who had three and twenty cities in the land of Gilead. 1 Chron. ii. 22.

And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath and the towns thereof; even threescore cities: all these belonged to the sons of Machir, the father of Gilead. — — 23.

And the sons of Jerahmeel, the first-born of Hezron, were Ram the first-born, and Bunah, and Oren, and Ozem, and Ahijah.

Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam. 26.

And the sons of Ram, the first-born of Jerahmeel, were Maaz, and Jamin, and Eker. - 27.

And the sons of Onam were Shammai, and Jada. And the sons of Shammai; Nadab and Abishur. — — 28.

And the name of the wife of Abishur was Abihail, and she bare him Ahban and Molid. 29.

And the sons of Nadab: Seled, and Appaim; but Seled died without children. — 30.

And the sons of Appaim: Ishi. And the sons of Ishi: Sheshan. And the children of Sheshan; Ahlai. — 31.

And the sons of Jada the brother of Shammai: Jether, and Jonathan: and Jether died without children. — 32.

And the sons of Jonathan: Peleth, and Zazah. These were the sons of Jerahmeel. - 33.

And Attai begat Nathan, and Nathan begat Zabad. — — 36.

And Zabad begat Ephlal, and Ephlal begat Obed. — — 37.

And Obed begat Jehu, and Jehu begat Azariah, — — 38.

And Azariah begat Helez, and Helez begat Eleasah, — — 39.

And Eleasah begat Sisamai, and Sisamai begat Shallum, — — 40.

And Shallum begat Jekamiah, and Jekamiah begat Elishama. — — 41.

# 27. CALEB.

Now the sons of Caleb, the brother of Jerahmeel, were Mesha his first-born, which was the father of Ziph; and the sons of Mareshah; the father of Hebron. 1 Chron. ii. 42.

And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

And Shema begat Raham, the father of Jor koam: and Rekem begat Shammai. — — 44.

And the son of Shammai was Maon; and Maon was the father of Beth-zur. — 45.

And Haran begat Gazez. — 46.

And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph. — — 47.

These were the sons of Caleb the son of Hur, the first-born of Ephratah; Shobal the father of Kirjath-jearim, -- 50.

Salma the father of Beth-lehem, Hareph the father of Beth gader. — 51.

And Shobal the father of Kirjath-jearim had sons Haroeh, and half of the Manahethites. 52.

And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites: of them came the Zareathites and the Eshtaulites. — — 53.

The sons of Salma: Beth-lehem, and the Netophatites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites. — 54.

And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab. -- 55.

And the sons of Caleb the son of Jephunneli: Iru, Elah, and Naam: and the sons of Elah, even Kenaz. — iv. 15.

And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel. — 16.

And the sons of Ezrawere Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshte-- -- 17.

And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoi, which Mered took. — — 18.

And the sons of his wife Hodiah, the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite. — — 19.

And the sons of Shimon were Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were Zoheth, and Ben-zoheth.

#### 28. SAMUEL.

Now, there was a certain man of Ramathain. zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham; the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite. 1 Sam. i. 1.

## 29. SAUL.

Now, there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. 1 Sam.

And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz; and the name of the captain of his host was Abner the son of Ner, Saul's uncle: — xiv. 50.

And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel. —51.

And at Gibeon dwelt the father of Gibeon; (whose wife's name was Maacah;) 1 Chron. viii. 29.

And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab, — — 30.

And Gedor, and Ahio, and Zacher.

And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem over against them. - -- 32.

And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal. - 33.

And the son of Jonathan was Merib baal; and Merib-baal begat Micah. — 34.

And the sons of Micah were Pithon, and Mesech, and Tarea, and Ahaz. — 35.

And Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, —— 36.

And Moza begat Binea: Rapha was his son,

Eleasah his son, Azel his son.

And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel. — 38.

And the sons of Eshek his brother were Ulam his first-born, Jehush the second, and Eliphelet the third. — — 39.

And the sons of Ulam were mighty men of valor, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin. — — 40.

And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal. — ix. 39.

And the son of Jonathan was Merib-baal; and Merib-baal begat Micah. — — 40.

And the sons of Micah were Pithon, and Melech, and Tahrea, and Ahaz. — 41.

And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; — — 42.

And Mosa begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. — — 43.

#### 30. DAVID.

Now these are the generations of Pharez; Pharez begat Hezron. Ruth iv. 18.

And Amminadab begat Nahshon, and Nahshon begat Salmon. — 20.

And Salmon begat Boaz, and Boaz begat Obed. — 21.

And Obed begat Jesse, and Jesse begat David,

And these be the names of those that were bore unto him in Jerusalem; Shammuah, and Shobab, and Nathan and Solomon. 2 Sam. v. 14.

Ibhar also, and Elishua, and Nepheg, and Japhia. — — 15.

And Elishama, and Eliada, and Eliphalet. - 16.

And Boaz begat Obed, and Obed begat Jesse. 1 Chron. ii. 12.

And Jesse begat his first-born Eliab, and Abinadab the second, and Shimma the third.

Nethaneel the fourth, Raddei the fifth. -- 14.

Ozem the sixth, David the seventh: — — 15. Whose sisters were Zeruiah and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel three. — 16.

And Abigail bare Amasa: and the father of Amasa was Jether the Ishmaelite. --17.

Now these were the sons of David, which were born unto him in Hebron: the first-born Amon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail, the Carmelitess; — iii. 1.

The third Absalom, the son of Maachah, the daughter of Talmai king of Geshur; the fourth, Adonijah the son of Haggith;

The fifth, Shephatiah of Abital; the sixth, Ithream by Eglah his wife. — — 3.

These six were born to him in Hebron; and there he reigned seven years and six months; and in Jerusalem he reigned thirty and three

And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath shua, the daughter of Ammiel:

Ibhar also, and Elishama, and Eliphelet.

And Nogah, and Nepheg, and Japhia. — 7. And Elishama, and Eliada, and Eliphelet, nine. --- 8.

These were all the sons of David, besides the sons of the concubines, and Tamar their sister.

And Solomon's son was Rehoboam; Abia his son, Asa his son, Jehoshaphat his son. — —10. Joram his son, Ahaziah his son, Joash his

son. — — 11. Amaziah his son, Azariah his son, Jotham his son. -- 12.

Ahaz his son, Hezekiah his son, Manasseh his son. — — 13.

Amon his son, Josiah his son.

And the sons of Josiah were, the first born, Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. — — 15.

And the sons of Jehoiakim; Jeconiah his son, Zedekiah his son. — — 16.

And the sons of Jeconiah, Assir; Salathiel his son, 1 Chron. iii. 17.

Malchiram also, and Pediah, and Shenazar,

Jecamiah, Hoshama, and Nedabiah. — — 18.

And the sons of Pedaiah were Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister: —— 19.

And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five. 

And the sons of Hananiah; Pelathiah and Jesaih: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah. **—** 21.

And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Huttush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three. — 23.

And the sons of Eliconai were Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan and Delaiah, and Annai, seven. — 24.

Now these are the names of his children

which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon. 1 Chron. xiv. 4.

And Ibhar, and Elishua, and Elpalet. -

And Nogah, and Nepheg, and Japhia.

And Elishama, and Beeliada, and Eliphalet.

— 7.

#### 31. HEMAN.

And these are they that waited, with their children: of the sons of the Kohathites; Heman a singer, the son of Joel, the son of Shemuel. 1 Chron. vi. 33.

The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah. — 34.

The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai. — 35.

The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah. —— 36.

The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah. —— 37.

The son of Izhar, the son of Kohath, the son of Levi, the son of Israel. — — 38.

Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joshbekashah, Mallothi, Hothir, and Mahazioth: — xxv. 4.

#### 32. ASAPH.

And his brother Asaph, (who stood on his right hand,) even Asaph the son of Berachiah, the son of Shimea. 1 Chron. vi. 39.

The son of Michael the son Baaseiah, the son

of Malchiah. — — 40.

The son of Ethni, the son of Zerah, the son of Adaiah. —— 41.

The son of Ethan, the son Zimmah, the son of Shimei. -42.

The son of Jahath, the son of Gershom, the son of Levi. — — 43.

#### 33. ETHAN.

And their brethren, the sons of Merari, stood on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch. — — 44.

The son of Hashabiah, the son Amaziah, the son of Hilkiah. — — 45.

The son of Amzi, the son of Bani, the son of Shamer. — — 46.

The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

#### 34. EZRA.

Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah. Ezra vii. 1.

The son of Shallum, the son of Zadok, the son

of Ahitub. --2.

The son of Amariah, the son of Azariah, the son of Meraioth. — — 3.

The son of Zerahiah, the son of Uzzi, the son of Bukki. —— 4.

# 35. NAHOR'S CHILDREN.

And it came to pass, after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; Gen. xxii. 20.

Huz his first born, and Buz, his brother, and, Kemuel the father of Aram. — 21.

And Chesed, and Hazo and Pildash, and Jidlaph, and Bethuel. — 22.

# 36. ABRAHAM'S CHILDREN BY KETURA.

And she bare him Zimran, and Jokshan, and Medon and Midian, and Ishbak, and Shuah. Gen. xxv. 2.

And Jokshan begat Sheba and Dedan. And the sons of Dedan, were Ashurim, and Letushim, and Leummim. — — 3.

And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah. —— 4.

#### 37. CHILDREN OF AZEL

And Azel had six sons, whose names are these; Azrikam; Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel. 1 Chron. ix. 44.

#### 38. OF JEHOSHAPHAT.

And he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah: and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel. 2 Chron. xxi. 2.

# CHAP. IV.

#### SACRED GEOGRAPHY

SECT. 39. TRAVELS OF ISRAEL.

THESE are the journies of the children of Israel, which went forth out of the land of Egypt with their armies, under the hand of Moses and Aaron. Num. xxxiii. 1.

And Moses wrote their goings out according to their journies by the commandment of the Lord: and these are their journies according to their goings out. --2.

And they departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. — — 3.

And the children of Israel removed from Rameses, and pitched in Succoth. —— 5.

And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baalzepon: and they pitched before Migdol. — 7.

And they departed from before Pi-hahiroth and passed through the midst of the sea into the wilderness and went three days' journey into the wilderness of Etham, and pitched in Marah. 8.

And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees: and they pitched there. Num. xxxiii. 9.

They removed from Elim, and encamped by

the Red sea. — 10.

And they removed from the Red sea, and encamped in the wilderness of Sin. — — 11.

And they took their journey out of the wilderness of Sin and encamped in Dophkah —— 12.

And they departed from Dophkah and en-

camped in Alush. — 13.

And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink. — — 14.

Nnd they departed from Rephidim, and pitch-

ed in the wilderness of Sinai. - 15.

And they removed from the desert of Sinai, and pitched at Kibroth hattaavah. — 16.

And they departed from Kibroth-hattaavah, and encamped at Hazeroth. — — 17.

And they departed from Hazeroth, and pitched in Rithmah. — 18.

And they departed from Rithmah, and pitched at Rimmon-parez. — 19.

And they departed from Rimmon-parez, and

pitched in Libnah. — 20. And they removed from Libnah, and pitched at Rissah. — — 21.

And they journied from Rissah, and pitched in Kehelathah. — 22.

And they went from Kehelathah, and pitched

in mount Shapher. —— 23. And they removed from mount Shapher, and encamped in Haradah. — 24.

And they removed from Haradah, and pitched

in Makheloth. — 25. And they removed from Makheloth, and en-

camped at Tahath. — 26. And they departed from Tahath, and pitched

at Tarah. — — 27. And they removed from Tarah, and pitched in Mithcah. — 28.

And they went from Mithcah, and pitched in Hashmonah, — 29.

And they departed from Hashmonah, and encamped at Moseroth. <del>---- 30</del>.

And they departed from Moseroth, and pitched in Bene jaakan. — 31.

And they removed from Bene-jaakan, and encamped at Hor-hagidgad. — 32.

And they went from Hor-hagidgad, and pitched in Jotbathah. — 33.

And they removed from Jotbathah, and encamped at Ebronah. — 34.

And they departed from Ebronah, and encamped at Ezion-geber. — 35.

And they removed from Ezion-geber, and pitched in the wilderness of Zin, which is Ka-<del>--- 36</del>.

And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. - --- 37.

And they departed from mount Hor, and pitched in Zalmonah. — 41.

And they departed from Zalmonah, and pitched in Punon. 

And they departed from Punon, and pitched received their inheritance. — 14. in Oboth. —— 43.

And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab. And they departed from Iim, and pitched in Dibon-gad. —— 45.

And they removed from Dibon-gad, and encamped in Almon-diblathaim — 46.

And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo. — — 47.

And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan near Jericho. —— 48.

And they pitched by Jordan, from Beth-jesi-

moth even unto Abel shittim, in the plains of

#### 40. CHART OF THE HOLY LAND.

Command the children of Israel, and say unto them, When ye come into the land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaar, with the coasts thereof,) Num. xxxiv. 2.

Then your south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward. - 3.

And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazar addar, and pass on to Azmon; — — 4.

And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea, — 5.

And as for the western border, ye shall even have the great sea for a border: this shall be your west border. — — 6.

And this shall be your north border: from the great sea ye shall point out for you mount

From mount Hor ye shall point out your border unto the entrance of Hamath: and the goings forth of the border shall be to Zedad:

And the border shall go on at Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border. — 9.

And ye shall point out your east border from Hazarenan to Shepham. —— 10.

And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the bor der shall descend, and shall reach unto the side of the sea of Chinnereth eastward:

And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round

And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half-tribe.

For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received their inheritance, and half the tribe of Manasseh have

The two tribes and the half-tribe have re-

ceived their inheritance on this side Jordan near Jericho eastward, toward the sun-rising.

And the coast of Og king of Bashan, which soas of the remnant of the giants, that dwelt at Asntaroth, and at Edrei, Jos. xii. 4.

And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon;

Them did Moses the servant of the Lord and the children of Israel smite: and Moses the servant of the Lord gave it for a possession unto the Reubenites, and the Gadites, and the halftribe of Manasseh. <del>--- 6</del>.

This is the land that yet remaineth; all the borders of the Philistines, and all Geshuri.

- xiii. 2.

From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites. -

From the south, all the land of the Canaanites, and Mearah, that is beside the Sidonians, unto Aphek, to the borders of the Amorites;

And the land of the Giblites, and all Lebanon, toward the sun-rising, from Baal-gad under mount Hermon, unto the entering into Hamath;

All the inhabitants of the hill-country, from Lebanon unto Misrephoth maim, and all the Sidonians; them will I drive out from before the children of Israel; only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee. — — 6.

Now, therefore, divide this land for an inheritance unto the nine tribes, and the half-tribe of

Manasseh; — 7.

With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses the servant of the Lord gave them;

From Aroer that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Di-— xiii. 9.

And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon; --10.

And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah; -- 11.

All the kingdom of Og in Bashan, which reigned in Ashtaroth, and in Edrei, who remained of the remnant of the giants; for these did Moses smite, and cast them out. — 12.

# 41. JOSHUA'S PART.

When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: Jos. xix. 49.

According to the word of the Lord, they gave him the city which he asked, even Timnath serah in mount Ephraim: and he built the city, and dwelt therein. — — 50.

42. MACHIR'S PART.

And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

# CHAP. V.

#### DISTRIBUTION.

# SECT. 43. REUBEN'S INHERITANCE.

AND the children of Reuben built Heshbon, and Elealeh, and Kirjathaim, Num. xxxii. 37.

And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.

And Moses gave unto the tribe of the children of Reuben inheritance according to their families. Jos. xiii. 15.

And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba; —— 16.

Heshbon, and all her cities that are in the plain; Dibon, and Bamoth-baal, and Beth-baal-

And Jahaza, and Kedemoth, and Mephaath,

And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley, -- 19.

And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth. _ __ 20.

And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur and Hur, and Reba, which were dukes of

And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof. - --- 23.

Sihon, dwelling in the country.

### 44. SIMEON'S.

And the second lot came forth to Simeon, even for the tribe of the children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah. *Jos*. xix. 1.

And they had in their inheritance Beer-sheba,

or Sheba, and Moladah, —— 2.

And Hazar-shual, and Balah, and Azem. 3. And Eltolad, and Bethul, and Hormah, 4. And Ziklag, and Beth-marcaboth, and Hazar-

And Beth-lebaoth, and Sharuhen; thirteen cities and their villages. — 6.

Ain, Remmon, and Ether, and Ashan: four ties and their villages. — 7. cities and their villages.

And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon, according to their families. — — 8.

Out of the portion of the children of Judah ...

for them: therefore the children of Simeon had their inheritance within the inheritance of them. Jos. xix. 9.

And they dwelt at Beer-sheba, and Moladah, and Hazar shual, 1 Chron. iv. 28.

And at Bilhah, and at Ezem, and at Tolad, - 29.

And at Bethuel, and at Hormah, and at Ziklag, **—** 30.

And at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim. These were their cities, unto the reign of David.

And their villages were Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities; — 32.

And all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy. — 33.

# 45. LEVI (AARON.)

And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord commanded by the hand of Moses. Jos. xxi. 8.

And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name.

Which the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: (for theirs was the first lot:) - 10.

And they gave them the city of Arba, the father of Anak, (which city is Hebron,) in the hillcountry of Judah, with the suburbs thereof --- 11. round about it.

But the fields of the city, and the villages thereof, gave they to Caleb the son of Zephunneth for his possession. — — 12.

Thus they gave to the children of Aaron the priest, Hebron with her suburbs, to be a city of refuge for the slayer, and Libnah with her sub-

And Jattir with her suburbs, and Eshtemoa with her suburbs. — — 14.

And Holon with her suburbs, and Debir with her suburbs, 

And Ain with her suburbs, and Juttah with her suburbs, and Beth shemesh with her suburbs: nine cities out of those two tribes.

And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs, **—** 17.

Anathoth with her suburbs, and Almon with her suburbs: four cities. — 18.

All the cities of the children of Aaron the priests were thirteen cities with their suburbs,

And to the sons of Aaron they gave the cities of Judah, namely, Hebron the city of refuge, and Libnah with her suburbs, and Jattir and Eshtemoa with their suburbs, 1 Chron. vi. 57.

And Hilen with her suburbs, Debir with her suburbs. -- -- 58.

And Ashan with her suburbs, and Beth-shemesh with her suburbs: — — 59.

the inheritance of the children of Simeon: for her suburbs, and Alemeth with her suburbs, and the part of the children of Judah was too much Anathoth with her suburbs. All their cities, throughout their families, were thirteen cities.

> And the children of Israel gave to the Levites these cities, with their suburbs,

> And they gave by lot, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are called by their names. - - 65.

# 46. LEVI (GERSHON.)

And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities. Jos. xxi. 6.

And unto the children of Gershon of the families of the Levites, out of the other half-tribe of Manasseh, they gave Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs, 28. Jarmuth with her suburbs, Engannim with

her suburbs: four cities.

And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, —— 30.

Helkath with her suburbs, and Rehob with her suburbs: four cities. · — 31.

And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and Hamoth dor with her suburbs, and Kartan with her suburbs: three cities. **—** 32.

All the cities of the Gershonites, according to their families, were thirteen cities with their sub-<del>--- 33.</del>

And to the sons of Gershom throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities. 1 Chron. vi. 62.

Unto the sons of Gershom were given, out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs: --71.

And out of the tribe of Issachar; Kedesh with her suburbs, Daberath and her suburbs,

And Ramoth with her suburbs, and Anem with her suburbs: -- 73.

And out of the tribe of Asher: Mashal with her suburbs, and Abdon with her suburbs, 74.

And Hukok with her suburbs, and Rehob with her suburbs: — 75.

And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs and Kirjathaim with her suburbs. - — 76.

# 47. LEVI (KOHATH.)

And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, had by lot out of the And out of the tribe of Benjamin; Geba with | tribe of Judah, and out of the tribe of Simeon

and out of the tribe of Benjamin, thirteen cities.

And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim. — 20.

For they gave them Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer; and Gezer with her suburbs. 21.

And Kibzaim with her suburbs, and Bethhoron with her suburbs: four cities.

And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, — 23.

Aijalon with her suburbs, Gath-rimmon with her suburbs: four cities. — 24.

And out of the half-tribe of Manasseh, Taanach with her suburbs, and Gath-rimmon with her suburbs: two cities. — 25.

All the cities were ten, with their suburbs, for the families of the children of Kohath that remained. - 26.

And unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Manasseh, by lot, ten cities. 1 Chron. vi. 61.

And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim. — — 66.

And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs;

And Jokmeam with her suburbs, and Bethhoron with her suburbs, — 68.

And Aijalon with her suburbs, and Gath-rimmon with her suburbs, 

And out of the half-tribe of Manasseh: Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath. — — 70.

#### 48. LEVI (MERRAL)

The children of Merari, by their families, had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulon, twelve cities. Jos. xxi. 7.

And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs, — — 34.

Dinnah with her suburbs, Nahalal with her suburbs; four cities. — 35.

And out of the tribe of Reuben, Bezer with

her suburbs, and Jahazah with her suburbs. 36.

Kedemoth with her suburbs, and Mephaath with her suburbs: four cities. -

And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer: and Mahanaim with her suburbs, 38.

Heshbon with her suburbs, Jazer, with her suburbs: four cities in all. - 39.

So all the cities for the children of Merari, by their families, which were remaining of the families of the Levites, were, by their lot, twelve on the north side and went down to Beth-she

Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. 1 Chron. vi. 63.

Unto the rest of the children of Merari were given, out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs, --77.

And on the other side Jordan by Jericho, on the east side of Jordan, were given them, out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs, 78.

Kedemoth also with her suburbs, and Mephaath with her suburbs. <del>---- 79</del>.

And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, --- 80.

And Heshbon with her suburbs, and Jazer with her suburbs. — — 81.

This then was the lot of the tribe of the children of Judah by their families, even to the border of Edom; the wilderness of Zin, southward, was the uttermost part of the south coast. Jos.

And their south border was from the shore of the salt sea, from the bay that looketh south-

And it went out to the south-side to Maalehacrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa. - 3.

From thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea. This shall be your south coast. - 4.

And the east border was the salt sea, even unto the end of Jordan: and their border in the north quarter was from the bay of the sea, at the uttermost part of Jordan. — 5.

And the border went up to Beth hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben. — — 6.

And the border went up toward Debir, from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of En shemesh, and the goings out thereof were --7. En-rogel.

And the border went up by the valley of the son of Hinnom, unto the south side of the Zebusite, the same is Jerusalem; and the border went up to the top of the mountain that lieth before the valley of Hinnom, westward, which is at the end of the valley of the giants north-

And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron, and the border was drawn to Baalah, which is Kirjath jearim. -

And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of, mount Jearim, (which is Chesalon,) mesh, and passed on to Timnah. — — 10.

And the border went out unto the side of Ekron, northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went unto Jabniel; and the goings out of the border were at the sea. Josh. xv. 11.

And the west border was to the great sea, and the coast thereof. This is the coast of the children of Judah round about, according to their 

This is the inheritance of the tribe of the children of Judah, according to their families.

And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom southward, were Kabzeel, and Eder, and Jagur. **–** 21.

And Kinah, and Dimonah, and Adadah, 22. And Kedesh, and Hazer, and Ithnan, -Ziph, and Telem, and Bealoth, — 24.

And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor, — 25.

Amam, and Shema, and Moladah, -And Hazar-gaddah, and Heshmon, and Beth-

And Hazar-shual, and Beer-sheba, and Biz-Jothjah, — 28.

Baalah, and Iim, and Azem, —— 29. And Eltolad, and Chesil, and Hormah, — 30. And Ziklag, and Madmannah, and Sansan-

And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine with

their villages. — — 32.

And in the valley, Eshtaol, and Zoreah, and Ashnah, — — 33.

And Zanoah, and En-gannim, Tappuah, and Enam, — 34.

Jarmuth, and Adullam, Socoh, and Azekah,

And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their vil-

lages. — — 36. Zenan, and Hadashah, and Migdal-gad. — 37. And Dilean, and Mizpeh, and Joktheel, 38.

Lackish, and Bozkath, and Eglon, — — 39. And Cabbon, and Lahmam, and Kithlish, 40. And Gederoth, Beth-dagon, and Naamah, and Makedah: sixteen cities with their villages. 41.

Libnah, and Ether, and Ashan. — 42. And Jiphtah, and Ashnah, and Nezib, — 43. And Keilah, and Achzib, and Mareshah; nine cities with their villages.

Ekron, with her towns and her villages. From Ekron even unto the sea, all that lay near Ashdod, with their villages. — — 46.

Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof. — — 47.

And in the mountains, Shamir, and Jattir, and Socoh. 

And Dannah, and Kirjath-sannah, which is Debir. — 49.

And Anab, and Eshtemoh, and Anim. — 50. And Goshen, and Holon, and Giloh: eleven cities with their villages. -- --- 51..

Arab, and Dumah, and Eshean, — 52. And Janum, and Beth tappuah, and Aphe kah --53.

And Humtah, and Kirjath-arba, (which is Hebron,) and Zior: nine cities with their villa-- 54.

Maon, Carmel, and Ziph, and Juttah, And Jezreel, and Jokdeam, and Zanoah, 56. Cain, Gibeah, and Timnah: ten cities with their villages. — — 57.

Halhul, Beth-zur, and Gedor, — 58.

And Maarath, and Beth anoth, and Eltekon: six cities with their villages. — - 59.

Kirjath-baal, (which is Kirjnth-jearim,) and Rabbah: two cities with their villages. — 60. In the wilderness, Beth-arabah, Middin, and

Secacah, — — 61. And Nibshan, and the city of Salt, and Engedi: six cities with their villages. — 62.

#### 50. DAN.

And the seventh lot came out for the tribe of the children of Dan, according to their families. Jos. xix. 40.

And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh. — — 41.

And Shaalabbin, and Ajalon, and Jethlah, 42. And Elon, and Thimnathah, and Ekron, 43. And Eltekeh, and Gibbethon, and Baalath, - 44.

And Jehud, and Bene-berak, and Gath-rimmon, — — 45.

And Me-jarkon, and Rakkon, with the border before Japho. — — 46.

This is the inheritance of the tribe of the children of Dan, according to their families, these cities with their villages. — — 48.

#### 51. NAPHTALL

The sixth lot came out to the children of Naphtali, even for the children of Naphtali, according to their families. Jos. xix. 32.

And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Zabneel, unto Lakum; and the outgoings thereof were <del>- -- 33</del>. at Jordan; -

And then the coast turneth westward to Aznothtabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sun rising. 34.

And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth. — 35.

And Adamah, and Ramah, and Hazor. — 36. And Kedesh, and Edrei, and Enhazor. — 37. And Iron, and Migdal-el, Horem, and Betha-

nath, and Beth-shemesh: nineteen cities with their villages. — — 38.

This is the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages. — 39.

#### **52**. GAD.

And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad, according to their families: Jos. xiii. 24.

And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon unto Aroer that is before Rabbath. 25.

And from Heshbon unto Ramath-mizpeh, and Betonim, and from Mathanaim unto the border of Debir; — 26.

And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan, and his border, even unto the edge of the sea of Chinneroth, on the other side Jordan eastward, Jos. xiii. 27.

This is the inheritance of the children of Gad after their families, the cities and their villages.

And the children of Gad built Dibon and Ataroth, and Aroer, Num. xxxii. 34.

And Atroth, Shophan, and Jazer, and Jogbehah. - --- 35.

And Beth-nimrah, and Beth-haran, fenced cities; and folds for sheep. -- 36.

#### **53.**

And the fifth lot came out of the tribe of the children of Asher, according to their families. Jos. xix. 24.

And their border was Helkath, and Hali, and

Beten, and Achshap. — 25.

And Alammelech, and Amad, and Mishal; and reacheth to Carmel westward, and to Sihorlibnath, — — 26.

And turneth toward the sun-rising to Bethdagon, and reacheth to Zebulun, and to the valley of Jiphthah-el, toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand, — 27.

And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon; — 28.

And then the coast turneth to Ramah, and to the strong city Tyre, and the coast turneth to Hosah; and the outgoings thereof are at the sea, from the coast to Achzib; — 29.

Ummah also, and Aphek, and Rehob: twenty and two cities with their villages. — — 30.

This is the inheritance of the tribe of the children of Asher, according to their families, these cities with their villages. — — 31.

# 54. ISSACHAR.

And the fourth lot came out to Issachar, for the children of Issachar according to their families. Jos. xix. 17.

And their border was toward Jezreel, and

Chesulloth, and Shunem, — — 18.

And Haphraim, and Shihon, and Anaharath,

And Rabbith, and Kishion, and Abez, — 20. And Remath, and En-gannim, and En-haddah, and Beth-pazzez; 

And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages. --- 22.

This is the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages. - 23.

#### 55. ZEBULUN.

And the third lot came up to the children of Zebulun, according to their families: and the horder of their inheritance was unto Sarid. Jos. xix. 10.

And their border went up toward the sea, and reached to the river that is before Jokneam, 11. lek, and for the children of Asriel, and for the

And turned from Sarid eastward, toward the sun-rising, unto the border of Chisloth-tabor. and then goeth out to Daberath, and goeth up to - 12.

And from thence passeth on along on the east to Gittah hepher, to Ittah kazin, and goeth out to Remmon-methoar, to Neah;

And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthahel; -14.

And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages. — — 15.

This is the inheritance of the children of Zebulun, according to their families, these cities with their villages. — — 16.

## 56. MANASSEH AND EPHRAIM (CONJOINTLY.)

And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho, throughout mount Beth-el. Jos. xvi. 1.

And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ata-

And goeth down westward to the coast of Japhleti, unto the coast of Beth horon the nether, and to Gezer; and the goings out thereof are at the sea. --3.

So the children of Joseph, Manasseh, and Ephraim, took their inheritance. — 4,

Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east. — xvii. 10.

#### 57. MANASSEH (SINGLY.)

And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair. Num. xxxii. 41.

And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his

own name. — 42.

And Moses gave inheritance unto the halftribe of Manasseh: and this was the possession of the half-tribe of the children of Manasseh, by their families. Jos. xiii. 29

And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan,

three-score cities; — 30.

And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one-half of the children of Machir, by their families. — — 31.

These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan by Jericho eastward. 32.

There was also a lot for the tribe of Manasseh, for he was the first born of Joseph, to wit, for Machir, the first born of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan. — xvii. 1.

There was also a lot for the rest of the children of Manasseh by their families; for the Maralah, and reached to Dabbasheth, and children of Abiezer, and for the children of HeHepher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph, by their families. Jos. xvii. 2.

And there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which were on the other side Jordan.

Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

And the coast of Manasseh was from Asher to Michmethash, that lieth before Shechem, and

the border went along on the right hand unto the inhabitants of Entappuah. — 7.

Now Manasseh had the land of Tappuah; but Tappuah on the border of Manasseh belonged to the children of Ephraim. — — 8.

And the coast descended into the river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh; the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the

And Manasseh had in Issachar, and in Asher, Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries. — — 11.

### 58. EPHRAIM (SINGLY.)

And the border of the children of Ephraim, according to their families, was thus; even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper. Jos. **xv**i. 5.

And the border went out toward the sea, to Michmethan on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan. - 7.

The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families. 

And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages. --9.

#### 59. BENJAMIN.

And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph. Jos. xviii. 11.

And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward: and the goings out thereof were at the wilderness of Beth-aven. - — 12.

And the border went over from thence toward Luz, to the side of Luz, (which is Beth-el,)

children of Shechem, and for the children of southward, and the border descended to Ataroth-adar, near the hill that licth on the south side of the nether Beth-horon. — — 13.

> And the border was drawn thence, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at Kirjath-baal, (which is Kirjathjearim,) a city of the children of Judah. This was the west quarter. -

> And the south quarter was from the end of Kirjathjearim, and the border went out on the west, and went out to the well of waters of Nephtoah;

> And the border came down to the end of the mountain that *licth* before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel.

> And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bo-

> han the son of Reuben, —— 17.
>
> And passed along toward the side over against Arabah northward, and went down unto Arabah; — — 18.

> And the border passed along to the side of Bethhoglah northward: and the out goings of the border were at the north bay of the salt sea at the south end of Jordan. This was the south coast.

> And Jordan was the border of it on the east This was the inheritance of the children of Benjamin, by the coasts thereof round about according to their families. — 20.

> Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz, <u>-</u> 21.

> And Beth-arabah, and Zemaraim, and Beth-__ _ 22.

> And Avim, and Parah, and Ophrah, -And Chephar-haammonai, and Ophni, and Ga-

> ba; twelve cities with their villages. — 24.
> Gibeon, and Ramah, and Beeroth, — 25. And Mizpeh, and Chephirah, and Mozah,

> And Rekem, and Irpeel, and Taralah, — 27. And Zelah, Eleph, and Jebusi, (which is Jerusalem,) Gibeath, and Kirjath: fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families. - --- 28.

#### 60. CALEB'S INHERITANCE.

And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, even the city of Arba the father of Anak, which city is Hebron. Jos. xv. 13.

Now these are their dwelling-places, throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites; for 1 Chron. vi. 54. theirs was the lot.

And they gave them Hebron, in the land of Judah, and the suburbs thereof round about it.

But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh. 1 *Chron.* vi. 56.

#### 61. KINGS DESTROYED.

Now these are the kings of the land which the children of Israel smote, and possessed their land on the other side of Jordan toward the rising of the sun; from the river Arnon unto mount Hermon, and all the plain on the east; Jos. xii. 1.

Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon. — 2.

And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth, and from the south, under Ashdoth-pisgah: — 3.

The king of Jericho, one; the king of Ai, which is beside Beth-el, one; — 9.

The king of Jerusalem, one; the king of Hebron, one; — 10.

The king of Jarmuth, one; the king of Lachish, one; ——11.

The king of Eglon, one; the king of Gezer,

one; — 12.

The king of Debir, one; the king of Geder, one; — 13.

The king of Hormah, one; the king of Arad, one; — 14.

The king of Libnah, one; the king of Adul-

tam, one; —— 15.

The king of Makkedah, one; the king of

The king of Tappuah, one; the king of Hepner, one; - 17.

The king of Aphek, one; the king of Lasharon, one; -18.

The king of Madon, one; the king of Hazor, one; — — 19.

The king of Shimron-meron, one; the king of Achshaph, one; — 20.

The king of Taanach, one; the king of Megiddo, one; ——21.

The king of Kedesh, one; the king of Jok-

neam of Carmel, one; —— 22.

The king of Dor, in the coast of Dor, one; the king of the nations of Gilgal, one; — 23.

The king of Tirzah, one: all the kings thirty and one. — 24.

#### 62. DEVOTED PLACES.

To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; (as it is this day;) Jer. xxv. 18.

Pharaoh king of Egypt, and his servants, and his princes, and all his people: — — 19.

his princes, and all his people; —— 19.

And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, —20.

Edom, and Moab, and the children of Ammon. — 21.

And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea. —— 22.

in the utmost corners, —— 23.

And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, —— 24.

And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, 25.

And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, — xlviii. 21.

And upon Dibon, and upon Nebo, and upon Bethdiblathaim, —— 22.

And upon Kiriathaim, and upon Beth-gamual, and upon Beth-meon, — — 23.

And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near. — 24.

#### 63. GEOGRAPHY OF SUNDRY PLACES.

And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. *Gen.* x. 19.

And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east. —30.

There are eleven days journey from Horeb, by the way of mount Seir, unto Kadesh-barnea. Deut. i. 2.

Which Hermon the Sidonians called Sirion; and the Amorites call it Shenir; — iii. 9.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off. John xi. 18.

# CHAP. VI.

#### POPULATION OF ISRAEL

(AT TWO PERIODS, IN THE WILDERNESS.)

SECT. 64. NUMBERS IN THE TRIBE OF REUBEN.

AND the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war: Num. i. 20.

Those that were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred. —— 21.

Reuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites: — xxvi. 5.

Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites. —— 6.

These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. — — 7.

And the sons of Pallu; Eliab. —— 8.
And the sons of Eliab. Nemuel, and Dathan, and Abiram. —— 9.

#### 65. OF SIMBON.

Of the children of Simeon, by their generations after their families, by the house of their fathers, those that were numbered of them according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; *Num.* i. 22.

Those that were numbered of them, even of the tribe of Simeon, were fifty and nine thousand and three hundred. —— 23.

The sons of Simeon, after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:—xxvi. — 12.

Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites. — 13.

#### 66. OF LEVI.

And these are they that were numbered of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. Num. xxvi. 57.

of the Merarites. Num. xxvi. 57.

These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram. —— 58

# 67. OF JUDAH.

Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Num. i. 26.

Those that were numbered of them, even of

Those that were numbered of them, even of the tribe of Judah, were threescore and fourteen thousand and six hundred. —— 27.

The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan. — xxvi. 19.

And the sons of Judah, after their families, were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zera, the family of the Zarhites. 20.

And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites. — — 21.

These are the families of Judah, according to those that were numbered of them, threescore and sixteen thousand and five hundred. — 22.

#### 68. OF DAN.

Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Num. i. 38.

Those that were numbered of them, even of the tribe of Dan, were threescore and two thousand and seven hundred. —— 39.

These are the sons of Dan, after their families; of Shuham, the family of the Shuhamites. dred.

These are the families of Dan, after their families. — xxvi. 42.

All the families of the Shumanites, according to those that were numbered of them, were three-score and four thousand and four hundred.

43.

#### 69. OF NAPHTALL.

Of the children of Naphtali, throughout their generations, after their families by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Num.

Those that were numbered of them, even of the tribe of Naphtali, were fifty and three thousand and four hundred. — 43.

Of the sons of Naphtali, after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: — xxvi. 48.

Of Jezer the family of the Jezerites: of Shillem, the family of the Shillemites. — 49.

These are the families of Naphtali, according to their families: and they that were numbered of them were forty and five thousand and four hundred. ——50.

#### 70. OF GAD.

Of the children of Gad, by their generations after their families, by the house of their fathers, according to the number of names, from twenty years old and upward, all that were able to go forth to war; Num. i. 24.

These that were numbered of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty.

six hundred and fifty. —— 25.

The children of Gad, after their families: and Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family

of the Shunites: — xxvi. 15.

Of Ozni the family of the Ozites: of Eri, the family of the Erites: —— 16.

Of Arod, the family of the Arodites: of Arelity of the Arodites

li, the family of the Arelites. — — 17.

These are the families of the children of Gad, according to those that were numbered of them, forty thousand and five hundred. — — 18.

#### 71. OF ASHER.

Of the children of Asher, their generations, af ter their families, by the house of their fathers according to the number of names from twenty years old and upward, all that were able to go forth to war; *Num.* i. 40.

Those that were numbered of them, even of the tribe of Asher, were forty and one thousand and five hundred. — 41.

Of the children of Asher, after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites. — xxvi. 44.

Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites, — 45.

And the name of the daughter of Asher was Sarah. — 46.

#### 72. OF ISSACHAR.

Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Num. i. 28.

Those that were numbered of them, even of the tribe of Issachar, were fifty and four thou-

sand and four hundred. — 29.

Of the sons of Issachar, after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites: — xxvi. 23.

Of Jashub, the family of the Jashubites: of

Shimron, the family of the Shimronites.

24.

These are the families of Issachar, according to those that were numbered of them, threescore and four thousand and three hundred. 25.

#### 73. of zebulun.

Of the children of Zebulun, by their generations, after their families by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were

able to go forth to war; Num. i. 30.

Those that were numbered of them, even of the tribe of Zebulun, were fifty and seven thou-

sand and four hundred. — — 31.

Of the sons of Zebulun, after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. - xxvi. 26.

These are the families of the Zebulunites, according to those that were numbered of them, threescore thousand and five hundred. — 27.

# 74. OF MANASSEH.

Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of their names, from twenty years old and upwards, all that were able to go forth to war; Num. i. 34.

Those that were numbered of them, even of the tribe of Manasseh, were thirty and two thousand and two hundred. — — 35.

The sons of Joseph, after their families, were Manasseh and Ephraim. — xxvi. 28.

Of the sons of Manasseh: of Machir, the family of the Machirites; and Machir begat Gilead: of Gilead come the family of the Gi-**— 29**.

These are the sons of Gilead: of Jeezer, the family of the Jeezerites; of Helek, the family of

the Helekites: — — 30.

And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites. — — 32.

These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred. — 34.

# 75. OF EPHRAIM.

Of the children of Joseph, namely, of the children of Ephraim, by their generations, after their families, by the house of their fathers, ac-

cording to the number of their names, from twenty years old and upward, all that were able to go forth to war; Num. i. 32.

Those that were numbered of them, even of the tribe of Ephraim, were forty thousand and

___ 33. five hundred.

These are the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthahlites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites. xxvi. 35.

And these are the sons of Shuthelah: of Eran, the family of the Eranites. -- 36.

These are the families of the sons of Ephraim, according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families. 37.

#### 76. OF BENJAMIN

Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that

were able to go forth to war; Num. i. 36.

Those that were numbered of them, even of the tribe of Benjamin were thirty and five thou-

sand and four hundred. --37.

The sons of Benjamin, after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: — xxvi. 38.

Of Shupham, the family of the Shuphamites: of Hupham the family of the Huphamites. 39.

And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of Naamanites, ---

These are the sons of Benjamin, after their families: and they that were numbered of them were forty and five thousand and six hundred.

#### CHAP. VII.

#### POSITION.

.77. (ORDER IN CAMP,) FIRST DIVISION, JUDAH.

AND on the east side, toward the rising of the sun, shall they of the standard of the camp of Judah pitch, throughout their armies: and Nashon the son of Amminadab shall be captain of the children of Judah. Num. ii. 3.

And his host, and those that were numbered of them, were threescore and fourteen thousand

and six hundred. ---4.

And those that do pitch next unto him shall be the tribe of Issachar, and Nethaneel the son of Zuar shall be captain of the children of Issa-— — 5.

And his host, and those that were numbered thereof, were fifty and four thousand and four **— —** 6. hundred.

Then the tribe of Zebulun: and Eliab the son of Helon shall be captain of the children of 

And his host, and those that were numbered

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thereeof, were fifty and seven thousand and four hundred. Num. ii. 8.

All that were numbered in the camp of Judah were an hundred thousand and fourscore thousand, and six thousand and four hundred, throughout their armies: these shall first set forth. — 9.

In the first place went the standard of the camp of the children of Judah, according to their armies; and over his host was Nahshon the son of Amminadab. — x. 14.

And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar. 15.

And over the host of the tribe of the children Zebulun was Eliab the son of Helon. — — 16.

And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle. ——— 17.

# 78. SECOND DIVISION, REUBEN.

On the south side shall be the standard of the camp of Reuben, according to their armies: and the captain of the children of Reuben shall be Elizur the son of Shedeur. Num. ii. 10.

And his host, and those that were numbered thereof, were forty and six thousand and five hundred. —— 11.

And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai. ——12.

And his host, and those that were numbered of them, were fifty and nine thousand and three nundred. — — 13.

Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph the son of Deuel. —— 14.

And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty. —— 15.

And the standard of the camp of Reuben set forward according to their armies; and over his host was Elizur the son of Shedeur. — x. 18.

And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. — — 19.

And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.

— 20.

And the Kohathites set forward, bearing the sanctuary: and the other did set up the tabernacle against they came. —— 21.

#### 79. CENTRE.

Then the tabernacle of the congregation shall set forward, with the camp of the Levites in the midst of the camp: as they encamp so shall they set forward, every man in his place, by their standards. Num. ii. 17.

#### 80. THIRD DIVISION, EPHRAIM.

On the west side shall be the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Ammihud. Num. ii. 18.

And his host, and those that were numbered of them, were forty thousand and five hundred. 19.

And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur. — 20.

And his host, and those that were numbered of them, were thirty and two thousand and two hundred. — — 21.

Then the tribe of Benjamin, and the captain of the sons of Benjamin shall be Abidan the son of Gideoni. — 22.

And his host, and those that were numbered of them, were thirty and five thousand and four hundred. —— 23.

All that were numbered of the camp of Ephraim were an hundred thousand, and eight thou sand and an hundred, throughout their armies: and they shall go forward in the third rank. 24.

And the standard of the camp of the children of Ephraim set forth according to their armies; and over his host was Elishama the son of Ammihud. — x. 22.

And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur.

And over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni. Num. x. 24.

# 81. FOURTH DIVISION, DAN.

The standard of the camp of Dan shall be on the north side, by their armics: and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai. Num. ii. 25.

And his host, and those that were numbered of them were threescore and two thousand and seven hundred. — 26.

And those that encamp by him shall be the tribe of Asher: and the captain of the children of Asher shall be Pagiel the son of Ocran. 27.

And his host, and those that were numbered of them, were forty and one thousand and five hundred. — 28.

Then the tribe of Naphtali: and the captain of the children of Naphtali shall be Ahira the son of Enan. —— 29.

And his host, and those that were numbered of them, were fifty and three thousand and four hundred. — — 30.

All they that were numbered in the camp of Dan were an hundred thousand, and fifty and seven thousand and six hundred: they shall go hindmost with their standards. —— 31.

And the standard of the camp of the children of Dan set forward, which was the rearward of all the camps throughout their host; and over his host was Ahiezer the son of Ammishaddai. — x. 25.

And over the host of the tribe of the children of Asher was Pagiel the son of Ocran. — 26.

And over the host of the tribe of the children of Naphtali was Ahira the son of Enan. 27

#### REGULARITY

And the children of Israel did according to all that the Lord commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers. Num. ii. 34.

#### CHAP. VIII.

#### CATALOGUES.

# SECT. 83. NAMES OF THE SPIES.

And these were their names: Of the tribe of Reuben, Shammua the son of Zaccur. Num. xiii. 4.

Of the tribe of Simeon, Shaphat the son of Hori. — 5.

Of the tribe of Judah, Caleb the son of Jephunneh. — 6.

Of the tribe of Issachar, Igal the son of Joseph. — - 7.

Of the tribe of Ephraim, Oshea the son of

Of the tribe of Benjamin, Palti the son of **Ra**phu. — — 9.

Of the tribe of Zebulon, Gaddiel the son of

Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi. — 11.

Of the tribe of Dan, Ammiel the son of Ge-

Of the tribe of Asher, Sethur the son of Mi-

Of the tribe of Naphtali, Nahbi the son of Vophsi. — 14.

Of the tribe of Gad, Geuel the son of Machi.

These are the names of the men which Moses sent to spy out the land. And Moses called Oshea, the son of Nun, Jehoshua. — — 16.

#### 84. NUMERATORS.

And with you there shall be a man of every tribe; every one head of the house of his fathers. Num. i. 4.

And these are the names of the men that shall stand with you: Of the tribe of Reuben: Elizur the son of Shedeur. —— 5.

Of Simeon: Shelumiel the son of Zurishaddai. <del>---- 6</del>.

Of Judah; Nahshon the son of Amminadab.

Of Issachar; Nethaneel the son of Zuar. 8. Of Zebnlun; Eliab the son of Helon. — 9.

Of the children of Joseph: of Ephraim; Elichama the son Ammihud: of Manasseh; Gamaliel the son of Pedahzur. - 10.

Of Benjamin; Abidan the son of Gideoni.

Of Dan; Ahiezer the son of Ammishaddai.

Of Asher; Pagiel the son of Ocran. — 13. bai. — — 37.

Of Gad; Eliasaph the son of Deuel. — 14. Of Naphtali; Ahira the son of Enan. — 15. These were the renowned of the congregation princes of the tribes of their fathers, heads of thousands in Israel. — 16.

# 85. DIVIDERS OF THE LAND.

These are the names of the men which snall divide the land unto you: Eleazer the priest, and Joshua the son of Nun. Num. xxxiv. 17.

And ye shall take one prince of every tribe, to divide the land by inheritance. — _ 18.

And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh. 19.

And of the tribe of the children of Simoon, Shemuel the son of Ammihud. — 20.

Of the tribe of Benjamin, Elidad the son of

Chislon. — 21.

And the prince of the tribe of the children of Dan, Bukki the son of Jogli. - 22.

The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the

son of Ephod. —— 23.

And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan. 24. And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach. 25.

And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. - 26. And the prince of the tribe of the children

of Asher, Aĥihud the son of Shelomi. — 27. And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud. 28.

These are they whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan. .

# 86. DAVID'S HEROES.

Behold, he was honorable among the thirty, but attained not to the first three: and David set him over his guard. 1 Chron. xi. 25. (Ben-

Also the valiant men of the armies were Asa. hel the brother of Joab, Elhanan the son of Dodo of Bethlehem. — 26.

Shammoth the Harorite, Helez the Pelonite. **— 27.** 

Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite. — — 28.

Sibbecai the Hushathite, Ilai the Ahohite. - 29.

Maharai the Netophathite, Heled the son of Baanah the Netophathite. — 30.

Ithai the son of Ribai of Gibeah that pertained to the children of Benjamin, Benaiah the Pirathonite. —— 31.

Hurai of the brooks of Gaash, Abiel the Ar-

Azmaveth the Baharumite, Eliahba, the Shaalbonite. — — 33.

The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite. — — 34.

Ahiham the son of Sacar the Hararite, Eliphal the son of Ur. — 35.

Hepher the Mecherathite, Ahijah the Pelon-

Hezro the Carmelite, Naarai the son of Es

Joel the brother of Nathan, Mibhar the son of Haggeri. 1 Chron. xi. 38.

Zelek the Ammonite, Naharai the Berothite, the armor bearer of Joab the son of Zeruiah.

Ira the Ithrite, Gareb the Ithrite. ---Uriah the Hittite, Zabad the son of Ahlai.

Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him. 42.

Hanan the son of Maachah, and Joshaphat the Mithnite. — — 43.

Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite. — — 44.

Jediael the son of Shimri, and Joha his brother the Tizite. — 45.

Eliel the Mahavite, and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moab-**——— 46**.

Eliel, and Obed, and Jasiel the Mesobaite. **– 47**.

The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite. 1 Chron. xii. 3.

And Ismaiah the Gibionite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite. — — 4.

Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite. — 5.

Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites. — 6.

And Joelah and Zebadiah, the sons of Jeroham of Gedor. — 7.

Asahel, the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem. 2 Sam. xxiii. 24.

Shammah the Harodite, Elika the Harodite.

Helez the Paltite, Ira the son of Ikkesh the Tekoite. — 26.

Abiezer the Anethothite, Mebunnai, the Hushathite. --27.

Zalmon the Ahohite, Maharai the Netophathite. — — 28.

Heleb the son of Baanah a Netophathite, Ittai, the son of Ribai, out of Gibeah of the children of Benjamin. — 29.

Benaiah the Pirathonite, Hiddai of the brooks of Gaash. — — 30.

Abi-albon the Arbathite, Azmaveth the Barhu-<del>--- 31.</del>

Eliahba the Shaalbonite, of the sons of Jashen, Jonathan. <del>---- 32.</del>

Shammah the Hararite, Ahiam, the son of Sharar the Hararite. — -

Eliphelet the son of Ahashbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite. — — 34.

Hezrai the Carmelite, Paarai the Arbite. - -- 35.

Igal the son of Nathan of Zobah, Bani the Gadite. — — 36.

Zelek the Ammonite, Naharai the Beerothite, armour bearer to Joab the son of Zeruiah. 37. Ira an Ithrite, Gareb an Ithrite. — — 38.

87. DAVID'S OFFICERS.

Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and Judges. 1 Chron. xxvi. 29.

And of the Hebronites, Hashabiah and his brethren, men of valor, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward, in all the business of the Lord, and in the service of the king. — 30.

Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valor at Jazer of Gilead. —— 31.

And his brethren, men of valor, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manassah, for every matter pertaining to God, and affairs of the king. — — 32.

Furthermore, over the tribes of Israel; the ruler of the Reubenites, was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah: — xxvii. 16.

Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok: — — 17.

Of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of Michael: — 18.

Of Zebulon, Ishmaiah the son of Obadiah: of Naphtali, Zerimoth the son of Azriel. —— 19.

Of the children of Ephraim, Hoshea the son of Azaziah: of the half-tribe of Manasseh, Joel the son of Pedaiah: — — 20.

Of the half tribe of Manassah in Gilead, Iddo the son of Zechariah: of Benjamin, Jaziel the son of Abner: — 21.

Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel. — 22.

#### 88. ROTATION OF OFFICERS.

Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month, throughout all the months of the year, of every course were twenty and four thousand. 1 Chron. xxvii. 1.

Over the first course, for the first month, was Jashobeam the son of Zabdiel: and his course were twenty and four thousand. - 2.

Of the children of Perez was the chief of all the captains of the host for the first month. — 3.

And over the course for the second month was Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.

The third captain of he host, for the third month, was Benaniah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand. — — 5.

This is that Benaniah who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son. — — 6.

The fourth captain, for the fourth month, was Ahasel the brother of Joab, and Zebediah his son after him: and in his course were twenty Uriah the Hittite: thirty and seven in all. 39. and four thousand. --7.

The fifth captain, for the fifth month, was Shamhuth the Izrahite: and in his course were twenty and four thousand. — 8.

The sixth captain, for the sixth month, was in Aloth. Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand. — 9. — 17.

The seventh captain, for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand. —— 10.

The eighth captain, for the eighth month, was Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand. 11.

The ninth captain for the ninth month, was Abiezer the Anetothite, of the Benjamites; and in his course were twenty and four thousand. 12.

The tenth captain, for the tenth month, was Maharai the Netophathite, of the Zarhites; and in his course were twenty and four thousand. 13.

The eleventh captain, for the eleventh month, was Benaiah the Pirathonite, of the children of Ephraim, and in his course were twenty and four thousand. ——14.

The twelfth captain, for the twelfth month, was Heldai the Netophathite, of Othneil; and in his course were twenty and four thousand. 15.

#### 89. solomon's officers.

So king Solomon was king over all Israel. 1 Kings iv. 1.

And these were the princes which he had: Azariah the son of Zadok the priest; — -2.

Elihoreph and Ahiah, the son of Shisha, scribes; Jehoshaphat the son of Ahilud the recorder: ——3.

corder: --3.

And Benaiah the son of Jehoiada was over the host; and Zadok and Abiathar were the priests; --4.

And Azariah the son of Nathan was over the officers; and Zabud the son of Nathan was principal officer, and the king's friend: — 5.

#### 90. solomon's purveyors.

And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision. 1 Kings. iv. 7.

And these are their names: The son of Hur

in mount Ephraim. —— 8.

The son of Dekar in Makaz, and in Shaalbim,

and Beth-shemesh, and Elon-beth-hanan, — 9.

The son of Hessel in Aruboth: to him ner.

The son of Hesed in Aruboth; to him pertained Sochoh, and all the land of Hepher. — 10.

Baana the son of Ahilud; to him pertained Taamach, and Megiddo, and all Beth-shean, which is by Zartanah, beneath Jezreel, from Beth-shean of Abel-meholah, even unto the place that is beyond Jokneam. —— 12.

The son of Geber in Ramoth-Gilead; to him pertained the towns of Jair the son of Manassah, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars. — 13.

Ahinadab the son of Iddo had Mahanaim.

Ahimaaz was in Naphtali; he also took Bas math the daughter of Solomon to wife. — — 15.

Baanah the son of Hushai was in Asher and n Aloth. —— 16.

Jehoshaphat the son of Paruah in Issachar

Shimei the son of Elah in Benjamin. — 18 Geber the son of Uri was in the country of Gilead in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land. — — 19.

#### 91. LEVITES AND THEIR CHIEFS.

Of the sons of Kohath; Uriel the chief, and his brethren, an hundred and twenty. 1 Chron. xv. 5.

Of the sons of Merari; Asaiah the chief, and his brethren, two hundred and twenty. — 6. Of the sons of Gershom; Joel the chief, and

his brethren, an hundred and thirty. — — 7.
Of the sons of Elizaphan: Shemaiah the chief.

Of the sons of Hebron; Eliel the chief, and his brethren, fourscore. — 9.

Of the sons of Uzziel; Amminadab the chief, and his brethren, an hundred and twelve. — 10.

#### 92. COURSES OF PRIESTS.

And David divided them into courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari. 1 *Chron.* xxiii. 6.

Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab and Abihu, Eleazar and Ithamar. — xxiv. 1

But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office. — 2.

and Ithamar executed the priest's office. — 2.

And David distributed them, both Zadok of the sons of Eleazar, and Abimelech of the sons of Ithamar, according to their offices in their service. — — 3.

And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar, according to the house of their fathers.

— xxiv. 4.

And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests of the Levites: one principal household being taken for Eleazar, and one taken for Ithamar. — 6.

Now the first lot came forth to Jehoiarib, the second to Jedaiah. — 7.

The third to Harim, the fourth to Seorim.

The fifth to Malchijah, the sixth to Mijamin.

The seventh to Hakkoz, the eighth to Abijah.

The ninth to Jeshuah, the tenth to Shecaniah.

The eleventh to Eliashib, the twelfth to Jakim

The thirteenth to Huppah, the fourteenth to Jeshebeab. — 13.

The fifteenth to Bilgah, the sixteenth to Immer. — 14.

The seventeenth to Hezir, the eighteenth to Aphses. — — 15.

The nineteenth to Pethaniah, the twentieth to Jehezekel. — — 16.

The one and twentieth to Jachin, the two and twentieth to Gamul. - 17.

The three and twentieth to Delaiah, the four and twentieth to Maaziah. - 18.

These were the orderings of them in their service to come into the house of the Lord, according to their manner, under Aaron their father, as the Lord God of Israel had commanded him.

And the rest of the sons of Levi were these: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah. - 20.

Concerning Rehabiah; of the sons of Rehabiah, the first was Isshiah. — 21.

Of the Izharites; Shelomoth; of the sons of Shelomoth; Jahath. — 22.

And the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekamean the fourth. --23.

Of the sons of Uzziel; Michah: of the sons of Michah; Shamir. - 24.

The brother of Michah was Ishiah: of the sons of Isshiah; Zechariah. — 25.

The sons of Merari were Mahli and Mushi: the sons of Jaaziah; Beno. — 26.

The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri. — 27.

Of Mahli came Eleazar, who had no sons.

Concerning Kish; the son of Kish was Jershmeel. — — 29.

The sons of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites, after the house of their fathers. — 30.

# 93. COURSES OF THE SINGERS.

Now, the first lot came forth for Asaph to Joseph; the second to Gedaliah, who with his brethren and sons were twelve: 1 Chron.

The third to Zaccur, he, his sons and his brethren were twelve: --10.

The fourth to Izri, he, his sons and his brethren were twelve: --11.

The fifth to Nethaniah, he, his sons and his brethren were twelve: — 12.

The sixth to Bukkiah, he, his sons and his brethren were twelve: — 13.

The seventh to Jesarelah, he, his sons and his brethren were twelve: - 14. The eighth to Jeshaiah, he, his sons and his

brethren were twelve: — — 15.

The ninth to Mattaniah, he, his sons and his brethren were twolvo —— 16.

The tenth to Shemei, he, his sons and his brethren were twelve: — 17.

The eleventh to Azareel, he, his sons and his brethren were twelve: — 18.

The twelfth to Hashabiah, he, his sons and his brethren were twelve: — — 19.

The thirteenth to Shubael, he, his sons and his brethren were twelve: -20.

The fourteenth to Mattithiah, he, his sons and his brethren were twelve: --21.

The fifteenth to Jerimoth, he, his sons and his brethren were twelve: - 22.

The sixteenth to Hananiah, he, his sons and his brethren were twelve: -23.

The seventeenth to Joshbekashah, he, his sons and his brethren were twelve: - 24.

The eighteenth to Hanani, he, his sons and his brethren were twelve: —— 25.

The nineteenth to Mallothi, he, his sons and

his brethren were twelve: -26.

The twentieth to Eliathah, he, his sons and his brethren were twelve: - 27.

The one and twentieth to Hothir, he, his sons and his brethren were twelve: —— 28.

The two and twentieth to Giddalti, he, his sons and his brethren were twelve: -29.

The three and twentieth to Mahazioth, he, his sons and his brethren were twelve. --30.

The four and twentieth to Romamti-ezer, he, his sons and his brethren were twelve: - 31.

#### 94. COURSES OF THE PORTERS.

Concerning the division of the porters: Of the Korhites was Meshelemiah the son of Kore, of the son of Asaph. 1 Chron. xxvi. 1.

And the sons of Meshelemiah were Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth, — 2.

Elam the fifth, Jehohanan the sixth, Elioenai the seventh. — — 3.

Also unto Shemaiah his son were sons born. that ruled throughout the house of their father:

for they were mighty men of valor. —— 6.

The sens of Shemaiah; Othni, and Rephael, and Obed, Elzabad, (whose brethren were strong men,) Elihu, and Shemachiah. — 7.

All these of the sons of Obed-edom, thev, and their sons, and their brethren, able men for strength for the service, were threescore and two of Obed edom. --8.

And Meshelemiah had sons and brethren,

strong men, eighteen. — — 9.
Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen. — — 11.

As concerning the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, even of

Laadan the Gershonite, were Jehieli. — 21.

The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the Lord. - 22.

Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites; - 23.

And Shebuel the son of Gershom, the son of Moses, was ruler of the treasures. — 24.

And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son. and Zichri his son, and Shelomith his son. 25

#### 95. COMMITTEE OF REFORM.

Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel; and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah: 2 Chron. xxix. 12.

And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and 

And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel. — — 14.

#### 96. JEWS MARRIED TO GENTILES.

And of the sons of Immer; Hanani and Zebadiah. Ezra x. 20.

And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah,

Judah and Eliezer. —— 23.

Of the singers also; Eliashib: and of the porters; Shallum and Telem, and Uri. - 24.

Moreover, of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and ____ 26. Eliah.

And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad and Azi-

Of the sons also of Bebai; Jehohanan, Han-aniah, Zabbai, and Athlai.

And of the sons of Bani; Meshullam, Malsuch, and Adaiah, Jashub, and Sheal, and Ramoth. -- 29.

And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh. — — 30.

And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, — 31.

Benjamin, Malluch, and Shemariah. -Of the sons of Hashum, Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. — — 33.

Of the sons of Bani; Maadai, Amram, and Uel, — — 34.

Benaiah, Bedeiah, Chelluh, —— 35. Vaniah, Meremoth, Eliashib. —— 36. Mattaniah, Mattenai, and Jaasau. —— 37. And Bani, and Binnui, Shimei, —— 38. And Shelemiah, and Nathan, and Adaiah. 39. Machnadebai, Shashai, Sharai, — — 40. Azareel, and Shelamiah, Shemariah. -Shallum, Amariah, and Joseph. -Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

#### 97. EZRA'S FELLOW-TRAVELLERS.

These are now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king. Ezra viii. 1.

Of the sons of Phinehas; Gershom: of the hundred seventy and two. sons of Ithamar; Daniel: of the sons of David;

Hattush. — — 2.

Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned, by genealogy of the males, an hundred and fifty. ---3.

Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred

males. --4.

Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males. — — 5.

Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males. — 6.

And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males. — 7.

And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males. — — 8.

Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen

And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males. — — 10.

And the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males. **—** 11.

And the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten --- 12.

And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males. — — 13.

Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males. — — 14.

#### 98. PRIESTS LIBERATED.

Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua; Scraiah, Jeremiah, Ezra, Neh. xii. 1.

Amariah, Malluch, Hattush, — 2. Shechaniah, Rehum, Meremoth, — 3. Iddo, Ginnetho, Abijah, —— 4. Miamin, Maadiah, Bilgah, —— 5.

Shemaiah, and Joiarib, Jedaiah. —— 6. Sallu, Amok, Hilkiah, Jedaiah. These were the chief of the priests, and of their brethren in

the days of Jeshua. — 7.

Moreover, the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah which was over the thanksgiving, he and his brethren.

Also Bakbukiah and Unni, their brethren were over against them in the watches. — — 9.

#### 99. CAPTIVES LIBERATED.

Now these are the children of the province that went up out of the captivity of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city. Ezra ii. 1.

Which came with Zerubbabel; Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigyai, Rehum, Baanah. The number

of the men of the people of Israel: — 2.

The children of Parosh, two thousand an hundred seventy and two. — 3.

The children of Shephatiah, three hundred seventy and two. — — 4.

The children of Arah, seven hundred seventy | Kadmiel, of the children of Hodaviah, seventy and five. Ezra ii. 5.

The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve. — 6.

The children of Elam, a thousand two hun-

dred fifty and four. — — 7.

The children of Zattu nine hundred forty and

The children of Zaccai, seven hundred and threescore. — 9.

The children of Bani, six hundred forty and two. — — 10.

The children of Bebai, six hundred twenty and three.

The children of Azgad, a thousand two hundred twenty and two.

The children of Adonikam, six hundred sixty and six. - 13.

The children of Bigvai, two thousand fifty and six. — — 14.

The children of Adin, four hundred fifty and four. — 15.

The children of Ater, of Hezekiah, ninety and eight. — — 16.

The children of Bezai, three hundred twenty and three. — — 17.

The children of Jorah, an hundred and twelve. — — 18.

The children of Hashum, two hundred twenty and three.

The children of Gibbar, ninety and five. 20. The children of Beth-lehem, an hundred twenty and three. — 21.

The men of Netophah, fifty and six. — 22. The men of Anathoth, an hundred twenty and

The children of Azmaveth, forty and two. 24. The children of Kirjath arim, Chephirah, and Beeroth, seven hundred and forty and three. 25.

The children of Ramah and Gaba, six hundred twenty and one. - 26.

The men of Michmas, an hundred twenty and two. — 27.

The men of Beth-el and Ai, two hundred twenty and three. — 28.

The children of Nebo, fifty and two.

The children of Magbish, an hundred fifty <del>---- 30</del>. and six.

The children of the other Elam, a thousand two hundred fifty and four. — 31.

The children of Harim, three hundred and twenty. - 32.

The children of Lod, Hadid, and Ono, seven hundred twenty and five. — 33.

The children of Jericho, three hundred forty and five. - 34.

The children of Scnaah, three thousand and six hundred and thirty, — 35.

The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three — 36.

The children of Immer, a thousand fifty and two. --37.

The children of Pashur, a thousand two hundred forty and seven. — — 38.

The children of Harim, a thousand and seven-

The Levites: the children of Jeshua, and dred fifty and four. — 12.

and four. — — 40.

The singers: the children of Asaph, an hun-

dred twenty and eight. — — 41.

The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine. -- 42.

The Nethinim: the children of Ziha, the chil-

dren of Hasupha, the children of Tabbaoth, 43.

The children of Keros, the children of Siaha, the children of Padon, — 44.

The children of Lebanah, the children of Hagabah, the children of Akkub, - 45.

The children of Hagab, the children of Shalmai, the children of Hanan, — 46.

The children of Giddel, the children of Gahar, the children of Reainh, - 47.

The children of Rezin, the children of Nekoda, the children of Gazzam, — — 48.

The children of Uzza, the children of Paseah, the children of Besai, — 49.

The children of Asnah, the children of Mehunim, the children of Nephusim, —— 50.

The children of Bakbuk, the children of Ha-

kupha, the children of Harhur, --- 51.

The children of Bazluth, the children of Mehida, the children of Harsha, - 52.

The children of Barkos, the children of Sise-

ra, the children of Thamah, — — 53.

The children of Neziah, the children of Hatipha. — — 54.

The children of Solomon's servants; the children of Sotai the children of Sophereth, the children of Peruda, — 55.

The children of Jaalah, the children of Darkon, the children of Giddel, - 56.

The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. — 57.

All the Nethinim, and the children of Solomon's servants, were three hundred ninety and two. — — 58.

#### 100. REPETITION OF CAPTIVES LIBERATED.

These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem, and to Judah, every one

unto his city; Neh. vii. 6.
Who came with Zerubbabel: Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah; the number, Isay, of the men of the people of Israel was this; 

The children of Parosh, two thousand an hundred seventy and two.

The children of Shephatiah, three hundred seventy and two.

The children of Arah, six hundred fifty and --- 10.

The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hun dred and eighteen. — — 11. The children of Elam, a thousand two hun-

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The children of Zattu, eight hundred forty and five. Neh. vii. 13.

The children of Zaccai, seven hundred and threescore. — 14.

The children of Binnui, six hundred forty and

eight. —— 15.

The children of Bebai, six hundred twenty and eight. — — 16.

The children of Azgad, two thousand three nundred twenty and two. --17.

The children of Adonikam, six hundred three-

score and seven. — — 18. The children of Bigvai, two thousand three-

score and seven. --- --- 19. The children of Adin, six hundred fifty and five. 

The children of Ater, of Hezekiah, ninety and

eight. — — 21.
The children of Hashum, three hundred twenty and eight. - 22.

The children of Bezai, three hundred twenty

and four. — 23. The children of Hariph, an hundred and

twelve. — 24. The children of Gibeon, ninety and five. 25.

The men of Beth lehem and Netophah, an hundred fourscore and eight. — 26.

The men of Anathoth, an hundred twenty and eight. — — 27.

The men of Beth-azmaveth, forty and two. 28. The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three. — 29.

The men of Ramah and Gaba, six hundred twenty and one. - 30.

The men of Michmas, an hundred twenty and and two. — 31.

The men of Beth-el and Ai, an hundred twenty and three. - 32.

The men of the other Nebo, fifty and two, 33. The children of the other Elam, a thousand two hundred fifty and four. — 34.

The children of Harim, three hundred and twenty. -- 35.

The children of Jericho, three hundred forty and five. — 36.

The children of Lod, Hadid, and Ono, seven hundred twenty and one. — 37.

The children of Senaah, three thousand nine hundred and thirty. <del>---- 38.</del>

The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. — 39.

The children of Immer, a thousand fifty and 

The children of Pashur, a thousand two hundred forty and seven. --41.

The children of Harim, a thousand and seventeca. — — 42.

The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four. —— 43.

The singers: the children of Asaph, an hundred forty and eight. —— 44.

The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the eight. — — 45.

The Nethinim: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

The children of Keros, the children of Sia, the

children of Padon. —— 47.

The children of Lebana, the children of Hagaba, the children of Shalmai. — — 48.

The children of Hanan, the children of Giddel, the children of Gahar. - 49.

The children of Reaiah, the children of Rezin, the children of Nekoda. - - 50.

The children of Gazzam, the children of Uz-za, the children of Paseah. — 51.

The children of Besai, the children of Meunim, the children of Nephishesim. - 52.

The children of Bakbuk, the children of Ha-

kupha, the children of Harhur. —— 53.

The children of Bazlith, the children of Mehida, the children of Harsha. — 54.

The children of Barkos, the children of Sise-

ra, the children of Tamah. —— 55.

The children of Neziah, the children of Hatipha. — — 56.

The children of Solomon's servants: the children of Sotai, the children of Sophereth, the

children of Perida, —— 57.

The children of Jaala, the children of Darkon, the children of Giddel. — 58.

The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim. the children of Amon. — 59.

All the Nethinim and the children of Solomon's servants were three hundred ninety and two. -- --- 60.

#### 101. REPAIRERS OF JERUSALEM.

Then Eliashib, the high priest rose up, with his brethren the priests, and they builded the sheep-gate: they sanctified it, and set up the doors of it: even unto the tower of Meah they sanctified it, unto the tower of Hananeel. Neh. iii. 1.

And next unto him builded the men of Jericho; and next to them builded Zaccur the son of Imri. — 2.

But the fish-gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof. — 3.

And next unto them repaired Meremoth the son of Urijah, the son of Koz: and next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel: and next unto them repaired Zadok the son of Baana. - 4.

And next unto them the Tekoites repaired. - 5.

Moreover, the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof. <del>---- 6</del>.

And the next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne

of the governor on this side the river. — 7°.

And next unto them repaired Rephaiah the children of Shobai, an hundred thirty and son of Hur, the ruler of the half-part of Jeru salem. --9.

And next unto them repaired Jedaiah the son of Harumaph, even over against his house: and next unto him repaired Hattush the son of Hashabniah. Neh. ii. 10*.

And next unto him repaired Shallum the son of Halohesh, the ruler of the half-part of Jerusalem, he and his daughters. —— 12.

The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate. = —13.

But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem: he built it, and set up the doors thereof, the locks thereof, and the bars thereof. ——14.

After him repaired the Levites, Rehum the son of Bani: next unto him repaired Hashabiah the ruler of the half-part of Keilah, in his part.

After him repaired their brethren, Bavai the son of Henadad, the ruler of the half-part of Keilah. — — 18.

After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib, the high priest. —— 20.

After him repaired Meremoth the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib. —— 21.

And after him repaired the priests, the men of the plain. — — 22.

After him repaired Benjamin, and Hashub, over against their house: after him repaired Azariah the son of Maaseiah, the son of Ananiah, by his house. — 23.

After him repaired Binui the son of Henadad another piece, from the house of Azariah unto the turning of the wall even unto the corner. 24.

Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison: after him Pedaiah the son of Parosh, — 25.

Moreover, the Nethinims dwelt in Ophel, unto the place over against the water-gate toward the east, and the tower that lieth out. — 26.

After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel. — 27.

From above the horse-gate repaired the priests, every one over against his house. — 28.

After them repaired Zadok the son of Immer over against his house; after him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate. — 29.

After him repaired Hananiah the son of Shelemiah, and Hanun, the sixth son of Zalaph, another piece: after him repaired Meshullam the son of Berechiah over against his chamber. 30.

# 102. DWELLERS AT JERUSALEM.

Now the first inhabitants, that dwelt in their possessions in their cities, were the Israelites,

• The 8th and 11th verses are transposed.

And next unto them repaired Jedaiah the the priests, Levites, and the Nethinim. 1 Chron. of Harumaph, even over against his house: ix. 2.

And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh: — 3.

Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah. — — 4.

And of the Shilonites; Asaiah the first-born, and his sons. — — 5.

And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety. — — 6.
And of the sons of Benjamin; Sallu the son

And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah; — 7.

And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri: and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah; — — 8.

And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers. — 9.

And of the priests: Jedaiah, and Jehoiarib, and Jachin, — — 10.

And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God; — — 11.

And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer, —— 12.

And of the Levites: Shemaiah the son of Hasshub the son of Azrikam, the son of Hashabiah, of the sons of Merari. —— 14.

And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph. —— 15.

And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah. — 35.

And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, — 36.

And Gedor, and Ahio, and Zechariah, and Mikloth. — 37.

And Mikloth begat Shimeam: and they also dwelt with their brethren at Jerusalem over against their brethren. — 38.

Now these are the chief of the province that dwelt in Jerusalem; but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinim. and the children of Solomon's servants. Neh. xi. 3.

And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin: Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of



Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez. Neh. xi. 4.

And Masseigh the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. — 5.

All the sons of Perez that dwelt at Jerusalem were four hundred three score and eight valiant men. --6.

And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah. — 7.

And after him Gabbai, Sallai, nine hundred

twenty and eight. — 8.

And Joel the son of Zichri was their overseer: and Judah the son of Senuah was second over the city. — — 9.

Of the priests: Jedaiah the son of Joiarib, - --- 10.

Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God. - — 11.

And their brethren that did the work of the house were eight hundred twenty and two; and Adaiah the son of Jehoram, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah, — 12.

And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer, — — 13.

And their brethren, mighty men of valor, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men. - --- 14.

Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni; —— 15.

And the residue of Israel, of the priests and the Levites were in all the cities of Judah, every one in his inheritance. — 20.

But the Nethinim dwelt in Ophel; and Ziha and Gispa were over the Nethinim.

The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph, the singers were over the business of the house of God. --22.

And Pethaliah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the

people.

And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof. — 25.

And at Jeshua, and at Moladah, and at Beth-

And at Hazar-shual, and at Beer-sheba, and in the villages thereof, — - 27.

And at Ziklag, and at Mekonah, and in the villages thereof, — — 28.

And at Enrimmon, and at Zareah, and at

Jarmuth, — — 29.

Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof. At Aze-

kah, and in the villages thereof. And they dwelt from Beer-sheba unto the valley of Hin-<del>- -- 30</del>.

The children also of Benjamin from Geba dwelt at Michmash, and Aija, and Beth-el, and in their villages, — — 31.

And at Anathoth, Nob, Ananiah, — — 32.

Hazor, Ramah, Gittaim, —— 33. Hadid, Zeboim, Neballat, —— 34.

Lod, and Ono, the valley of craftsmen. — 35. And of the Levites were divisions in Judah, and in Benjamin. — — 36.

#### 103. COVENANTERS.

Now those that sealed were Nehemiah the Tirshatha the son of Hachaliah, and Zidkijah.

Seraiah, Azariah, Jeremiah. — 2.
Pashur, Amariah, Malchijah, — 3.
Hattush, Shebaniah, Malluch, — 4.
Harim, Meremoth, Obadiah, — 5.
Daniel, Ginnethon, Baruch, — 6.
Meshullam, Abijah, Mijamin, — 7.

Maaziah, Bilgai, Shemaiah; these were the priests.

And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kad miel; — — 9.

And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, - 10.

Micha, Rehob, Hashabiah, —— 11.
Zaccur, Sherebiah, Shebaniah, —— 12.
Hodijah, Bani, Beninu. —— 13.

The chief of the people: Parosh, Pahathmoab, Elam, Zatthu, Bani, —— 14.

Pelatiah, Hanan, Anaiah, — 22. Hoshea, Hananiah, Hashub, — 23. Hallohesh, Pileha, Shobek, — 24.

Rehum, Hashabnah, Maaseiah, — 25. And Ahijah, Hanan, Anan, — 26. Malluch, Harim, Baanah, — 27.

# BOOK VIII.—HOLY DAYS.

### CHAP. I.

#### THE SABBATH-DAY.

SECT. 1. ORIGIN OF THE SABBATH.

THUS the heavens and the earth were finished, and all the host of them. Gen. ii. 1.

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

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

For we which have believed do enter into rest; as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. *Heb.* iv. 3.

For he spake in a certain place of the seventh day on this wise, And God did rest on the seventh day from all his works. —— 4.

And in this place again, if they shall enter into my rest. --- 5.

# 2. SABBATH OBSERVANCE COMMANDED.

Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you. *Exod.* xxxi. 13.

Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. Lev. xxvi. 2.

Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Deut. v. 12.

Six days thou shalt labor and do all thy work;

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates: that thy manservant, and thy maid-servant may rest as well as thou. — — 14.

And madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant. Neh. ix. 14.

And hallow my sabbaths; and they shall be a sign between me and you that ye may know that I am the Lord your God. *Ezek.* xx. 20

# 3. WHY COMMANDED.

Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thine handmaid and the stranger may be refreshed. Ex.

Wherefore the children of Israel shall keep the sabbath to observe the sabbath throughout their generations for a perpetual covenant.

— xxxi. 16.

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and by a stretched out arm, therefore the Lord thy God commanded thee to keep the sabbath-day. *Deut.* v. 15.

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. Exek. xx. 12.

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#### 4. PREPARATION FOR

And it shall come to pass that on the sixth day they shall prepare that which they bring in: and it shall be twice as much as they gather daily. *Exod.* xvi. 5.

And it came to pass that on the sixth day they gathered twice as much bread: two omers for one man: and all the rulers of the congregation came and told Moses. — 22.

And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord Sake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. — 23.

And now when the even was come (because

And now when the even was come (because it was the preparation, that is, the day before

the sabbath.) Mark xv. 42.

And that day was the preparation and the sabbath drew on. Luke xxiii. 54

# THE SABBATH—A CONSTANT MIRACLE IN THE WILDERNESS.

And they laid it up till the morning, as Moses bade, and it did not stink, neither was there any worm therein. Exod. xvi. 24.

any worin therein. Exod. xvi. 24.

And Moses said, Eat that to-day, for to-day is a sabbath unto the Lord, to-day ye shall not find it in the field. — 25.

Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. —— 26.

# 5- 6. ALL SECULAR WORK FORBIDDEN.

Six days shall work be done; but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doth work therein shall be put to death. *Exod.* xxxv. 2.

Ye shall kindle no fire throughout your habitations upon the sabbath day. — — 3.

Six days shall work be done; but the seventh day is the sabbath of rest, a holy convocation: Ye shall do no work therein, it is the sabbath of the Lord in all your dwellings. Lev. xxiii. 3.

Thus saith the Lord, take heed to yourselves, and bear no burden on the sabbath-day, nor bring it in by the gates of Jerusalem. *Jer.* xvii. 21.

Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work; but hallow ye the sabbath-day as I commanded your fathers. —— 22.

# 7. THE SABBATH TO BE KEPT HOLY IN HARVEST.

Six days thou shalt work; but on the seventh day thou shalt rest, in earing time and in harvest thou shalt rest. *Exod.* xxxiv. 21.

## -3 8. UNNECESSARY WALKS FORBID.

And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. *Exod.* xvi. 27.

And the Lord said unto Moses, How long refuse ye to keep my commandments and laws.

**---** 28.

See for that the Lord hath given you the sabbath, therefore, he giveth you on the sixth day the bread of two days: Abide ye every man in his place; let no man go out of his place on the seventh day. — 29.

So the people rested on the seventh day.

94 WORK CONNECTED WITH RELIGION ALLOWED.

Beside the sabbaths of the Lord and beside your gifts, and beside all your vows, and beside all your free-will offerings, which ye give unto the Lord. *Levit*. xxiii. 38.

This is the thing that ye shall do: A third part of you entering on the sabbath, of the Priests and of the Levites shall be porters of the doors. 2 Chron. xxiii. 4.

So the Levites, and all Judah, did according to all things that Jehoiada the Priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath, for Jehoiada the priest dismissed not the courses. ——8.

And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priest shall prepare his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth, but the gate shall not be shut until the evening. Ezek. xlvi. 2.

And the burnt-offering that the prince shall offer unto the Lord in the sabbath day shall be six lambs without blemish, and a ram without blemish. — — 4.

Or have ye not read in the law, how that on the sabbath days, the priests in the Temple profane the sabbath and are blameless? Mat.

Moses, therefore, gave unto you circumcision, (not because it is of Moses, but of the fathers) and ye on the sabbath-day circumcise a man. *John* vii. 22.

If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken: Are ye angry at me, because I have made a man every whit whole on the sabbath-day? —— 23.

# 4. 10. SABBATH-DAY MILITARY GUARDS.

And he commanded them, saying, this is the thing that ye shall do. A third part of you that enter in on the sabbath, shall even be keepers of the watch of the king's house. 2 Kings xi. 5.

And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king. — — 7.

And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath and came to Jehoiada the Priest. —— 9.

# 11. PUBLIC WORSHIP ON THE SABBATH.

Thus saith the Lord God, the gate of the inner court that looketh toward the east shall be it shall be opened, and in the day of the newmoon it shall be opened. Ezek. xlvi. 1.

But when they departed from Perga they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day and sat down. Acts xiii. 14.

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sab-___ 42.

And the next sabbath-day, came almost the whole city together to hear the word of God. **-- 44**.

And on the sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down, and spake unto the women which resorted thither. Acts xvi. 13.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. - xvii. 1.

And Paul as his manner was went in unto them, and three sabbath-days reasoned with them out of the Scriptures.

And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. -- xviii. 4.

# 12. WORKS OF MERCY ALLOWED.

And, behold, there was a man which had his nand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him. Matt. xii. 10.

And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out, —— 11.

How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-

Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath days, to do good or to do evil? to save life, or to destroy Luke vi. 9.

And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as

The Lord then answered him, and said, thou hypocrite! doth not each one of you on the sabbath, loose his ox or his ass from the stall, and lead him away to watering. — xiii. 15.

And ought not this woman, being a daughter of Abraham whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the **sabbath-day?** — — 16.

#### WALKING LIMITED ON THE SABBATH.

And it came to pass on the second sabbath, after the first, that he went through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. *Luke* vi. 1.

And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days? — 2.

Then returned they unto Jerusalen from the

shut the six working days: but on the sabbath | mount called Olivet, which is from Jerusalem, a sabbath day's journey. Acts i. 12.

> PROMISES TO THOSE WHO KEEP THE SABBATH HOLY.

> Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Isa. lvi. 2.

> For thus saith the Lord unto the Eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant:

Even unto them will I give in mine house and within my walls, a place and a name better than of sons and of daughters. I will give them an everlasting name that shall not be cut off.

Also the sons of the stranger that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant. -6.

Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called, An house of Prayer for all people. 7.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a Delight, the Holy of the Lord, Honorable, and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Is. Iviii. 13.

Then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it. -- -- 14.

And it shall come to pass if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day to do no work therein. Jer. xvii. 24.

Then shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots and on horses, they. and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain for ever. --25.

# 15. KEEPING THE SABBATH SOLEMNLY RESOLVED ON.

And if the people of the land bring ware or any victuals on the sabbath-day to sell, that we would not buy it of them on the sabbath, or on the holy day, and that we would leave the seventh year, and the exaction of every debt. Neh.

And it came to pass when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath; and some of my servants set I at the gates that there should no burden be brought in on the sabbath-day. — xiii. 19.

So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice.

Then I testified against them, and said unto

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them, Why lodge ye about the wall? if ye do again, I will lay hands on you. From that time forth came they no more on the sabbath.

And I commanded the Levites that they should cleanse themselves, and that they should come, and keep the gates to sanctify the sabbathday. Remember me, O my God, concerning this also, and spare me, according to the greatness of thy mercy. — 22.

# 16. PRECISE DURATION OF THE SABBATH DAY.

From even unto even shall you celebrate your sabbath. Lev. xxiii. 32.

And it shall come to pass, that from one newmoon to another shall all flesh come to worship before me, saith the Lord. Is. lxvi. 23.

But pray ye that your flight be not in the winter, neither on the sabbath-day. Matthew xxiv. 20.

# 17. THE CHRISTIAN SABBATH IS THE FIRST DAY OF THE WEEK.

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them (ready to depart on the mor-

 Facts which demonstrate the first day of the week to be the Christian sabbath-day.

1. The first day of the week was the day on which the ceremonial "wave offering" took place among the Jews, The day on which there was to be "a holy convocation of the people, and no servile work to be done," and this offering on this day was to be a statute of perpetual obligation.

2. The wave offering prefigured the resurrection of Christ, and the day of the offering prefigured the Christian sabbath-day on which Christians were to meet in holy convocations," do "no servile work," and to observe this rule perpetually. Now let any man ponder Lev. xxiii. 15—21, and find any other two events, if he can, to meet that representation, but the resurrection of Christ and the first day of the week.

3. The day of l'entecost was on the 16th day of the month Abib. This was the first day of the week. The descent of the Holy Ghost was when "the day of Pentecost was fully come." Acts ii. 1. The resurrection of Christ was on the first day of the week. Matt xxviii 1; Mark xvi. 1, and when the seventh-day "sabbath was past." The assembling of the primitive apostolic church for public worship and communion was on the first day of the week. Acts xx. 7. 1 Cor. xvi 1. The resurrection of Christ on the first day of the week constituted that day, "The Lord's day" Rev. i. 10, and met the prophecy of it in Psalms cxviii. 24, to complete fulfilment.

4. The work of creation was "finished" on the SIXTH DAY. Gen. i. 31. The work of redemption was "finished" also on the SIXTH DAY. John xix. 30. Christ was crucified and buried on the SIXTH DAY. He lay all the seventh day in the grave! The seventh-day sabbath was buried with him, and remains buried, for he rose from the dead on the first day of the week, and when the seventh-day sabbath was past! The FIRST-DAY of the week is then the Christian sabbath-day! The seventh-day sabbath was intimately associated with the law which regulated the Jewish Priesthood. That priesthood is abolished, and therefore their sabbath-day is abolished also. Heb vii. 12. The Christian sabbath day being the day that arose with Christ's resurrection, and the bright sunday on which the Holy Ghost descended, we therefore adopt the Psalmist's note of joy, and say with him, "This is the day which the Lord hack made; we will rejeice and be glad in it!" Ps civil. 24.

them, Why lodge ye about the wall? if ye do row,) and continued his speech until midnight.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 1 Cor. xvi. 1.

18. THE LORD'S DAY IS THE CHRISTIAN SABBATH DAY.

I was in the spirit on the Lord's day and heard behind me a great voice, as of a trumpet. Rev. i. 10.

19. SUPERSTITIOUS OBSERVANCE OF THE SABBATH- 4

At that time Jesus went on the sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn and to eat. Matt. xii. 1.

But when the Pharisees saw it, they said unto him, Behold thy disciples do that which is not lawful to do on the sabbath-day. --2.

And it came to pass that he went through the corn-fields on the sabbath-day, and his disciples began as they went, to pluck the ears of corn. Mark ii. 23.

And the Pharisees said unto him, Behold why do they on the sabbath day that which is not lawful? — — 24.

And he said unto them, That the son of man is Lord also of the sabbath. Luke vi. 5.

And it came to pass also on another sabbath, that he entered into the synagogue and taught; and there was a man whose right hand was withered. — — 6.

And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. — 7.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people—There are six days in which men ought to work, in them therefore come and be healed, and not on the sabbath day. — xiii. 14.

The Jews, therefore, said unto him that was cured, It is the sabbath-day, it is not lawful for thee to carry thy bed. John v. 10.

He answered them, He that made me whole, the same said unto me, Take up thy bed and walk. —— 11.

#### 20. SABBATH COVERT.

And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria. 2 Kings xvi. 18.

# 5 21. SABBATH PROFANATIONS.

In those days saw I in Judah, some treading wine-presses on the sabbath, and bringing in sheaves and lading asses; as also wine, grapes, and figs and all manner of burdens, which they brought into Jerusalem on the sabbath-day. And I testified against them in the day wherein they sold victuals. Neh. xiii. 15.

There dwelt men of Tyre also therein which

bought fish and all manner of ware, and sold on the sabbath unto the children of Judah and in Jerusalem. Neh. xiii. 16.

Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. ——18.

Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths; then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Ezek. xx. 21.

Thou hast despised mine holy things, and hast profaned my sabbaths. —, xxii. 8.

Moreover, this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my sabbaths. — xxiii. 38.

# 22. PENALTIES ON SABBATH-BREAKERS.

Ye shall keep the sabbath, therefore, for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Exod. xxxi. 14.

And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day. Num. xv. 32.

And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation. — 33.

And they put him in ward, because it was not declared what should be done to him. 34.

And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp. — — 35.

And all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses. — 36.

But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. Jer. xvii. 27.

# 23. MOCKING AT THE SABBATH-MOTIVES.

Saying, When will the new-moon be gone that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? Am. viii. 5.

Jerusalem remembered in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her; the adversaries saw her, and did mock at her sabbaths. Lam. i. 7.

5- 24. JUDICIAL DEPRIVATION OF.

I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths and all her solemn feasts. *Hos.* ii. 11.

And he hath violently taken away his taber nacle, as if it were of a garden; he hath de stroyed his places of the assembly; the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger, the king and the priest. Lam. ii. 6.

#### 25. APPARENT DIMINUTION OF SABBATH RESPECT.

Bring no more vain oblations, incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Is. i. 13.

And he said unto them, The sabbath was made for man, and not man for the sabbath. Mark ii 27

Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new-moon, or of the sabbath-days. Col. ii. 16.

Which are a shadow of things to come, but the body is of Christ. —— 17.

### CHAP. II.

#### SABBATICAL YEAR.

SECT. 26. RULE.

And six years thou shalt sow thy land, and shall gather in the fruits thereof: Ex. xxiii. 10.

Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Lev. xxv. 2.

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof: —— 3.

But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord; thou shalt neither sow thy field nor prune thy vine-yard. —— 4.

That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. — 5.

And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, — 6.

And for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be meat. — 7.

And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase. —— 20.

Then I will command my blessing upon you in the sxth year, and it shall bring forth fruit for three years. Lev. xxv. 21.

And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store. — 22.

# 27. PENALTY FOR NEGLECTING.

Then shall the land enjoy her sabbaths as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. Lev. xxvi. 34.

As long as it lieth desolate it shall rest; because it did not rest in your sabbaths when ye

dwelt upon it. — 35.

The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. —— 43.

And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons, until the reign of the kingdom of Persia. 2 Chron. xxxvi. 20.

To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

— 21.

#### 28. YEAR OF JUBILEE.

And thou shall number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Lev. xxv. 8.

Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land.

A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. —— 11.

For it is the jubilee, it shall be holy unto you; ye shall eat the increase thereof out of the

field. — — 12.

# 29. A TIME OF EMANCIPATION.

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession: and ye shall return every man unto his family. Lev. xxv. 10.

And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee: thou shalt not compel him to serve as a bond-servant. 39.

But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: —— 40.

And then shall he depart from thee, both he, and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. ——41.

And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he and his children with him. — 54.

### 30. AND REVERSION OF INHERITANCE.

In the year of this jubilee ye shall return every man unto his possession. Lev. xxv. 13.

In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong. — xxvii. 24.

## CHAP. III.

#### PASSOVER.

#### SECT. 31. FIRST INSTITUTION.

AND Moses said unto the people, Remember this day in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten. Ex. xiii. 3.

This day came ye out, in the month of Abib.

And it shall be, when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Fount) — xxiii 15.

Egypt.) — xxiii. 15.

The feast of unleavened bread shalt thou keep. Seven days shalt thou eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. — xxxiv. 18.

Let the children of Israel also keep the passover at his appointed season. Num. ix. 2.

#### 32. A LAMB TO BE SLAIN.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. Ex. xii. 3.

And if the household be too little for the lamb, let him and his neighbor next unto his house take it, according to the number of the souls, every man according to his eating shall make your count for the lamb. ——4.

Your lamb shall be without blemish, a male of the first year; ye shall take it out from the

sheep or from the goats. —— 5.

And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. —— 6.

evening. — — 6.

Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover. — — 21.

2 1

#### 33. BLOOD SPRINKLED.

And they shall take of the blood, and strike it on the two side-posts, and on the upper doorpost of the houses wherein they shall eat it. Ex. xii. 7.

And the blood shall be to you for a token upon the houses where ye are; and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. —— 13.

And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin: and none of you shall go out at the door of his house until the morning.

For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. — 23.

And they stood in their place, after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites; 2

Chron. xxx. 16.

And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites slayed them. — xxxv. 11.

#### 34. REFLECTIONS THEREON.

Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. Heb. xi. 28.

## 35. TIME WHEN.

In the fourteenth day of the first month at even is the Lord's passover. Lev. xxiii. 5.

And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. — 6.

In the fourteenth day of this month at even ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. Num. ix. 3.

And in the fourteenth day of the first month is the passover of the Lord. — xxviii. 16.

Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. *Deut.* xvi. 1.

In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days unleavened bread shall be eaten. Ezek. xlv. 21.

#### 36. ANOTHER TIME ALLOWED.

Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord. Num. ix. 10.

The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. — — 11.

For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. 2 Chron. xxx. 2.

For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. — — 3.

And the thing pleased the king and all the

congregation. — — 4.

And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

— 13.

Then they killed the passover on the fourteenth day of the second month; and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the Lord. — 15.

And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness. — — 23.

#### 37. PLACE WHERE

Thou shalt therefore sacrifice the passover unto the Lord thy God of the flock and the herd, in the place which the Lord shall choose to place his name there. *Deut.* xvi. 2.

Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth

thee; --5.

But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. ——6.

#### 38. HOW PREPARED.

And they shall eat the flesh in that night roast with fire and unleavened bread; and with bitter herbs they shall eat it. Ex. xii. 8.

Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. — — 9.

And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go into thy tents. Deut. xvi. 7.

And they roasted the passover with fire, according to the ordinance. 2 Chron. xxxv. 13.

#### 39. RULES FOR EATING.

And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning ye shall burn with fire. Ex. xii. 10.

In one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

— 46.

Neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. Dcut. xvi. 4.

#### UNLEAVENED BREAD.

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. Ex. xii. 15.

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at - --- 18.

Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. — — 19.

Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

Seven days shalt thou eat unleavened bread, and in the seventh day shall be a feast to the Lord. — xiii. 6.

Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee; neither shall there be leaven seen with thee in all thy quarters. --7.

And in the fifteenth day of this month is the feast; seven days shall unleavened bread be

eaten. Num. xxv iii. 17.

And kept the feast of unleavened bread seven days with joy; for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel. Ezra vi. 22.

#### 41. WHY.

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; (for thou camest forth out of the land of Egypt in haste;) that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. Deut. xvi. 3.

And there shall be no leavened bread seen with thee in all thy coasts seven days.

#### 42. ALLUSION THERETO.

Purge out, therefore, the old leaven, that ye may be a new lump as ye are unleavened. For even Christ our passover is sacrificed for us. 1 Cor. v. 7.

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. —— 8.

#### 43. PURIFICATIONS PREPARATORY.

So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses. 2 Chron. xxxv. 6.

For the priests and the Levites were purified together; all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for them-*Ezra* vi. 20.

And the children of Israel, which were come again out of captivity, and all such as had sepa-! selves, and for the priests: because the priests

rated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God

of Israel, did eat. Ezra vi. 21.

And the Jews' passover was nigh at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves. John xi. 55.

#### 44. IMPURE EXCLUDED.

And there were certain men who were defiled by the dead body of a man, that they could not keep the passover on that day; and they came' before Moses and before Aaron on that day. Num. ix. 6.

And those men said unto him, We are defiled by the dead body of a man; wherefore are we kept back that we may not offer an offering of the Lord in his appointed season among the children of Israel? — — 7.

And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you. — — 8.

#### 45. INDULGENCE.

For there were many in the congregation that were not sanctified; therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord. 2 Chron. xxx. 17.

For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written: but Hezekiah prayed for them, saying, The good Lord pardon every one, **— —** 18.

That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. — — 19.

And the Lord hearkened to Hezekiah, and healed the people. --20.

#### ACCOMPANYING OFFERINGS.

And Josiah gave to the people of the flock, lambs and kids, all for the passover offerings for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance. 2 Chron. xxxv. 7.

And his princes gave willingly unto the people, to the priests, and to the Levites; Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests, for the passoverofferings, two thousand and six hundred small cattle, and three hundred oxen. — 8.

Cononiah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, gave unto the Levites for passover-offerings, five thousand small cattle, and five hundred oxen.

And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord, as it is written in the book of Moses: and so did they with the oxen. . - 12.

But the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people. — — 13.

And afterward they made ready for them.

the sons of Aaron were busied in offering of al; and ye shall keep it a feast to the Lord burnt-offerings and the fat until night: therefore the Levites prepared for themselves, and for the priests the sons of Aaron. 2 Chron. xxxv. 14.

#### 47. DEVOTION.

Six days thou shalt eat unleavened bread, and on the seventh shall be a solemn assembly to the Lord thy God; thou shalt do no work therein. Deut. xvi. 8.

And the children of Israel, that were present at Jerusalem, kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord. 2 Chron. xxx. 21.

#### 48. REST ENJOYED.

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. Ex. xii. 16.

In the first day shall be an holy convocation; ye shall do no manner of servile work therein. Num. xxviii. 18.

#### 49. WHO MAY PARTAKE.

And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof. Ex. xii. 43.

But every man's servant that is bought for

money, when thou hast circumcised him, then shall he eat thereof.

A foreigner and an hired servant shall not eat thereof. - --- 45.

All the congregation of Israel shall keep it.

And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. —— 48.

And if a stranger shall sojourn among you, and will keep the passover, unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land. Num. ix. 14.

#### 50. CONTINUATION.

And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. Ex. xiii. 8.

And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt. - 9.

Thou shalt, therefore, keep this ordinance in his season from year to year. — — 10.

#### 51. PERPETUITY.

throughout your generations: ye shall keep it a feast by an ordinance for ever. Ex. xii. 14.

And ye shall observe the feast of unleavened bread; for in this self-same day nave I brought your armies out of the land of Egypt: therefore shall ye observe this day in your genera-- - 17. tions by an ordinance for ever. -

And ye shall observe this thing for an ordinance to thee and to thy sons for ever. — 24.

It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations. **— 42.** 

#### 52. PENALTY FOR OMISSION.

But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people; because he brought not the offering of the Lord in his appointed season, that man shall bear his sin. Num. ix. 13.

#### 53. (KEPT) INSTANCES.

And Moses spake unto the children of Israel, that they should keep the passover. Num. ix. 4.

And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai; according to all that the Lord commanded Moses, so did the children of Israel. 5.

And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

And the king commanded all the people, saying, keep the passover unto the Lord your God, as it is written in the book of this covenant. 2 Kings xxiii. 21.

Surely there was not holden such a passover, from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah: — 22.

But in the eighteenth year of king Josiah, wherein this passover was holden to the Lord in Jerusalem. — 23.

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel. 2 Chron. xxx. 1.

So they established a decree to make proclamation throughout all Israel, from Beer sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written. — — 5.

So there was great joy in Jerusalem: for since the time of Solomon, the son of David king of Israel, there was not the like in Jerusalem. --26.

Moreover, Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the fourteenth day of the first month.

So all the service of the Lord was prepared the same day, to keep the passover, and to offer And this day shall be unto you for a memori. burnt-offerings upon the altar of the Lord, according to the commandment of king Josiah. 2 Chron. xxxv. 16.

And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread, seven days. ——17.

And there was no passover like to that kept in Israel, from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. — 18.

In the eighteenth year of the reign of Josiah

was this passover kept. — — 19...

And the children of the captivity kept the passover upon the fourteenth day of the first month. Ezek. vi. 19.

And the passover, a feast of the Jews, was nigh. John vi. 4.

#### 54. CHRIST'S EARLY ATTENDANCE THEREON.

Now his parents went to Jerusalem every year at the feast of the passover. Luke ii. 41.

And when he was twelve years old they went up to Jerusalem, after the custom of the feast.

— 42.

# 55. CHRIST'S PREPARATION.

Now the first day of the feast of unleavened bread the disciples came to Jesus saying unto him, Where wilt thou that we prepare for thee to eat the passover? Mat. xxvi. 17.

And the disciples did as Jesus had appointed them; and they made ready the passover. 19.

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? Mark

Now the feast of unleavened bread drew nigh, which is called the passover. Luke

Then came the day of unleavened bread, when the passover must be killed. — — 7.

#### 56. MIRACULOUS APPOINTMENT.

And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. *Mat.* xxvi. 18.

And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. Luke

xxii. 8.

And they said unto him, Where wilt thou

that we prepare? ---9.

And he said unto them, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in. —— 10.

And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? ---11.

And he shall shew you a large upper room furnished: there make ready. — — 12.

57. CHRIST'S LAST CELEBRATION.

Now, when the even was come, he sat down with the twelve. *Mat.* xxvi. 20.

And they made ready the passover. Mark

And in the evening he cometh with the twelve.

— — 17.

And when the hour was come he sat down, and the twelve apostles with him. Luke xxii. 14.

and the twelve apostles with him. Luke xxii. 14. And he said unto them, With desire I have desired to eat this passover with you before I suffer: — 15.

For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. — — 16.

# CHAP. IV.

#### VARIOUS FEASTS.

#### SECT. 58. DIVINE AUTHORITY.

Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Let xxiii 2.

even these are my feasts. Lev. xxiii. 2.

These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their

seasons. — — 4.

And Moses declared unto the children of Israel the feasts of the Lord. — 44.

#### 59. NEW MOON (RULE.)

Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings: that they may be to you for a memorial before your God: I am the Lord your God. Num. x. 10.

Likewise the people of the land shall worship at the door of this gate before the Lord, in the sabbaths, and in the new-moons. *Ezek.* xlvi. 3.

And in the day of the new-moon, it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. 6.

#### 60. PRACTICE.

And David said unto Jonathan, Behold, tomorrow is the new-moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. 1 Sam. xx. 5.

So David hid himself in the field; and when the new-moon was come the king sat him down to eat meat. — 24.

And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. 2 Kings iv. 22.

And he said, Wherefore wilt thou go to him to-day? it is neither new-moon nor sabbath. And

she said, It shall be well. — — 23.

#### 61. DIMINUTION.

Your new-moons, and your appointed feasts, my soul hateth: they are a trouble unto me: I am weary to bear them. Is. i. 14.

# 62. FEAST OF THE TABERNACLES (RULE.)

Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of the tabernacles for seven days unto the Lev. xxiii. 34.

On the first day shall be an holy convocation; ye shall do no servile work therein.

Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein. - 36

These are the feasts of the Lord which ve shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burntoffering, and a meat-offering, a sacrifice, and drink-offerings, every-thing upon his day. — 37.

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days, on the first day shall be a sabbath, and on the eighth day shall be a sabbath. Lev. xxiii. 39.

And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. **— — 40**.

And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations, ye shall celebrate it in the seventh month.

Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: - 42.

That your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt: I am the Lord your God. **— — 4**3.

And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days. Num. xxix. 12.

Thou shalt observe the feast of tabernacles seven days, after thou hast gathered in thy corn and thy wine. Deut. xvi. 13.

And thou shalt rejoice in thy feast, thou and thy son, and thy daughter, and thy man servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are - 14. within thy gates.

Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands; therefore thou shalt surely rejoice. — — 15.

# 63. CONTINUATION.

And I, that am the Lord thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the solemn feasts. did as the Lord commanded Moses. Hos. xii. 9.

And it shall come to pass, that every one that is left, of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. Zech. xiv. 16.

And if the family of Egypt go not up, and come not that have no rain; there shall be the plague, whereby the Lord will smite the heathen that come not up to keep the feast of tabernacles. - 18.

This shall be the punishment of Egypt, and the punishment of all nations, that come not up to keep the feast of tabernacles.

# 64. PRACTICE.

And they found written in the law, which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh day. . Neh. viii. 14.

And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as it is written. — — 15.

So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate '— — 16. of Ephraim.

And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so: and there was very great gladness. — — 17.

#### 65. FIRST DAY OF THE SEVENTH MONTH.

Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Lev. xxiii. 24.

Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord. - 25.

And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. Num. xxix. 1.

# 66. TENTH DAY OF THE SEVENTH MONTH.

And this shall be a statute for ever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: *Lev*. xvi. 29.

For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. -30.

It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever.

And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he Also on the tenth day of this seventh month

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there shall be a day of atonement: it shall be an | of the first-fruits of wheat harvest, and the feast holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. Lev. xxiii. 27.

And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. -

For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. ___ 29.

And whatsoever soul it be that doth any work in that same day, the same soul will I destroy from among his people. --30.

Ye shall do no manner of work: it shall be a statute for ever throughout your generations, in all your dwellings. — 31.

It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even. — 32.

And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein. Num. xxix. 7.

### 67. FEAST OF FIRST FRUITS.

Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; Lev. xxiii. 10.

And ye shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

And ye shall offer that day, when ye wave the sheaf an he lamb, without blemish, of the first year, for a burnt-offering unto the Lord.

And the meat offering thereof shall be two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savor; and the drink-offering thereof shall be of wine, the fourth part of an hin.

And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings. — — 14.

#### 68. RITUAL FOR FIRST FRUITS.

And the priest shall wave them with the bread of the first fruits, for a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. Lev. xxiii. 20.

And ye shall proclaim on the self-same day, that it may be an holy convocation unto you; ye shall do no servile work therein: it shall be a statute for ever in all your dwellings, throughont your generations. — — 21.

# 69. FEAST OF HARVEST.

And the feast of harvest, the first-fruits of thy labors, which thou hast sown in the field; and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy lapors out of the field. Ex. xxiii. 16.

And thou shalt observe the feast of weeks,

of in gathering at the year's end. — xxxiv. 22.

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven subbaths shall be complete: Lev. xxiii. 15.

Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord. 16.

Ye shall bring out of your habitations two wave-loaves, of two-tenth deals: they shall be of fine flour, they shall be baken with leaven; they are the first fruits unto the Lord. — 17.

Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. Deut. xvi. 9.

And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a free-willoffering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee. --10.

And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there. -- 11.

And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes. -—— 12.

# 70. PENTECOST.

And when the day of Pentecost was fully come, they were all with one accord in one place. Acts ii. 1.

For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalom the day of Pentecost. — xx. 16.

#### 71. THREE FEASTS IN A YEAR.

Three times thou shalt keep a feast unto me in the year. Ex. xxiii. 14.

Three times in the year all thy males shall ar pear before the Lord God. — 17.

Thrice in a year shall all your men-children appear before the Lord God, the God of Israel. xxxiv. 23.

For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God thrice in the year.

Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. Deut. xvi. 16.

Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. 2 Chron. viii. 13

#### 72. ANNUAL AND LOCAL.

Then they said, Behold there is a feast of the Lord in Shiloh yearly, in a place which is on the north side of Beth-el, on the east side of the high-way that goeth up from Beth-el to Shechem, and on the south of Lebonah. Judges xxi. 19.

And this man went up out of his city yearly, to worship and to sacrifice unto the Lord of hosts in Shiloh: and the two sons of Eli, Hophmi and Phineas, the priests of the Lord, were there. 1 Sam. i. 3.

And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. - --- 21.

# 73. DEDICATION.

Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath

unto the river of Egypt. 2 Chron. vii. 8.

And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart, for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people.

#### 74. PURIM.

Because Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, (that is the lot,) to consume them, and to destroy them. Est. ix. 24.

Wherefore they called these days Purim, after the name of Pur: therefore, for all the words of this letter, and of that which they had seen concerning this matter, and which had come

unto them, 

The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year. 

And that these days should be remembered, and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from

their seed.

# 75. BY HUMAN AUTHORITY (PURIM.)

To establish this among them, that they should keep the fourteenth day of the month Adar, and the sixteenth day of the same, yearly.

And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Pu-

the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and

To confirm these days of Purim in their times appointed, according to Mordecai the Jew, and Esther the queen had enjoined them, and as they had decreed for themselves, and for their seed,

the matters of the fastings and their cry. — 31.

And the decree of Esther confirmed these matters of Purim, and it was written in the book. - 32.

#### 76. RITUAL (PURIM.)

On the thirteenth day of the month Adar: and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. Est. ix. 17.

But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of

feasting and gladness. —— 18.

Therefore the Jews of the villages that dwelt in the unwalled towns made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another. — 19.

As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. - 22.

#### GENERAL CELEBRATION WITH MIRTH.

And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. 2 Chron. xxx. 25.

And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God, mourn not nor weep; for all the people wept when they heard the words of the law. Neh. viii. 9.

Then he said unto them, Go your way, eat

the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto the Lord: neither be ye sorry; for the joy of the Lord is your strength. - 10.

So the Levites stilled all the people, saying, Hold your peace; for the day is holy; neither be ye grieved. — — 11.

And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them. — 12.

Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel. Is. xxx. 29.

# 78. ATTACHMENT.

When they desired him to tarry longer time And he sent the letters unto all the Jews, to with them he consented not; Acts xviii. 20.

But bade them farewell; saying, I must by all means keep this feast that cometh in Jerusalem; but I will return again unto you, if God will. And he sailed from Ephesus. Acts xviii.

#### 79. DEPRIVATION.

The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Lam. i. 4.

What will ye do in the solemn day, and in the day of the feast of the Lord? Hos. ix. 5.

### 80. DIMINUTION.

I hate, I despise your feast-days, and I will not smell in your solemn assemblies. *Amos* v. 21.

One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. Rom. xiv. 5.

He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. — — 6.

But now, after that ye have known God, or rather are known of god, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Gal.

Ye observe days, and months, and times, and years. — — 10.

# BOOK IX.-IDOLS AND IDOLATRY.

### CHAP. I.

### LAWS AND ARGUMENTS AGAINST IDOL-ATRY.

sect. 1. Idols, not to be made.

YE shall not make with me gods of silver, neither shall ye make unto you gods of gold. Ex. xx. 23.

Thou shalt make thee no molten gods.

xxxiv. 17.

Turn ye not unto idols, nor make to your selves molten gods: I am the Lord your God. Lev. xix. 4.

Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land to bow down to it: for I am the Lord your God.

— xxvi. 1.

Thou shalt not make thee any graven image. or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Deut. v. 8.

in the waters beneath the earth: Deut. v. 8.

Thou shalt not bow down thyself unto them: nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; — 9.

And shewing mercy unto thousands of them that love me, and keep my commandments.

Neither shalt thou set thee up any image, which the Lord thy God hateth. — xvi. 22.

### 2. IDOL WORSHIP FORBIDDEN.

Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images. Ex. xxiii. 24.

Thou shalt have none other gods before me. Deut. v. 7.

And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them. — xxviii. 14.

And I said unto you, I am the Lord your God; fear not the gods of the Amorites in whose land ye dwell; but ye have not obeyed my voice. Judges vi. 10.

my voice. Judges vi. 10.

With whom the Lord had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them. 2 Kings xvii. 35.

And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods. —— 37.

And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods. —— 38.

Hear, O my people, and I will testify unto thee; O Israel, if thou wilt hearken unto me. Ps. lxxxi. 8.

There shall no strange god be in thee; neither shalt thou worship any strange god. — 9.

And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt. Jer. xxv. 6.

Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no Saviour besides me. Hos. xiii. 4.

Nether be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 1 Cor. x. 7.

Wherefore, my dearly beloved, flee from idolatry. — 14.

Little children, keep yourselves from idels Amen. 1 John v. 21.

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#### 3. TEMPTATION TO BE AVOIDED.

And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. Ex. xxxiv. 16.

Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, por his daughter shalt thou take unto thy son.

Deut. vii. 3.

For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly. — — 4.

Neither shalt thou bring an abomination into thy house, lest thou be a cursed thing like it: but thou shalt utterly detest it; and thou shalt utterly abhor it; for it is a cursed thing.

When the Lord thy God shall cut off the nations from before thee, whither thou goest to

possess them, and thou succeedest them, and dwellest in their land; — xii. 29.

Take heed to thyself, that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. <del>-</del> — 30.

Thou shalt not do so unto the Lord thy God: - 31.

But seek not Bethel, nor enter into Gilgal, and pass not to Beer-sheba; for Gilgal shall surely go into captivity, and Beth-el shall come to nought. Amos v. 5.

### 4. SUNDRY CAUTIONS.

Take ye, therefore, good heed unto yourselves, for ye saw no manner of similitude on the day, that the Lord spake unto you in Horeb out of the midst of the fire. Deut. iv. 15.

Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee.

Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other

gods, and worship them; - xi. 16.

And then the Lord's wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.

Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and worm-wood. — xxix. 18.

### 5. NAMES OF IDOLS, OFFENSIVE TO GOD.

And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy

mouth. Ex. xxiii. 13.

For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. Hos. ii. 17.

And it shall come to pass in that day, saith

the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: Zech. xiii. 2.

#### INCONSISTENCY OF IDOLATRY.

And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God follow him: but if Baal, then follow him. And the people answered him not a word. 1 Kings xviii. 21.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stone, graven by art

and man's device. Acts xvii. 29.

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 2 Cor. vi. 15.

And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. -- 16.

#### 7. ABSURDITY OF IDOLATRY.

Their idols are silver and gold, the work of men's hands; Ps. cxv. 4.

They have mouths, but they speak not; eyes have they, but they see not;

They have ears, but they hear not; noses have they, but they smell not; --6.

They have hands, but they handle not; feet have they, but they walk not; meither speak they through their throat. — 7.

They that make them are like unto them, so is every one that trusteth in them. --8.

The idols of the heathen are silver and gold. the work of men's hands. -- cxxxv. 15.

They have mouths, but they speak not; eyes have they, but they see not; -- 16.

They have ears, but they hear not; neither is there any breath in their mouths. — -

They that make them are like unto them; so is every one that trusteth in them. — 18.

Behold, they are all vanity; their works are nothing: their molten images are wind and confusion. *Is.* xli. 29.

Then shall it be for a man to burn: for he will take thereof and warm himself: yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it. he maketh it a graven image, and falleth down thereto. — xliv. 15.

He burneth part thereof in the fire; with part thereof he eateth flesh: he roasteth roast, and is satisfied; yea, he warmeth himself and saith, Aha, I am warm, I have seen the fire.

And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. — 17.

And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof: I have roasted flesh, and eaten it; and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? — — 19.

He feedeth on ashes: a deceived heart hath

turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? Is. xliv. 20.

But they are altogether brutish and foolish: the stock is a doctrine of vanities. Jer. x. 8.

Every man is brutish in his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no 

They are vanity, and the work of errors: in the time of their visitation they shall perish.

Every man is brutish by his knowledge; every founder is confounded by the graven image; for his molten image is falsehood, and there is no breath in them. — li. 17.

They are vanity, the work of errors: in the time of their visitation they shall perish. - 18.

### 8. IDOLS ARE DEFENCELESS THEMSELVES.

With whomsoever thou findest thy gods let him not live; before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them. Gen. xxxi. 32.

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

Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands. 2 Kings

xix. 17.

And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. —— 18.

Bell howeth down Neho stoopeth; their idels

Bel boweth down, Nebo stoopeth: their idols were upon the beasts, and upon the cattle: your carriages were heavy laden; they are a burden to the weary beast. Is. xlvi. 1.

They stoop: they bow down together: they could not deliver the burden, but themselves are

gone into captivity. -- 2.

And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and gold; and he shall continue more years than the king of the north. Dan.

### 9. IDOLS HELPLESS TO OTHERS.

And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. 1 Kings xviii. 29.

Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burnt incense unto

them. 2 Chron. xxv. 14. Wherefore the anger of the Lord was kindled

against Amaziah, and he sent unto him a pro-

after the gods of the people which could not deliver their own people out of thine hand?

Hath any of the gods of the nations delivered at all his land out of the hand of the king of

Assyria? 2 Kings xviii. 33.

Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvain, Henah, and Ivah? have they delivered Samaria out of mine hand? — 34.

Who are they among all the gods of the countries that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand? — 35.

Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar. — xix. 12.

Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena and Ivah? —— 13.

Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? 2 Chron. xxxii. 13.

They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know that they may be ashamed.

Is. xliv. 9.

They bear him upon the shoulder, they carry him, and set him in his place, and he standeth, from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. -xlvi. 7.

Remember this, and shew yourselves men; bring it again to mind, O ye transgressors.

What profiteth the graven image, that the maker thereof hath graven it: the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Hab. ii. 18.

Woe unto him that saith to the wood, Awake, to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.

### 10. JUST SARCASMS ON IDOLATORS.

And he shall say, Where are their gods, their rock in whom they trusted; Deut. xxxii. 37.

Which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, and be your protection. — — 38.

Go and cry unto the gods which ye have chosen: let them deliver you in the time of your tribulation. Judges x. 14.

Shew the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and

behold it together. Is. xli. 23.

Behold, ye are of nothing, and your work of nought, an abomination is he that chooseth you.

- 24.

But where are thy gods that thou hast made phet, which said unto him, Why hast thou sought thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. Jer. ii. 28.

Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble. xi. 12.

#### 11. DESERVED INSULTS.

As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; Is. x. 10.

Shall I not, as I have done unto Samaria, and her idols, so do to Jerusalem and her idols;

Where are the gods of Hamath and Arpad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? — xxxvi. 19.

They are upright as the palm-tree, but speak not; they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do

good. Jer. x. 5.

For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd. Zech. x. 2.

#### CHAP. II.

### PENALTIES.

SECT. 12. DEATH. (RULE.)

HE that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed. Ex. xxii. 20.

And that prophet, or that dreamer of dreams, shall be put to death; because he has spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in: so shalt thou put the evil away from the midst of thee. Deut. xiii. 5.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; — 6.

Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; — 7.

Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; — 8.

But thou shalt surely kill him; thine hand!

shall be first upon him to put him to death, and afterward the hand of all the people. — 9.

And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. — — 10.

And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you. ——11.

If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, — — 12.

Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known: 13.

Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. — — 15.

If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant. — xvii. 2.

And hath gone and served other gods, and worshipped them, either the sun or moon, or any of the host of heaven, which I have not commanded. — — 3.

And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel: —— 4.

Then shalt thou bring forth that man, or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones till they die. 5.

### 13. INSTANCES OF EXECUTIONS.

Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. Ex. xxxii.

And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. — 27.

And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. — 28.

upon you a blessing, this day. — 29.

And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Is rael. Num. xxv. 4.

And Moses said unto the judges of Israel,

to Baal-peor. Num. xxv. 5.

And Elijah said unto them, Take the prophets of Baal; let not one of them escape. they took them; and Elijah brought them down to the brook Kishon, and slew them there. 1 Kings xviii. 40.

And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only. 2 Kings x. 23.

And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him. _ 24

And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard, and to the captains, Go in and slay them; let none come forth. And they smote them with the edge of the sword; and the guards and the captains cast them out, and went to the city of the house of Baal. -

And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars; and the priest appointed officers over the house of the Lord. — xi. 18.

And he slew all the priests of the high places that were there upon the altars, and burnt men's bones upon them, and returned to Jerusalem. - xxiii. 20.

Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars. 2 Chron. xxiii. 17.

### 14. THEIR DEATH RESENTED.

And Ahab told Jezebel all that Elijah had done, and withal, how he had slain all the prophets with the sword. 1 Kings xix. 1.

Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. --2.

#### 15. DEATH THREATENED PROVIDENTIALLY.

But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; Deut. xxx. 17.

I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to go to possess it.

But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back; 1 Kings xiv. 9.

Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take to know, I will cause them to know mine hand

Slay ye every one his men that were joined un- away the remnant of the house of Jeroboam as a man taketh away dung, till it be all gone.

> But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offer

> ing unto that number: Is. lxv. 11.
>
> Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. ---- 12.

> When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. Hos. xiii. 1.

#### 16. A QUEEN DEGRADED FOR IDOLATRY.

And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it and burnt it at the brook Kidron. Chron. xv. 16.

### GENERAL CURSES DENOUNCED.

And the Levites shall speak, and say unto all the men of Israel with a loud voice, Deut. xxvii. 14.

Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place: and all the people

evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: 2 Kings xxii. 16.

Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands: therefore my wrath shall be kindled against this place, and shall not be quenched.

And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burnt incense unto other gods, and worshipped the works of their own hands.

For the Lord of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves to provoke me to anger, in offering incense unto Baal. – xi. 17.

This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods to serve them, and to worship them, shall even be as this girdle, which is good for nothing. — xiii. 10.

And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things. — xvi. 18.

Shall a man make gods unto himself, and they are no gods? — 20.

Therefore, behold, I will this once cause them

and my might: and they shall know that my name is The Lord. Jer. xvi. 21.

I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols. Ezek. xxiii. 30.

And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye shall know that I am the Lord God. — 49.

## 18. NATIONAL CALAMITIES.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? 1 Kings xviii. 17.

And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. —— 18.

Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: 2 Chron. xxxiv. 24.

Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. 25.

And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God? Jer. xvi. 10.

Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law: ——11.

And say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel, Behold I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. — xix. 3.

Because they have forsaken me, and have estranged this place, and have burnt incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents. —— 4.

### 19. PUBLIC DISCORD.

And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice. 1 *Kings* xi. 9.

And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. — — 10.

Wherefore the Lord said unto Solomon, Forassnuch as this is done of thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy ser20. SUBJUGATION TO ENEMIES.

And they forsook the Lord, and served Baal and Ashtaroth. Judges ii. 13.

And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. ---14.

And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice, — 20.

I also will not henceforth drive out any from before them of the nations which Joshua left when he died. —— 21.

And the children of Israel did evil in the sight of the Lord, and forgat the Lord their God, and served Baalim and the groves. iii. 7.

Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Cushan-rishathaim king of Mesopotamia: and the children of Israel served Cushan-rishathaim eight years. —— 8.

And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it, with the houses upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger. Jer. xxxii. 29.

### 21. THE TEMPLE THREATENED.

But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go on and serve other gods, and worship them; 2 *Chron.* vii. 19.

Then will I pluck them up by the roots out of my land which I have given them; and this house which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a by-word among all nations. 20.

And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done this unto this land, and unto this house? — 21.

this unto this land, and unto this house? — 21.

And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them; therefore hath he brought all this evil upon them. — 22.

#### 22. EXPULSION.

Even all nations shall say, Wherefore hath the Lord done this unto this land? what meaneth the heat of this great anger? Deut. xxix. 24.

For they went and served other gods, and

worshipped them, gods whom they knew not, | and whom he had not given unto them. Deut. xxix. 26.

And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book. — 27.

And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this

And it shall come to pass, when ye shall say, Wherefore doth the Lord our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land; so shall ye serve strangers in a land that is not yours. Jer. v. 19.

Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying, - xliv. 20.

The incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the Lord remember them, and came it not into his mind? — 21.

So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. 

Because ye have burnt incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimomonies; therefore this evil is happened unto you as at this day. 

And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. 1 Chron. v. 25.

And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manasseh,) and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day. 26.

Wherefore say unto them, Thus saith the Lord God, Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land? Ezek. xxxiii. 25.

### MOAB -FOREWARNED.

For because thou hast trusted in thy works, and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity, with his priests and his princes together. Jer. xlviii. 7.

### EXTERMINATION.

When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord God, to provoke him to anger: Deut. iv. 25.

I call heaven and earth to witness against you this day, that ye shall soon utterly perish from of hosts, the God of Israel, Wherefore commit

possess it; ye shall not prolong your days upos it, but shall utterly be destroyed. — 26.

Ye shall not go after other gods, of the gods of the people which are round about you;

vi. 14.

((For the Lord thy God is a jealous God among you;) lest the anger of the Lord thy god be kindled against thee, and destroy thee from off the face of the earth. - 15.

And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. viii. 19.

As the nations which the Lord destroyed before your face, so shall ye perish; because ye would not be obedient to the voice of the Lord your God. - --- 20.

When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you. Jos. xxiii. 16.

Who is the wise man that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth, and is burnt up like a wilderness, that none passeth through. Jer. ix. 12.

And the Lord said, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; 13. But have walked after the imagination of

their own heart, and after Baalim, which their fathers taught them:

Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths in a way not cast up; — xviii. 15.

To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

And many nations shall pass by this city, and they shall say every man to his neighbor, Wherefore hath the Lord done thus unto this great city? — xxii. 8.

Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them. 9.

Thus saith the Lord of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein, — xliv. 2.

Because of their wickedness which they have committed, to provoke me to anger, in that they went to burn incense, and to serve other gods whom they knew not, neither they, ye, nor your fathers.

Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem, and they are wasted and desolate, as at this day. 6.

Therefore now thus saith the Lord, the God off the land whereunto ye go over Jordan to ye this great evil against your souls, to cut off from you man and woman, child and suckling out of Judah, to leave you none to remain; Jer. xliv. 7.

In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? — — 8.

### 25. SPIRITUAL MALADIES INFLICTED.

And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall

abhor you. Lev. xxvi. 30.

Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us because our God is not among us. Deut. xxxi. 17.

And I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods. — 18.

They provoked him to jealousy with strange gods, with abominations provoked they him to anger. — xxxii. 16.

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

ii. 11.

And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. —— 12.

And they served their idols; which were a

spare unto them. Ps. cvi. 36.

They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods. Is. xlii. 17.

Behold, the voice of the cry of the daughter of my people, because of them that dwell in a far country. Is not the Lord in Zion? is not her King in her? why have they provoked me to anger with their graven images, and with

strange vanities? Jer. viii. 19.

Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh according to the multitude of his idols: Ezek. xiv. 4.

That I may take the house of Israel in their own heart, because they are all estranged from

me through their idols. — — 5.

### CHAP. III.

#### IDOLATROUS HIERARCHY.

SECT. 26. PROPHETS.

NOW, therefore, send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jeze bel's table. 1 Kings xviii. 19.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount

Carmel. — — 20.

Then said Elijah unto the people, I even I only remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. — 22.

And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. — xxii. 10.

### 27. CONSECRATED PRIESTS.

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

And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. 1 Kings xii. 31.

After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places. — xiii. 33.

And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth. —— 34.

So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. 2 Kings xvii. 32.

houses of the high places. 2 Kings xvii. 32.

Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread

among their brethren. — xxiii. 9.

Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods. 2 Chron. xiii. 9.

### 28. INSTANCES OF PRIESTS CRINGING.

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

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

And the priest's heart was glad; and he took the ephod, and the teraphim, and the graven mage, and went in the midst of the people. Judges xviii. 20.

So they turned and departed, and put the little ones, and the cattle, and the carriage, be-

fore them. — 21.

And king Ahaz commanded Urijah the priest saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice; and the brasen altar shall be for me to enquire by. 2 Kings xvi. 15.

### 29. TEMPLES.

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

And Jehu sent through all Israel; and all the worshippers of Baal came, so that there was not a man left that came not; and they came into the house of Baal; and the house of Baal was full from one end to another. 2 Kings x. 21.

And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. 1 Chron. x. 8.

And, when they had stripped him, they took his head and his armor, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people. — 9.

And they put his armor in the house of their gods, and fastened his head in the temple of Da-

gon. — — 10.

For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof. Hos. viii. 14.

### 30. DEFILEMENT OF GOD'S TEMPLE.

And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name. 2 Kings xxi. 4.

Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be for ever. 2 Chron. xxxiii. 4.

And he set a carved image (the idol which he had made) in the house of God, of which God had said to David, and to Solomon, his son, In this house and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever: — 7.

For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my

name, to pollute it. Jer. vii. 30.

But they set their abominations in the house which is called by my name, to defile it.

xxxii. 34.

Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward, at the gate of the altar, this image of jealousy in the entry. Ezek. viii. 5.

this image of jealousy in the entry. Ezek. viii. 5.

He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? But turn thee yet again, and thou shalt see greater abominations. — — 6.

### 31. PENALTY.

Wherefore, as I live, saith the Lord God, Surely because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall my eye spare, neither will I have any pity. Ezek. v. 11.

As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them.

— vii. 20.

And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. — 21.

### 32. CAUTION.

For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 1 Cor. viii. 10.

And through thy knowledge shall the weak brother perish for whom Christ died? — 11.

### 33. ALTARS.

And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. 1 Kings xvi. 32.

And king Ahaz went to Damascus, to meet Tilgath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it according to all the workmanship thereof. 2 Kings xvi. 10.

And when the king was come from Damascus the king saw the altar; and the king approached to the altar, and offered thereon. —— 12.

And he burnt his burnt-offering and his meatoffering, and poured his drink-offering, and sprinkled the blood of his peace-offerings, upon the altar. — — 13.

And he brought also the brasen altar, which was before the Lord, from the forefront of the house, from between the altar and the house of the Lord, and put it on the north side of the altar. —— 14.

For according to the number of thy cities were thy Gods, O Judah; and according to the number of the streets of Jerusalem have ye set

up alters to that shameful thing, even alters to burn incense unto Baal. Jer. xi. 13.

### 34. REMARKS THEREON.

By this therefore, shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and images shall not stand up. Is. xxvi. 9.

A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon alters of brick. — lxv. 3.

Because Ephraim hath made many alters to sin, alters shall be unto him to sin. Hos. viii.

Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal: yea, their altars are as heaps in the furrows of the fields. — xii. 11.

#### 35. DESTRUCTION.

Hear ye and testify in the house of Jacob, saith the Lord God, the God of hosts, Amos iii.

And the altars that were on the top of the upper chamber of Ahaz which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down and break them down from thence, and cast the dust of them into the brook Kidron. 2 Kings xxiii. 12.

And they arose, and took away the altars that were in Jerusalem, and all the altars for incense took they away and cast them into the brook Kidron. 2 Chron. xxx. 14.

### 36. IDOLATROUS VESSELS.

And the king commanded Hilkiah the high priest and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven; and he burnt them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. 2 Kings xxiii. 4.

#### 37. VESTMENTS.

And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. 2 Kings x. 22.

And tookest thou thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them. Ezek. xvi. 18.

#### 38. врнор.

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

#### 39. RELICS, &C.

Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land. 1 Sam. vi. 5.

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

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan. 2 Kings xviii. 4.

### 40. PENAL STATUTES.

Moreover, he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto. 2 Chron. xxi. 11.

Then an herald cried aloud, To you it is commanded, O people, nations, and languages. Das.

That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king had set up. — 5.

And whose falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. — 6.

Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. — — 7.

Then Nebuchadnezzar, in his rage and fury, commanded to bring Shadrach, Meshach, and Abed nego. Then they brought these men before the king. ——13.

Nebuchadnezzar spake, and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods nor worship the golden image which I have set up? — 14.

Now, if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye hall down and worship the image which I have made, well, but if ye worship not, ye shall be cast

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the same hour into the midst of a burning fiery | furnace: and who is that god that shall deliver you out of my hands? Dan. iii. 15.

For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Acts xix. 37.

#### CHAP. IV.

### IDOL MANUFACTORY.

### SECT. 41. IMAGE MAKERS.

AND the Lord said unto me, Arise, get thee down quickly from hence: for thy people, which thou hast brought forth out of Egypt, have corrupted themselves, they are quickly turned aside out of the way which I commanded them; they have made them a molten image. Deut. ix. 12.

Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what

is become of him. Acts vi. 40.

He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest : he planteth an ash, and the rain doth nourish it. Is. xliv. 14.

### 42. LIBERAL PATRONAGE.

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

Yet he restored the money unto his mother: and his mother took two hundred shekels of silver and gave it to the founder, who made thereof a graven image and a molten image: and they were in the house of Micab. --4.

They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith, and he maketh it a god: they fall down, yea they

Is. xlvi. 6. worship.

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Dan. iii. 1.

#### 43. MOVED BY LOVE OF LUCKE.

And the same time there arose no small stir about that way. Acts. xix. 23.

For a certain man named Demetrius, a silversmith, which made silver shrines for Diana,

brought no small gain unto the craftsmen. 24.
Whom he called together, with the workmen
of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

Paul hath persuaded and turned away much — — 11.

people, saying, that they be no gods which are made with hands: - 26.

So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. 27.

### 44. INDEFATIGABLE WORKMEN.

The isles saw it, and feared: the ends of the earth were afraid, drew near, and came. Is.

They helped every one his neighbor; and every one said to his brother, Be of good cou-

Bo the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering; and he fastened it with nails, that it should not be moved. —— 7.

The smith with the tongs both worketh in the coals and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry and his strength faileth; he drinketh no _ xliv. 12. water, and is faint.

For the customs of the people are vain: for one cutteth a tree out of the forest (the work of the hands of the workman) with the axe. Jer. x. 3.

### 45. FINE ARTS EMPLOYED.

He that is so impoverished that he hath no oblation chooseth a tree that will not rot: he seeketh unto him a cunning workman to prepare a graven image that shall not be moved. Is. xl. 20.

Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing; they are all the work of cunning men. Jer. x. 9.

### 46. WORSHIP OF IDOLS.

The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. Is. xl. 19.

The carpenter stretcheth out his rule, he marketh it out with a line, he fitteth it with planes, and he marketh it out with a compass, and maketh it after the figure of a man, according to the beauty of a man, that it may remain in the house. — xliv. 13.

They deck it with silver and gold: they fasten it with nails and with hammers, that it move not.

Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images. Hos. x. 1.

#### 47. RETRIBUTION.

Who hath formed a god, or molten a graven image, that is profitable for nothing? Is. xliv. 10.

Behold, all his fellows shall be ashamed; and the workmen, they are of men: let them all be Moreover, ye see and hear, that not alone at gathered together, let them stand up; yet they Ephesus, but almost throughout all Asia, this shall fear, and they shall be ashamed together. They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. Is. xlv. 16.

### CHAP. V.

#### PANTHEON OF IDOL-GODS.

Adrammelech	Chiun	Nibhaz
Anammelech	Diana	Nisroch
Ashima	God of forces	Queen of heaven
<b>Ashtoreth</b>	Jupiter	Řemphan
Baal	Mars	Succothbenoth
Baal-berith	Mercurius	Tammuz
Baalim	$M\iota\iota com$	Tartak
Baal-peor	Molech	Unknown god
Chemosh	Nergal	

#### 48. CATALOGUE.

And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made v. 26.

Baal berith their god. Judges viii. 33.

And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house of the god Berith. — ix. 46.

For Solomon went after Ashtoreth the goddess of the Zidonians; and after Milcom, the abomination of the Ammonites. 1 Kings xi. 5.

Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem; and for Molech, the abomination of the children of Ammon. — 7.

And likewise did he for all his strange wives which burnt incense, and sacrificed unto their gods. —— 8.

And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

— xvi. 31.

And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Aamath made Ashima, 2 Kings xvii. 30.

And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. — 31.

And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead. Is. xxxvii. 38.

Thus saith the Lord of hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows. Jer. xliv. 25.

He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Ezek. viii. 13.

But in his estate shall he honor the God of forces; and a god whom his fathers knew not shall he honor with gold and silver, and with precious stones, and pleasant things. Dan. xi. 38.

Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. — 39.

I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree at her first time: but they went to Baal-peor, and separated themselves unto that shame, and their abominations were according as they loved. Hosea ix. 10.

But ye have born the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves: Amos v. 26.

Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts. —— 27.

Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain teasts and sacrifices by the space of forty years in the wilderness? Acts vii. 42.

Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them; and I will carry you away beyond Babylon. ——43.

And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker — xiv. 12.

Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. — xvii. 22

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom, therefore, ye ignorantly worship, him declare I unto you. — 23.

But when they knew that he was a Jew, all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians. —

And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. xxviii. 11.

### 49. CAUTION.

Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female; Deut. iv. 16.

The likeness of any beast that is on the earth,

#### 50. BESTIAL GODS.

They made a calf in Horeb, and worshipped the molten image. Ps. evi. 19.

Thus they changed their glory into the similitude of an ox that eateth grass. - 20.

And he brought me to the door of the court; and, when I looked, behold, a hole in the wall Ezek. viii. 7.

Then he said unto me, Son of man, dig now in the wall. And when I had digged in the wall, behold a door. — 8.

And he said unto me, Go in, and behold the wicked abominations that they do here.

So I went in and saw; and, behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portray. ed upon the wall round abont. .

Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Rom. i. 21.

Professing themselves to be wise, they be-

- 22. came fools,

And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creep-_ _ 23. ing things.

### 51. A GOLDEN CALF MADE ..

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we

wot not what is become of him. Ex. xxxii. 1.

And Aaron said unto them, Break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and

bring them unto me. — 2.

And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. — 3.

And he received them at their hand; and fashioned it with a graving tool, after he had made it a molten calf, and they said, These be thy gods, O Israel, which brought thee up out

of the land of Egypt. — 4.

And I looked, and, behold, ye had sinned against the Lord your God, and had made you a molten calf: ye had turned aside quickly out of the way which the Lord had commanded

vou. Deut. ix. 16.

### 52. DESTROYED.

And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. Ex. xxxii. 20.

And the Lord was very angry with Aarou to have destroyed him; and I prayed for Aaron also the same time. Deut. ix. 20.

And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount. nations under the whole heaven. Deut. iv. 19. --21.

#### 53. TWO CALVES MADE

And he set the one in Beth-el, and the other put he in Dan. 1 Kings xii. 29.

And this thing became a sin: for the people went to worship before the one, even unto Dan.

Howbeit, from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan. 2 Kings x. 29.

And there are with you golden calves, which Jeroboam made you for gods. 2 Chron. xui. 8.

#### 54. RUINED.

The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it. Hos. x. 5.

It shall be also carried unto Assyria for a present to king Jareb; Ephraim shall receive shame, and Israel shall be ashamed of his own

counsel. - -- 6.

#### 55. REFLECTIONS.

And Moses returned unto the Lord, and said. Oh! this people have sinned a great sin, and have made them gods of gold. Ex. xxxii. 31.

Therefore now go, lead the people unto the place of which I have spoken unto thee. Behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them. — 34.

And the Lord plagued the people, because they made the calf, which Aaron made. - 35.

Yea, when they had made them a molten calf, and said, This is thy god that brought thee up out of Egpyt, and had wrought great Neh. ix. 18. provocations.

Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them; how long will st be ere they attain to innocency? Hos. viii. 5.

For from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces. -- 6.

And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Acts vii. 41.

### CHAP. VI.

# IDOLIZING HEAVENLY BODIES, GROVES AND HIGH-PLACES.

## SECT. 56. PREVENTIVE. (RULE.)

AND lest thou lift up thine eyes unto heaven and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto

#### ON SUN AND MOON WORSHIP.

If I beheld the sun when it shined, or the moon walking in brightness. Job xxxi. 26.

And my heart hath been secretly enticed, or my mouth hath kissed my hand:

This also were an iniquity to be punished by the judge for I should have denied the God that ss above.

And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burnt incense unto all the host of heaven, and have poured out drink offerings unto other gods. Jer. xix. 13.

I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarim with the

priests; Zep. i. 4.

And them that worship the host of heaven upon the house-tops; and them that worship and that swear by the Lord, and that swear by **M**alcham. — 5.

#### 58. PENALTIES.

And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high-places in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. 2 Kings xxiii. 5.

Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

*Jer.* vii. 17.

The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. - 18.

Do they provoke me to anger? saith the Lord: do they not provoke themselves to the confusion of their own faces?

Therefore thus saith the Lord God, Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched. — 20.

Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. Ezek.

viii. 15.

And he brought me into the inner court of the Lord's house; and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east. -- 16.

### DEDICATED HORSES AND CHARIOTS.

And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in with fire. 2 Kings xxiii. 11.

### 60. INSTANCES.

And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. 2 Kings xvii. 16.

For he built up again the high places, which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. — xxi. 3.

And he built altars for all the host of heaven, in the two courts of the house of the Lord. 5.

For he built again the high places, which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. 2 Chron. xxxiii. 3.

And he built altars for all the host of heaven in the two courts of the house of the Lord. 5.

### 61. GROVES (THEIR ANTIQUITY.)

And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God. Gen. xxi. 33.

#### GROVES FORBIDDEN. 62.

Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God which thou shalt make thee. Dcut. xvi. 21.

And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves or the images. Is. xvii. 8.

#### 63. INSTANCES OF GROVE WORSHIP.

And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. 1 Kings xiv. 22.

For they also built them high places, and images, and groves, on every high hill, and under

**— 23.** every green tree.

And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. – xvi. 33.

Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein: and there remained the grove also in Samaria. 2 Kings xiii. 6.

And they left the house of the Lord God of their fathers, and served groves and idols; and wrath came upon Judah and Jerusalem for this their trespass. 2 Chron. xxiv. 18.

### 64. DESCRIPTION.

And they set them up images and groves in every high hill, and under every green tree: 2 Kings xvii. 10.

And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger. - 11.

And he set a graven image of the grove that he had made in the house which the Lord said the suburbs, and burnt the chariots of the sun to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of

all the tribes of Israel, will I put my name for ever. 2 Kings xxi. 7.

And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. — xxiii. 6.

#### 65. PROSTITUTED.

And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree. 2 Kings xvi. 4.

He sacrificed also, and burnt incense in the high places, on the hills, and under every green

tree. 2 Chron. xxviii. 4.

The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars; Jer. xvii. 1.
Whilst their children remember their altars

and their groves, by the green trees upon the

Then shall ye know that I am the Lord, when their slain men, shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savor to all their idols. Ezek. vi. 13.

For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savor, and poured out there their drink-offerings. - xx. 28.

### 66. DESTROYED.

For he took away the altars of the strange gods, and the high places, and brake down the the high places. 2 Kings xii. 3. images, and cut down the groves; 2 Chron.

And his heart was lifted up in the ways of tne Lord; moreover he took away the high places and groves out of Judah. — xvii. 6.

Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God. - xix. 3.

And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities. Micah v. 14.

### 67. HIGH PLACES FOR GOD'S WORSHIP.

And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar. 1 Kings iii. 4.

So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness. 2 Chron. i. 3.

Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel. — 13.

Nevertheless the people did sacrifice still in the high places, yet unto the Lord their God only. 2 Chron. xxxiii. 17.

### 68. NOT COMMANDED.

They have built also the high place of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind. Jer. xix. 5.

#### 69. INSTANCES OF HIGH PLACES.

And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen in the fenced city. 2 Kings xvii. 9.

And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his

fathers. 2 Chron. xxviii. 25.

And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail. Is. xvi. 12.

And it came to pass, after all thy wickedness, woe, woe unto thee! saith the Lord God.)

*Ezek.* xvi. 23.

That thou hast also built unto thee an eminent place, and hast made thee an high place in every street. — 24.

### 70. INVETERACY OF SUPERSTITION.

Only the people sacrificed in high places, because there was no house built unto the name of the Lord until those days. 1 Kings iii. 2.

And Solomon loved the Lord, walking in the statutes of David his father; only he sacrificed and burnt incense in high places. - 3.

But the high places were not taken away; the people still sacrificed and burnt incense in

Howbeit the high places were not taken away: as yet the people did sacrifice and burn incense on the high places. — xiv. 4.

Save that the high places were not removed; the people sacrificed and burnt incense still on

the high places. — xvi. 4.

Howbeit the high places were not removed; the people sacrificed and burnt incense still on the high places. He built the higher gate of the house of the Lord. — xv. 35.

But the high places were not taken away out of Israel; nevertheless the heart of Asa was perfect all his days. 2 Chron. xv. 17.

Howbeit the high places were not taken away; for as yet the people had not prepared their hearts unto the God of their fathers. — xx. 33.

#### 71. HIGH PLACES DEFILED.

And he brought all the priests out of the cities of Judah, and defiled the high places where the priets had burnt incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city which were on a man's left hand at the gate of the city 2 Kings xxiii 8.

#### 72. THEIR DESTRUCTION.

And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-2 Kings xxiii. 19.

Also he took away, out of all the cities of Judah, the high places and the images: and the kingdom was very quiet before him. 2 Chron.

But if thou say to me, We trust in the Lord our God: is it not he whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? Is. xxxvi. 7.

The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the

hills, Fall on us. Hos. x. 8.

### CHAP. VII.

### HISTORY OF IDOLATRY.

### SECT. 73. JEWISH IDOLATERS.

AND the children of Dan set up the graven image: and Jonathan the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land. Judges xviii. 30.

And they set them up Micah's graven image, which he made, all the time that the house of

God was in Shiloh. — 31.

#### IDOLATRY OF THE GENTILES.

Now, while Paul waited for them at Athens. his spirit was stirred in him, when he saw the city wholly given to idolatry. Acts xvii. 16.

Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with

Then certain Philosophers of the Epicureans, and of the Stoics, encountered him: and some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection. — — 18.

Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. 1

Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God. 1 Thess. i. 9.

### CONSCIENTIOUS REFUSAL.

They spake and said to the king Nebuchadnezzar, O king, live for ever. -

Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: --- 10.

And whose falleth not down and worshippeth; that he should be cast into the midst of a burn-

ing fiery furnace.

There are certain Jews, whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed nego: these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up. -- 12.

Shadrach, Meshach, and Abed nego, answered and said to the king, O Nebuchadnezzur, we are not careful to answer thee in this matter. — 16.

If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O

But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. - 18.

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God. — 28.

### 76. RESOLVED AGAINST IDOLATRY.

Their sorrows shall be multiplied that hasten after another god: their drink-offerings of blood will I not offer, nor take up their names into my lips. Ps. xvi. 4.

If we have forgotten the name of our God, or stretched out our hands to a strange god, -

xliv. 20.

Shall not God search this out? for he knoweth the secrets of the heart.

And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord. 2 Kings

Asshur shall not save us; we will not ride upon horses: neither will we say any more to the

work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. Hos. xiv. 3.

Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him. -- 8.

# 77. IDOLATRY FORETOLD BY MOSES.

And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land whither they go to be among them, and will forsake me, and break my covenant which I have made with them. Deut. xxxi. 16.

For when I shall have brought them into the Wherefore at that time certain Chaldeans land which I sware unto their fathers, that flowcame near, and accused the Jews. Dan. iii. 8. eth with milk and honey, and they shall have

eaten, and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

Deut. xxxi. 20.

### 78. PLEAS FOR IDOLATRY (ANTIQUITY.)

And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nahor; and they served other gods. Jos. xxiv. 2.

### 79. IRONICAL COMMAND.

As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. Ezek. xx. 39.

Ephraim is joined to idols: let him alone.

Hos. iv. 17.

### 80. PROVIDENTIAL DERELICTION.

And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lend you. Deut. iv. 27.

And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. — 28.

The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. — xxviii. 36.

And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. — — 64.

Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers: and there shall ye serve other gods day and night, where I will not shew you favor. Jer. xvi. 13.

### 81. GENERAL FASHION OF THE TIMES.

And when we burnt incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our men? *Jer.* xliv. 19.

And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. *Ezck.* xx. 32.

#### 82. ITS SUPPOSED BENEFITS.

And the servants of the king of Syria said unto him, Their gods are gods of the hills, therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they. 1 Kings xx. 23.

For he sacrificed unto the gods of Damascus which smote him; and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me; but they were the ruin of him, and of all Israel. 2 Chron. xxviii. 23.

But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. Jer. xliv. 17.

But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

### 83. THE SUPPOSED DIVINITY OF IDOLS.

Wilt not thou possess that which Chemoth thy god giveth thee to possess? so whomsoever the Lord our God shall drive out from before us, them will we possess. Judges xi. 24.

And when the town clerk had appeared the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Acts xix. 35.

Seeing then that these things cannot be spoken against, ye ought to be quiet, and do noth-

ing rashly. — 36.

#### 84. PLEA OF NECESSITY.

And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? Ex. xxxii. 21.

And Aaron said, Let not the anger of my lord wax hot: thou knowest the people that

they arc set on mischief. --22.

For they said unto me, Make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. 23.

And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf. — — 24.

### 85. STATE POLICY CONSIDERED.

And Jeroboam said in his heart, Now shak the kingdom return to the house of David: 1 Kings xii. 26.

If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. —— 27.

Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. — 28.

In this thing the Lord pardon thy servant, that when thy master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. 2 Kings v. 18.

#### 86. NOVELTY.

They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? Judges v. 8.

For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing: Jer. ii. 10.

Hath a nation changed their gods which are yet no gods? but my people have changed their glory for that which doth not profit. — — 11.

### STRONG ATTACHMENTS.

And Laban went to shear his sheep: and Rachel had stolen the images that were her fath-Gen. xxxi. 19.

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

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

And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away; and what have I more? and what is this that ye say unto me, What aileth thee? - 24.

And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. 1 Sam. v. 7.

Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. Kings xvii. 29.

A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols. Jer.

For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. Micah

### 88. INVETERATE OBSTINACY.

Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. Judges ii. 16.

And yet they would not hearken unto their judges, but they went a whoring after other gods, and howed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so.

And when the Lord raised them up judges. then the Lord was with the judge, and delivered them out of the hands of their enemies all the days of the judge: (for it repented the Lord because of their groanings, by reason of them that oppressed them, and vexed them.) — 18.

And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other of your gods, but put no fire under. 1 Kings gods, to serve them, and to bow down unto xviii. 25.

them: they ceased not from their own doings nor from their stubborn way.

Howbeit they did not hearken, but they did after their former manner. 2 Kings xvii. 40.

So these nations feared the Lord, and served their graven images, both their children and their children's children: as did their fathers, so do they unto this day. — — 41.

They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers. Jer. xi. 10.

I have sent also unto you all my servants the prophets, rising up early and sending them, say. ing, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you, and to your fathers; but ye have not inclined your ear, nor hearkened unto me. — xxxv. 15.

Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate. xliv. 4.

But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. — 5.

But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. Ezek. xx. 8.

## CHAP. VIII.

### IDOL WORSHIP.

SECT. 89. THEIR DEDICATION.

THEN Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Dan. iii. 2.

Then the princes, the governors and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

#### 90. DEVOUT PRAYERS OFFERED.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many: and call on the name And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us! But there was no voice, nor any that answered. And they leaped ipon the altar which was made. 1 Kings xviii. 26.

Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Is. xlv. 20.

### 91. GRATEFUL PRAISES.

And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themsclves. Ex. xxxii. 7.

sclves. Ex. xxxii. 7.

They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it; and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. — 8.

into our hand. Judges xvi. 23.

And when the people saw him they praised their god; for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. — 24.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood,

and of stone. Dan. v. 4.

Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god. Hab. i. 11.

And when they heard these sayings they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. Acts xix. 28.

### 92. DIVINE WORSHIP PAID.

And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. Num. xxv. 2.

And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against

Israel __ 3

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

Because that they have forsaken me, and have worshipped Ashtoreth, the goddess of the Zidonians; Chemosh, the god of the Moabites; and Milcom, the god of the children of Ammon; and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father. 1 Kings xi. 33.

For they served idols, whereof the Lord had said unto them, Ye shall not do this thing. 2 Kings xvii. 12.

Their land also is full of idols: they worship

And they took the bullock which was given the work of their own hands, that which their em, and they dressed it, and called on the own fingers have made. Is. ii. 8.

#### 93. CONSULTED ON FUTURE EVENTS.

And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease. 2 Kings i. 2.

But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?

__ 3

Now, therefore, saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shall surely die. And Elijah departed. — — 4.

And when the messengers turned back unto him, he said unto them, Why are ye now turned

back? — — 5

And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, Is it not because there is not a God in Israel that thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. ——6.

And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, (is it not because there is no God in Israel to enquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die. —— 16.

So he died, according to the word of the Lord which Elijah had spoken: and Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah;

### 94. TO SWEAR AND CURSE BY.

And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. 1 Sam. xvii. 43.

And Behadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. I Kings xx. 10.

How shall I pardon thee for this? thy children have forsaken me, and sworn by them that

are no gods. Jer. v. 7.

They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again. Amos viii. 14.

### 95. THE REVERENTIAL KISS.*

And now they sin more and more, and have made them molten images of their silver, and

Vide Book XIV., chap. I. sect 25
 " XV. " III " 37, 38.

idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. Hos. xiii. 2.

Therefore they shall be as the morning cloud, and as the early dew that passeth away; as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

#### 96. SOLEMN FESTIVALS APPOINTED.

And when Aaron saw it he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord. Ex. xxxii. 5.

And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. ——6.

And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar, (so did he in Beth-el,) sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high-places which he had made. 1 Kings xii. 32.

So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar and burnt incense. — 33.

And Jehu gathered all the people together, and said unto them, Ahab served Baal a little, but Jehu shall serve him much. 2 Kings x. 18.

but Jehu shall serve him much. 2 Kings x. 18.

Now, therefore, call unto me all the prophets of Baal, all his servants, and all his priests, let none be wanting; for I have a great sacrifice to do to Baal: whosoever shall be wanting he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. ——19.

And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it. — 20.

#### 97. SACRIFICES OFFERED.

Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice. Ex. xxxiv. 15.

The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices. *Hos.* iv. 19.

### 98. CONSCIENCE THEREON.

Howbeit there is not in every man that knowledge: for some, with conscience of the idol, unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. 1 Cor. viii. 7.

But meat commendeth us not to God: for neither, if we eat, are we the better: neither, if we eat not, are we the worse. —— 8.

But take heed, lest by any means this liberty lest thou be snared therein: for it is an of yours become a stumblingblock to them that nation to the Lord thy God. — 25. are weak. — 9.

But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience' sake: for the earth is the Lord's, and the fulness thereof. —

Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? —— 29.

#### 99. MEAT AND DRINK-OFFERINGS.

Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in these. Is. lvii. 6.

My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord God. Ezek. xvi. 19.

For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Basl. Hos. ii. 8.

### 100. INCENSE-BURNING.

Moreover, I will cause to cease in Moab, saith the Lord, him that offereth in the high-places, and him that burneth incense to his gods. Jer. xlviii. 35.

And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Ezek. viii. 11.

And I will visit upon her the days of Baalim, wherein she burnt incense to them, and she decked herself with her ear-rings and her jewels, and she went after her lovers, and forgat me, saith the Lord. Hos. ii. 13.

As they called them, so they went from them: they sacrificed unto Baalim, and burnt incense to graven images. — xi. 2.

#### CHAP. IX.

### DEGRADATION AND RUIN OF IDOLS.

SECT. 101. COMMANDS TO DESTROY.

BUT ye shall destroy their altars, break their images, and cut down their groves. Ex. xxxiv.

But thus shall ye deal with them, ye shall destroy their altars, and break down their images, and cut down their groves, and burn their images with fire. *Deut.* vii. 5.

The graven images of their gods shall ye burn with fire; thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God. — 25.

Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon

the hills, and under every green tree. Dt. xii. 2.

And ye shall overthrow their alturs, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. — 3.

Ye shall not do so unto the Lord your God.

And there shall cleave nought of the cursed thing to thine hand: that the Lord may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; - xiii. 17.

When thou shalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the Lord thy God.

### 102. PICTURES NOT TO BE SPARED.

Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan, Num. xxxiii. 51.

Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places. - 52.

#### 103. DESTRUCTION FORETOLD.

For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. *Is.* xxxi. 7.

Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. Jer. x. 11.

And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. — xliii. 12.

He shall break also the images of Beth-shemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire. — — 13.

And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence. — xlviii. 13.

Declare ye among the nations, and publish and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces. —1. 2.

And your altars shall be desolate, and your images shall be broken; and I will cast down your slain men before your idols. *Ezek.* vi. 4.

And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.

— 5.

laid waste, and the high places shall be desolate; Jerusalem. — 7.

that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. Ezck. vi. 6.

Their heart is divided; now shall they be found faulty: he shall break down their altars,

he shall spoil their images. Hos. x. 2. And all their graven images thereof shall be beaten to pieces, and all the hires thereof shall be burnt with the fire, and all the idols thereof

will I desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot. Micah i. 7.

### 104. INSTANCES.

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

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

Then Gideon took ten men of his servants, and did as the Lord had said unto him: and so it was, because he feared his father's household. and the men of the city, that he could not do it by day, that he did  $\dot{u}$  by night. — 27.

And there they left their images, and David

and his men burnt them. 2 Sam, v. 21.

And when they had left their gods there, David gave a commandment, and they were burnt with fire. 1 Chron. xiv. 12.

And they brought forth the images out of the house of Baal, and burned them. 2 Kings

And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day. — 27.

Thus Jehu destroyed Baal out of Israel.

Now, when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession into their own cities. 2 Chron. xxxi. 1.

And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. — xxxiii. 15.

For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. — xxxiv. 3.

And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols In all your dwelling places the cities shall be throughout all the land of Israel, he returned to

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Of a truth, Lord, the kings of Assyria have Raid waste all the nations, and their countries.

Zs. xxxvii. 18.

### 105. RESISTANCE.

And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built. Judges vi. 28.

And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing. — 29.

Then the men of the city said unto Joash, Bring out thy son, that he may die; because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it. 30.

he hath cut down the grove that was by it. 30. And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? He that will plead for him let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar. — 31.

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

### 106. EXPULSION (RULE.)

Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you and be clean, and change your garments: Gen. xxxv. 2.

Now, therefore, fear the Lord and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord. Jos. xxiv. 14.

Now, therefore, put away (said he) the strange gods which are among you, and incline your heart unto the Lord God of Israel. —— 23.

And Samuel spake unto all the house of Israel, saying, If ye do return to the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines. 1 Sam. vii. 3.

Therefore say unto the house of Israel, Thus saith the Lord God, Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. Ezek. xiv. 6.

Then said I unto them, Cast ye away every man the abomination of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God. — xx. 7.

### 107. EXPULSION FORETOLD.

In that day a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and to he bats: Is. ii. 20.

To go into the clefts of the rocks, and into the

tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. --21.

O Lord, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies. vanity, and things wherein there is no profit. Jer. xvi. 19.

### 108. INSTANCES.

And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears; and Jacob hid them under the oak which was by Shechem. Gen. xxxv. 4.

Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only. 1 Sam. vii. 4.

And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim and renewed the altar of the Lord, that was before the porch of the Lord. 2 Chron. xv. 8.

And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers. — xxxiv. 33.

#### 109. DESECRATED (OR PROFANED.)

And the high places that were before Jerusalem, which were on the right hand of the mount of Corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. 2 Kings xxiii. 13.

### 110. PROPHECY OF.

At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the inhabitants of Jerusalem out of their graves. Jer. viii. 1.

And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered nor be buried; they shall be for dung upon the face of the earth. --2.

### 111. IDOLS DESTROYED.

And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. 2 Kings xxiii. 14. And they brake down the altars of Baalim in

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his presence; and the images that were on high above them he cut down; and the groves, and the carved images, and the molten images he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them. 2 Chron. xxxiv. 4.

And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. --6.

### 112. IDOL GODS, THREATENED BY GOD.

For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. Ex. xii. 12.

And the idols he shall utterly abolish. Is. ii. 18.
The burden of Egypt, Behold the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. — xix. 1.

The Lord of hosts, the God of Israel, saith, Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods and their kings: even Pharaoh, and all them that trust in

him. Jer. xlvi. 25.

And I will punish Bel in Babylon; and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall. — li. 44.

Therefore, behold, the days come, that I will do judgment upon the graven images of Baby lon; and her whole land shall be confounded, and all her slain shall fall in the midst of her. 47.

Wherefore, behold, the days come, saith the Lord, that I will do judgment upon her graven images, and through all her land the wounded

shall groan. **–** – 52.

Thus saith the Lord God, I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. Ezek. xxx. 13.

Thy graven images also will I cut off, and thy

standing images, out of the midst of thee; and thou shalt no more worship the work of thine

hands. Micah v. 13.

And the Lord hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image, and the molten image: I will make thy grave: for thou art vile. Nah. i. 14.

The Lord will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen. Zeph. ii. 11.

#### 113. IDOL GODS PUNISHED BY GOD.

(For the Egyptians buried all their first-born, which the Lord had smitten among them: upon their gods also the Lord executed judgments.) Num xxxiii. 4.

O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name. Is. xxvi. 13.

They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. — — 14.

### CHAP. X.

### IDOLATROUS WORSHIP OF SAINTS.

SECT. 114. ON WORSHIPPING SAINTS.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn.

For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Gal. i. 10.

### 115. INSTANCES REBUKED.

And, as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. Acts x. 25.

But Peter took him up, saying, Stand up; I

myself also am a man. — 26.

And when the people saw what Paul had done, they lifted up their voices, saying, in the speech of Lycaonia, The gods are come down to us in the likeness of men. — xiv. 11.

Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the

people. 

Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, — — 14.

And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein. - 15.

Who in times past suffered all nations to

walk in their own ways. -- 16.

And with these sayings scarce restrained they the people that they had not done sacrifice unto them. —— 18.

### 116. INSTANCES UNREBUKED (BY THE RECEIVERS.)

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him. Dan. ii. 46.

And the people gave a shout, saying, It is the voice of a god, and not of a man. Acts xii. 22.

### 117. PRAYER TO MAN (CIVIL.)

And the king, arising from the banquet of wine in his wrath, went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there

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was evil determined against him by the king. Est. vii. 7.

#### 118. RELIGIOUS.

And Aaron said unto Moses, Alas! my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. *Num.* xii. 11.

Let her not be as one dead, of whom the flesh is half consumed when he cometh out of

his mother's womb. -- 12.

And he sent again a captain of the third fifty with his fifty: and the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants be precious in thy sight. 2 Kings i. 13.

Behold, there came down fire from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight. ——14.

### 119. ROMISH PLEAS-VIRGIN MARY.

For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed. Luke i. 48.

For he that is mighty hath done to me great things; and holy is his name. —— 49.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. — xi. 27.

But he said, Yea, rather, blessed are they that hear the word of God, and keep it. — 28.

Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. John ii A

His mother saith unto the servants, Whatsoever he saith unto you, do it. — 5.

### CHAP. XI.

### IDOLATRY OF HUMAN SACRIFICES.

SECT. 120. A PRICE FOR PARDON PROPOUNDED.

SHALL I give my first-born for my transgression, the fruit of my body for the sin of my soul? Micah vi. 7.

### 121. PROHIBITION.

And thou shalt not let any of thy seed pass through the fire, to Molech, neither shalt thou profane the name of thy God: I am the Lord. Lev. xviii. 21.

#### 122. NOT COMMANDED.

And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart. Jer. vii. 31.

And they built the high places of Baal, which

are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin. —xxxii. 35.

#### 123. PREVENTION.

And he defiled Topheth, which is the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. 2 Kings xxiii. 10.

### 124. GENERAL PRACTICE.

Yea, they sacrificed their sons and their daughters unto devils; Ps. cvi. 37.

And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. —— 38.

Enflaming yourselves with idols under every green tree, slaying the children in the vallies un-

der the clefts of the rocks. Is. lvii. 5.

Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these. Jer. ii. 34.

Moreover thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto them to be devoured: is this of thy whoredoms a small matter. Ezek. xvi. 20.

That thou hast slain my children, and delivered them to cause them to pass through the fire for them? — 21.

That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery; and have also caused their sons, whom they bare unto me, to pass for them through the fire to devour them. xxiii. 37.

For when they had slain their children to their idols, when they came the same day into my sanctuary to profane it; and lo, thus have they done in the midst of mine house. — — 39.

### 125. PARTICULAR INSTANCES.

And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not. 2 Kings iii. 26.

Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land. — 27.

But * he walked in the way of the kings of Israel; yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. — xvi. 3.

Moreover * he burnt incense in the valley of the son of Hinnom and burnt his children in the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel. 2 Chron. xxviii. 3.

• • King Ahas.

And • he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger. 2 Kings xxi. 6.

And he caused his children to pass through the fire, in the valley of the son of Hinnom.

2 Chron. xxxiii. 6.

### 126. PENALTY.

Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, he shall surely be put to death; the people of the land shall stone him with stones. Lev. xx. 2.

And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. 3.

And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not. — 4.

Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. 5.

And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. 2 Kings xvii. 17.

Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. — — 18.

For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I will not be enquired of by you. Ezek. xx. 31.

### 127. ABRAHAM'S CASE (RULE.)

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. Gen. xxii. 2.

### 128. HE PREPARES TO OBEY.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. Gen. xxii. 3.

And Abraham took the wood of the burntoffering, and laid it upon Isaac his son: and he
took the fire in his hand, and a knife: and they
went both of them together. —— 6.

And Isaac spake unto Abraham his father, and said, My father. And he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for the burnt-offering? — 7.

And Abraham said, My son, God will pro-

vide himself a lamb for a burnt-offering: so they went both of them together. — 8

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son. — — 10.

### 129. HIS OFFERING PREVENTED.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham! And he said, Here am I. Gen. xxii. 11.

And he said, Lay not thine hand upon the lad, neither de thou any thing unto him: for now I know that thou fearest God, seeing thou hast not with-held thy son, thine only son from me.

And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. — 13.

# 130. REFLECTION FOR FAITH.

By faith Abraham, when he was tried offered up Isaac: and he that had received the promises offered up his only begotten son. Heb. xi. 17.

offered up his only begotten son. Heb. xi. 17.
Of whom it was said, That in Isaac shall thy seed be called. — 18.

## 131. REFLECTION FOR WORKS.

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? James ii. 21.

Seest thou how faith wrought with his works, and by works was faith made perfect? — 22.

### CHAP. XII

#### IDOLATRY OF WITCHCRAFT.

SECT. 132. GENERAL PROHIBITION.

Ye shall not eat any thing with the blood. neither shall ye use enchantment, nor observe times. Lev. xix. 26.

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch. Deut. xviii. 10.

Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. — — 11.

For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee. ——12.

### 133. CONSULTATION FORBIDDEN.

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God. Lev. xix. 31.

nor to your diviners, nor to your dreamers, nor him to anger. 2 Chron. xxxiii. 6. to your enchanters, nor to your sorcerers, which spake unto you, saying, Ye shall not serve the king of Babylon: Jer. xxvii. 9.

For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. — — 10.

### 134. DEATH-PENALTY.

Thou shalt not suffer a witch to live. Ex.

A man also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone him with stones; their blood shall be upon them. Lev. xx. 27.

And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers.

Micah v. 12.

### 135. INSTANCES.

Balaam also the son of Beor, the soothsayer; did the children of Israel slay with the sword, among them that were slain by them. Jos.

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city; and Saul had put away those that had familiar spirits, and the wizards, out of the land. 1 Sam. xxviii. 3.

And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? 9.

And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law, which were written in the book that Hilkiah the priest found in the house of the Lord. 2 Kings xxiii. 24.

### 136. PENALTY OF CONSULTERS.

And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. Lev. xx. 6.

So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; 1 Chron. x. 13.

### 137. WIZARDS AND WITCHES.

And it came to pass when Joram saw Jehu, that he said, Is it peace, Jehu? And he anewered, What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts, are so many? 2 Kings ix. 22.

ments, and used witchcraft, and dealt with a falligh God, which shew unto us the way of salmiliar spirit, and with wizards: he wrought vation. —— 17.

Therefore hearken not ye to your prophets, much evil in the sight of the Lord, to provoke

Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. Nahum iii. 4.

#### 138. FORTUNE-TELLERS.

And Haman told Zeresh his wife and all his friends, every thing that had befallen him. Then said his wise men, and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shall surely fall before him. Est. vi. 13.

Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Is. ii. 6.

#### 139. ASTROLOGERS.

Thou art wearied in the multitude of thy Let now the astrologers, the stargazers, the monthly prognosticators, stand up. and save thee from these things that shall come upon thee. Is. xlvii. 13.

And in all matters of wisdom and understand. ing that the king enquired of them, he found them, ten times better than all the magicians and astrologers that were in all his realm. Dan.

The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers: and the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. - v. 7.

And now the wise men the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing.

### 140. MECHANICAL DIVINATION.

And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and, when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Gen. xliv. 4.

Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. - --- 5.

And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? — — 15.

### 141. DIVINATION BY SPIRITS.

And it came to pass, as we went to prayer, a certain damsel, possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying: Acts xvi. 16.

The same followed Paul and us, and cried,

Also he observed times, and used inchant saying, These men are the servants of the most

And this did she many days. But Paul, be out that himself was some great one: ing grieved, turned, and said to the spirit, I comviii. 9. mand thee in the name of Jesus Christ to come out of her. And he came out the same hour.

### 142. BY ENTRAILS, &C.

For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination; he made his arrows bright, he consulted with images, he looked in the liver. Ezek. xxi. 21.

At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering-rams against the gates, to cast a mount, and to build a fort.

#### 143. POWER OF MAGIC.

Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments: Ex. vii. 11.

For they cast down every man his rod and they became serpents: but Aaron's rod swallowed up their rods. 

And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. —21.

And the magicians of Egypt did so with their inchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said. — 22.

And the magicians did so with their inchantments, and brought up frogs upon the land of Egypt. — viii. 7.

## 144. MAGICAL POWER EXHAUSTED.

And the magicians did so with their inchantments to bring forth lice, but they could not: so there were lice upon man and upon beast. Ex.

Then the magicians said unto Pharaoh, This is the finger of God. And Pharoah's heart was hardened, and he hearkened not unto them; as the Lord had said. — — 19.

And the musicians could not stand before Moses because of the boils: for the boil was upon the magicians and upon all the Egyptians. - ix. 11.

### 145. CURSE OF IMPURE LITERATURE.

And many that believed came, and confessed, and shewed their deeds. Acts xix. 18.

Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver.

So mightily grew the word of God and prevailed.

### 146. SORCERY.

But there was a certain man called Simon,

To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. — — 10.

And to him they had regard, because that of long time he had bewitched them with sorceries.

And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus, xiii. 6.

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. — 8.

#### 147. NECROMANCY (SAUL'S CASE.)

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. 1 Sam. xxviii. 7.

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee.

They joined themselves unto Baal-peor, and ate the sacrifices of the dead. Ps. cvi. 28.

Thus they provoked him to anger with their inventions; and the plague brake in upon them. - 29.

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? Is. viii. 19.

And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the – xxix. 4.

### 148. CONFERENCE WITH A WITCH.

Then said the woman, Whom shall I bring up unto you? And he said, Bring me up Samuel. 1 Sam. xxviii. 11.

And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

And he said unto her, What form as he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. — — 14.

#### 149. RECEIVES ANSWER

And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines which beforetime in the same city used sorcery, make war against me, and God is departed from and bewitched the people of Samaria, giving me, and answereth me no more, neither by prophets nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. 1 Sam. xxviii. 15.

And the Lord hath done to him as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David: —— 17.

Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. —— 18.

### 150. EXORCISM.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. Acts xix. 13.

And there were seven sons of one Sceva a Jew, and chief of the priests, which did so. 14.

Jew, and chief of the priests, which did so. 14.
And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? 15.

And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. — — 16.

And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. — — 17.

### 151. INCANTATION.

And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. *Num.* xxiv. 1.

### 152. ALL VAIN ARTS.

Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Num. xxiii. 23.

And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. Is. xix. 3.

Where are they? where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon

Egypt. —— 12.

That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; — xliv. 25.

Stand now with thine inchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. — xlvii. 12.

Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Dan. v. 8.

# BOOK X.—JESUS CHRIST,

WITH THE

### PROPHECIES ANNEXED TO THEIR RESPECTIVE EVENTS.

### CHAP. 1.

### CHRIST'S FORERUNNER JOHN BAPTIST.

#### SECT. 1. PREDICTED AS ELIJAH.

BEHOLD, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: Mal. iv. 5.

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth

with a curse.

And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. Luke i. 17.

#### 2. ELIAS.

And if ye will receive it, this is Elias, which was for to come. Mat. xi. 14.

And his disciples asked him, saying, Why then say the scribes that Elias must first come? – xvii. 10.

And Jesus answered and said unto them, Elias truly shall first come and restore all things.

But I say unto you, That Elias is come already, and they knew him not; but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them. -- 12.

Then the disciples understood that he spake unto them of John the Baptist. — — 13.

#### ACCOMPLISHMENT.

And they asked him, saying, Why say the scribes that Elias must first come? Mark ix. 11.

And he answered and told them, Elias verily cometh first, and restoreth all things; and how | tain and hill shall be brought low; and the

it is written of the Son of man, that he must suffer many things, and be set at naught. - 12.

But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. - 13

### 4. DENIES BEING ELIAS.

And he confessed, and denied not; but confessed, I am not the Christ. John i. 20.

And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. - 21.

Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself?

He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. — 23.

And they which were sent were of the Phari-- - 24. sees. -

### 5. JOHN'S COMING FORETOLD.

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. *Mat.* iii. 3.

### 6. THIS PROPHECY FULFILLED.

For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Mat. xi. 10.

As it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee. Mark i. 2.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. —— 3.

Every valley shall be filled, and every moun-

crooked shall be made straight, and the rough ways shall be made smooth; Luke iii. 5.

And all flesh shall see the salvation of God. 6. This is he, of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee. — vii. 27.

#### 7. JOHN'S PREACHING FORETOLD.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: — — 4.

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. — — 5.

### 8. DATE OF HIS MINISTRY.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene. Luke iii. 1.

Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness. --2.

### 9. JOHN COMMENCES PREACHING.

In those days came John the Baptist preach-

ing in the wilderness of Judea, Mat. iii. 1.

And saying, Repent ye: for the kingdom of **- 2**. heaven is at hand.

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; Luke iii. 3.

As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. - - 4.

That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached. Acts x. 37.

When John had first preached before his coming the baptism of repentance to all the people of Israel. — xiii. 24.

### 10. HIS TESTIMONY OF CHRIST.

And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am unworthy to stoop down and unloose. Mar. i. 7.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; Luke iii. 15.

John answered, saying unto them all, I indeed baptize you with water: but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire. — — 16.

Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. — — 17.

And many other things in his exhortation

preached he unto his people. — — 18. There was a man sent from God, whose name

was John. John i. 6.

The same came for a witness, to bear witness of the Light, that all men through him might believe. - -- 7.

He was not that Light, but was sent to bear witness of that Light. 

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? —— 19.

And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? -

John answered them, saying, I baptize with water: but there standeth one among you whom ye know not; — 26.

He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. — 27

These things were done in Bethabara beyond Jordan, where John was baptizing. — - 28.

This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. <del>---- 30</del>.

And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. - --- 31.

And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him. — iii. 26.

John answered and said, A man can receive nothing, except it be given him from heaven. 27.

Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before 

He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy, therefore, is fulfilled. — — 29.

He must increase, but I must decrease. -He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above <del>--- 31.</del>

And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. - --- 32.

He that receiveth his testimony hath set to

his seal that God is true. — — 33.

And as John fulfilled his course, he said, Whom think ye that I am? I am not he: but, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Acts xiii. 25.

### DOUBTS EXPRESSED.

Now, when John had heard in the prison the

works of Christ, he sent two of his disciples,

And said unto him, Art thou he that should come, or do we look for another?

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see; - --- 4.

The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them. --5.

And blessed is he, whosoever shall not be

offended in me.

And the disciples of John showed him of all

these things. Luke vii. 18.

And John, calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come? or look we for another. 19.

When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? — 20.

And Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. — — 22.

And blessed is he, whosoever shall not be

offended in me. — 23.

### 12. JOHN'S TESTIMONY APPEALED TO.

If I bear witness of myself, my witness is not true. John v. 31.

There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. <del>----- 32.</del>

Ye sent unto John, and he bare witness unto the truth. — — 33.

But I receive not testimony from man; but these things I say that ye might be saved.

He was a burning and a shining light; and ye were willing for a season to rejoice in his light. <del>--- 35.</del>

And many resorted unto him, and said, John did no miracle; but all things that John spake

of this man were true. — x. 41.

#### 13. CHRIST'S TESTIMONY OF JOHN.

And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out of the wilderness to see? A reed shaken with the wind? Mat. xi. 7.

But what went ye out for to see? A man clothed in soft rainent? Behold, they that wear soft clothing are in king's houses. — — 8.

But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 9.

Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. --11.

now the kingdom of heaven suffereth violence, baptism of John. Luke vii. 29. and the violent take it by force. — — 12.

For all the prophets, and the law, prophecied - 13.

But what went ye out for to see? A prophet? Yea, I say unto you, and much more

than a prophet. Luke vii. 26.

For I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he. — 28.

#### 14. DILEMMA OF UNBELIEVERS.

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? Mat. xxi. 23.

And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do

these things. --24.

The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heav-en; he will say unto us, Why did ye not then __ 25. believe him?

But if we shall say, Of men; we fear the people: for all hold John as a prophet. ----

And they answered Jesus, and said, we cannot tell. And he said unto them, Neither tell I you by what authority I do these things. -27.

And spake unto him, saying, Tell us, By what authority doest thou these things? or, who is he that gave thee this authority. Luke xx. 2.

And he answered and said unto them, I will

also ask you one thing; and answer me: - 3. The baptism of John, was it from heaven, or

And they reasoned with themselves, saying,

If we shall say, From heaven; he will say, Why then believed ye him not? — 5.

But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. -----

And they answered, That they could not tell whence it was. --7.

And Jesus said unto them, Neither tell I you by what authority I do these things. — — 8.

# 15. JOHN'S REPUTATION.

For Herod had laid hold on John, and bound him, and put him in prison for Herodias's sake, his brother Philip's wife. Mat. xiv. 3.

For John said unto him, It is not lawful for thee to have her. — -- 4.

And when he would have put him to death he feared the multitude, because they counted him as a prophet. — 5.

For John came unto you in the way of rightcousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him. — xxi. 32.

And all the people that heard him, and the And from the days of John the Baptist until publicans, justified God, being baptized with the

#### 16. OBLOQUY AND IMPRISONMENT.

For John came neither eating nor drinking, and they say, He hath a devil. Mat. xi. 18.

But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, *Luke* iii. 19.

Added yet this above all, that he shut up John in prison. ---20.

But the Pharisees and lawyers rejected the counsel of God against themselves, being not bantized of him —— vii 30

baptized of him. — wii. 30.

For John the Baptist came neither eating bread nor drinking wine; and ye say, he hath a devil. — 33.

#### 17. MARTYRDOM.

And she, being before instructed of her mother said, Give me here John Baptist's head in a charger. *Mat.* xiv. 8.

And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. — 9.

meat, he commanded it to be given her. — 9.

And he sent, and beheaded John in the prison. — 10

And his disciples came, and took up the body, and buried it, and went and told Jesus.

And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. Mark vi. 24.

And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by in a charger, the head of John the Baptist. — 25.

And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison.

And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. — 28.

### 18. HEROD'S CONSCIENCE.

And king Herod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Mark vi. 14.

CHAP. II.

# CHRIST'S ENTRANCE INTO THIS WORLD.

SECT. 19. DESCENT FROM ABRAHAM, JUDAH, AND JESSE.

AND in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Gen. xxii. 18.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be: — xlix. 10.

And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots. Is. xi. 1.

And there shall be a Root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. — — 10.

### 20. THE PROPHECIES APPLIED

He hath holpen his servant Israel, in remembrance of his mercy; Luke i. 54.

As he spake to our fathers, to Abraham, and to his seed for ever. — 55.

To perform the mercy promised to our fathers, and to remember his holy covenant. — — 72.

The oath which he sware to our father Abraham. — 73.

Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Acts iii.

Now, to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Gal. iii. 16.

### 21. CHRIST'S DESCENT, (BY ST. MATTHEW.)

The book of the generation of Jesus Christ, the son of David, the son of Abraham. *Mat.* i. 1.

Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren. — 2.

And Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram, —— 3.

And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, —

And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse. — — 5.

And Jesse begat David the king, and David the king begat Solomon of her that had been the wife of Urias, — 6.

the wife of Urias, —— 6.

And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa,—— 7.

And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias. — 8.

And Ozias begat Joatham, and Joatham be

And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias, ——9

begat Amon, and Amon begat Josias, Mat. i.

And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: --11.

And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel. - --- 12.

And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, — 13.

And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud, 

And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob, — 15.

And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. — — 16.

So all the generations, from Abraham to David, are fourteen generations; and from David until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Christ, are fourteen generations. — — 17.

#### 22. BY ST. LUKE.

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli. Luke

Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, — — 24.

Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, — 25.

Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, — — 26.

Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, — 27.

Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodan, which was the son of

Er, — 28.
Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of

Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, <del>--- 30</del>.

Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, -- 31.

Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, — — 32.

the son of Aram, which was the son of Esrom,

And Ezekias begat Manasses, and Manasses | which was the son of Phares, which was the son of Juda, — — 33.

Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, — — 34.

Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, — 35.

Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, — 36.

Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, — — 37.

Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God. --38.

### 23. TO SPRING FROM DAVID.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. Jer. xxiii. 5.

#### 24. RECOGNISED AS DAVID'S SON.

And all the people were amazed, and said, Is not this the son of David? Mat. xii. 23.

And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

And the multitudes that were before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. xxi. 9.

And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? Mark xii. 35.

For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

David, therefore, himself, calleth him Lord; and whence is he then his son? And the common people heard him gladly. — — 37.

Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus. Acts xiii. 23.

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh. Rom. i. 3.

#### TO BE BORN OF A VIRGIN.

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Is.

Butter and honey shall he eat, that he may Which was the son of Aminadab, which was know to refuse the evil, and choose the good. 

For before the child shall know to refuse the found with child of the Holy Ghost. evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. *Is.* vii. 16.

How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man. Jer. xxxi. 22.

#### 26. FULFILMENT.

Then said Mary unto the angel, How shall this be, seeing I know not a man? Luke i. 34.

And knew her not till she had brought forth her first-born son: and he called his name JESUS. Mat. i. 25.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, Luke i. 26.

To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. — 27

#### 27. PROPHECY APPLIED.

(Now all this was done, that it might be fulfilled which was spoken of the Lord by the pro-

phet, saying, Mat. i. 22.

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which, being interpreted, is, God with us.) 

### 28. ANGELIC MESSAGE—(VIRGIN MARY.)

And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. Luke i. 28.

And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. — 29.

And the angel said unto her, Fear not, Mary, for thou hast found favor with God. — 30.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. — — 31.

### 29. CONCEPTION.

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called The Son of God. Luke i. 35.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. — 38.

And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. — — 42.

And whence is this to me, that the mother of my Lord should come to me? — 43.

For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. — — 44.

### 30. Joseph's demur, and marriage.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused

Mat.

Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. -

But, while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. — 21.

Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife. — — 24.

### 31. BIRTH PREDICTED. (WHEN.)

Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. Dan. ix. 25.

#### 32. BIRTH-WHERE.

But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel: whose goings forth have been from of old from everlasting. Micah v. 2.

Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. '-- 3.

### 33. BIRTH.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Beth-lehem, (because he was of the house and lineage of David.) Luke ii. 4.

To be taxed with Mary his espoused wife,

being great with child. _____ 5.

And so it was, that, while they were there, the days were accomplished that she should be delivered. <del>---- 6</del>.

And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn. --7.

### 34. PROPHECY APPLIED.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. ii. 4.

And they said unto him, In Beth-lehem of Judea; for thus it is written by the prophet.

And thou, Beth-lehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. — 6.

#### DETECTION AND RECOGNITION.

Now, when Jesus was born in Beth-lehem of to Joseph, before they came together she was Judea, in the days of Herod the king, behold,

there came wise men from the east of Jerusalem. Mat. ii. 1.

Saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. — 2.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, ly-

ing in a manger. Luke ii. 12.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

And she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

#### CIRCUMCISED AND NAMED. 36.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. Luke ii. 21.

### 37. TO APPEAR IN THE TEMPLE.

For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; *Hag.* ii. 6.

And I will shake all nations, and the Desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts.

The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his tem ple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of hosts. *Mal*. iii. 1.

#### 38. APPEARETH IN THE TEMPLE.

And he came by the spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law. Luke ii. 27.

Then took he him up in his arms, and blessed God, and said, --28.

Lord, now lettest thou thy servant depart in peace, according to thy word. --29.

For mine eyes have seen thy salvation. — 30. Which thou hast prepared before the face of all people; — 31.

A light to lighten the Gentiles, and the glory

of thy people Israel. — — 32.

But I say unto you, That in this place is one greater than the temple. Mat. xii. 6.

### 39. EARLY FAME.

he was troubled, and all Jerusalem with him. Mat. ii. 3.

And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judea. Luke

And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was

And, when they had seen it, they made known abroad the saying which was told them concerning this child. — ii. 17.

And all they that heard it wondered at those things which were told them by the shepherds. - 18.

But Mary kept all these things, and pondered them in her heart. — — 19.

And the shepherds returned glorifying and praising God for all the things that they had heard and seen, as it was told unto them. -

And Joseph and his mother marvelled at those things which were spoken of him. — — 33.

### BLOODY SNARE.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. Mat. ii. 7.

And he sent them to Beth-lehem, and said, Go, and search diligently for the young child; and, when ye have found him, bring me word again, that I may come and worship him also.

### 41. TO BE SLAUGHTERED (THE INNOCENTS.)

Thus saith the Lord, A voice was heard in Ramah, Lamentation, and bitter weeping, Rachel weeping for her children, refused to be comforted for her children because they were not. Jer. xxxi. 15.

Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the ene----- 16.

And there is hope in thine end saith the Lord, that thy children shall come again to their own border. -

### 42. PROPHECY APPLIED.

Then was fulfilled that which was spoken by Jeremy the prophet, saying. Mat. ii. 17.

In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not. — — 18.

# 43. VERIFIED.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Mat. ii. 16.

#### 44. TO HAVE SHELTER IN EGYPT.

When Israel was a child, then I loved him, When Herod the king had heard these things and called my son out of Egypt. Hos. xi. 1.

#### 45. ACCOMPLISHMENT.

When he arose, he took the young child and his mother by night, and departed into Egypt,

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. — — 15.

#### 46. RETURN.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in

Egypt, Mat. ii. 19.

Saying, Arise, take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life.

And he rose, and took the young child and his mother, and came into the land of Israel. 21.

But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee; — 22.

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a

Nazarene.  $-\frac{1}{23}$ .

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. Luke ii. 39.

### 47. EVOLUTION OF BODY AND MIND.

And the child grew, and waxed strong in was upon him. Luke ii. 40.

And Jesus increased in wisdom and stature, and in favor with God and man. — i. 52.

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel. — 80.

### 48. INTELLECTUAL ADVANCEMENT.

And it came to pass, that after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. Luke ii. 46.

And all that heard him were astonished at his understanding and answers. — — 47.

### 49. NEVER EDUCATED.

And the Jews marvelled, saying, How knoweth this man letters, having never learned? John vii. 15.

#### 50. MANUAL OCCUPATION.

Is not this the carpenter the son of Mary, the brother of James and Joses, and of Juda, and Simen? and are not his sisters here with us? And they were offended at him. Mark vi. 3.

#### 51. FAMILY CONNECTIONS.

There came then his brethren and his mother, and, standing without, sent unto him, calling him. Mark iii. 31.

said unto him. Behold, thy mother and thy breth ren without seek for thee. — 32

And he answered them, saying, Who is my

mother, or my brethren? - 33.

And he looked round about on them which sat about him, and said, Behold my mother and my brethren! — 34.

For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days. John ii. 12.

But other of the apostles saw I none, save James the Lord's brother. Gal. i. 19.

#### 52. STIGMATIZED THEREWITH.

And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Mat. xiii. 54.

Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas?

And his sisters, are they not all with us? whence then hath this man all these things? 56.

And they were offended in him. But Jesus said unto them, a prophet is not without honor, save in his own country and in his own house. **--** 57.

#### 53. HIS FILIAL CONDUCT.

And when they had fulfilled the days, as they spirit, filled with wisdom; and the grace of God returned the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. Luke ii. 43.

And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? - 49.

And they understood not the saying which he

spake unto them. — — 50.

And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 51.

When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! John xix. 26.

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. --27.

### 54. THEIR CONDUCT TO CHRIST.

But they, supposing him to have been in the company, went a day's journey: and they sought him among their kinsfolk and acquaintance. Luke ii. 44.

And when they found him not, they turned back again to Jerusalem, seeking him. — 45.

And when his friends heard of it they went

m. Mark iii. 31.

And the multitude sat about him: and they side himself. Mark iii. 21.

hand. John vii. 2.

His brethren, therefore, said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

For there is no man that doeth anything in secret, and he himself seeketh to be known openly: if thou do these things shew thyself to the world.

For neither did his brethren believe in him.

Then Jesus said unto them, My time is not yet come; but your time is alway ready. -

The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. — — 7.

Go ye up unto this feast; I go not up yet unto this feast; for my time is not yet full come.

When he had said these words unto them he abode still in Galilee. - 9.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. — — 10.

#### 55. HIS RELATIONSHIP EXPLAINED.

While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him. Mat. xii. 46.

Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. — 47.

But he answered and said unto him that told him, Who is my mother? and who are my brethren? — 48.

And he stretched forth his hand toward his disciples, and said, Behold, my mother and my **— —** 49. brethren!

For whosoever shail do the will of my Father which is in heaven, the same is my brother, and sister, and mother. — 50.

#### CHAP. III.

#### CHRIST'S MORAL CHARACTER.

### SECT. 56. DEVOTION.

AND he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. Luke iv. 16.

And there was delivered unto him the book of the prophet Esaias: and when he had opened the book he found the place where it was written. — — 17.

#### 57. PRAYS.

And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. Mat. xiv. 23.

Then cometh Jesus with them unto a place | Hcb. v. 7.

Now the Jews' feast of tabernacles was at called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

> And he left them, and went away again, and prayed the third time, saying the same words.

> And in the morning, rising up a great while before day, he went out, and departed into a

> solitary place, and there prayed. Mar. i. 35.
>
> And Simon, and they that were with him, followed after him. ----- 36.

> And when he had sent them away he departed into a monntain to pray. — vi. 46.

> And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. — xiv. 32.

> And again he went away, and prayed, and spake the same words. -- 39.

> And he withdrew himself into the wilderness, and prayed. Luke v. 16.

> And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. — vi. 12.

> And it came to pass, about eight days after these sayings, he took Peter, and John, and James, and went into a mountain to pray. ix. 28.

And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. — xxii. 45.

#### 58. HIS PRAYERS.

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. Mat. xxvi. 39.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. — — 42.

And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. Mark xiv. 35.

And he said Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.

And he was withdrawn from them about a stone's cast, and kneeled down and prayed. Luke xxii. 41.

Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. — — 42.

Now is my soul troubled; and what shall 1 say? Father, save me from this hour: but for this cause came I unto this hour. John xii. 27.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: - xvii. 1.

#### 59. REMARKS THEREON.

Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death and was heard in that he feared.

#### 60. CHRIST'S HUMILITY.

He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. John vii. 18.

And I seek not mine own glory: there is one

that seeketh and judgeth. — viii. 50.

He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

— xiii. 4.

After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet!

——6.

### 61. MEEKNESS FORETOLD.

He shall not cry, nor lift up, nor cause his voice to be heard in the street. Is. xlii. 2.

A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. — — 3.

Hear, ye deaf; and look, ye blind, that ye

may see. —— 18.

Seeing many things, but thou observest not; opening the ears, but he heareth not. — 20.

### 62. FULFILLED.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. Mat. xi. 29.

For my yoke is easy, and my burden is light.

He shall not strive nor cry; neither shall any man hear his voice in the streets. — xii. 19.

A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. ——— 20.

Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. 1 Peter ii. 23.

#### 63. COMPASSION.

But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. *Mat.* ix. 36.

And when the Lord saw her he had compassion on her, and said unto her, Weep not. Luke

vii. 13.

When Jesus, therefore, saw her weeping, and the Jews also weeping, which came with her, he groaned in the spirit, and was troubled. John xi. 33.

And said, Where have ye laid him? They say unto him, Lord, come and see. — — 34.

**Jesus** wept. — — 35.

Then said the Jews, Behold how he loved him. — 36.

#### 64. INTERENCES.

For in that he himself hath suffered, being tempted, he is able to succour them that are tempted. *Heb.* ii. 18.

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin. — iv. 15.

#### 65. PERFECTION.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. Heb. ii. 10.

Who was faithful to him that appointed him, as also Moses was faithful in all his house. iii. 2.

For such an high priest became us, who is holy, harmless, and undefiled, separate from sinners, and made higher than the heavens: vii. 26.

Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. —— 27.

For the law maketh men high priests, which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. — 28.

Who did no sin, neither was guile found in his

mouth. 1 Peter ii. 22.

And ye know that he was manifested to take away our sins; and in him is no sin. 1 *John* iii. 5.

#### 66. SINLESS.

Jesus answered, If I honor myself, my honor is nothing: it is my father that honoreth me, of whom ye say that he is your God. John viii. 54.

Yet ye have not known him; but I know him: and if I should say, I know him not, I should be a liar like unto you; but I know him, and keep his saying. —— 55.

Jesus answered them, Many good works have I shewed you from my Father: for which of those works do ye stone me? — x. 32.

### 67. ZEAL PREDICTED.

For the zeal of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me. Ps. lxix. 9.

And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him, and his righteousness it sustained him. Is. lix. 16.

For he put on rightcourness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. — — 17.

According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. — — 18.

So shall they fear the name of the Lord from the west, and his glory from the rising of the sun: when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. — — 19.

#### 68. APPLICATION.

And his disciples remembered that it was written, The zeal of thine house hath eaten me up. John ii. 17.

#### 69. ATTESTATIONS FROM GOD.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. Mat. iii. 16.

And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

And straightway, coming up out of the water, he saw the heavens opened, and the Spirit like a dove, descending upon him. Mar. i. 10.

And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well

pleased. - --- 11.

Now, when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened. Luke iii.

And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son: in thee I am well pleased.

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. John v. 37.

Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. — xii. 28.

The people, therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. - -- 29.

Jesus answered and said, This voice came not because of me, but for your sakes. — 30.

### 70. REFLECTION.

For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. 2 Peter i.

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased, — 17.

And this voice which came from heaven we heard, when we were with him in the holy mount. — — 18.

### 71. SELF-TESTIMONY.

The Pharisees, therefore, said unto him, Thou bearest record of thyself; thy record is not true. John viii. 13.

Jesus answered, and said unto them, Though I bear record of myself, yet my record is true; for I know whence I come, and whither I go;

I am one that bear witness of myself, and the Father that sent me beareth witness of me.

#### 72. JOHN BAPTIST'S EVIDENCE.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. John i. 32.

And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. — 33.

And I saw, and bare record, that this is the

Son of God. — — 34.

#### 73. ATTESTATION OF WORKS.

But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me. John v. 36.

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. - x. 25.

If I do not the works of my Father, believe - --- 37.

But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him. — — 38.

#### 74. OF DEVILS.

And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils coming out of the tombs, exceeding fierce, so that no man might pass that way. Mat. viii. 28.

And, behold, they cried out, saying, What

have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? — 29.

And there was in their synagogue a man with an unclean spirit; and he cried out, Mar. i. 23.

Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy One of God. - 24.

And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art

the Son of God. — iii. 11.

And he straitly charged them that they should not make him known. - 12.

But when he saw Jesus afar off, he ran and

worshipped him. — v. 6. And cried with a loud voice, and said, What

have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God that thou torment me not. --7.

And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he, rebuking them, suffered them not to speak; for they knew that he was Christ. Luke iv. 41.

### 75. CRITERION.

If any man shall do his will, he shall know of but ye cannot tell whence I come, and whither I | the doctrine, whether it be of God, or whether I speak of myself. John vii. 17.

#### CHAP. IV.

# CHRIST A PROPHET.

#### SECT 76. PROPHETICAL CHARACTER FORETOLD.

THE Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken; Deut.

According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more that I die not.

And the Lord said unto me, They have well spoken that which they have spoken.

I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. 19.

### 77. PROPHECY APPLIED TO CHRIST.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

And it shall come to pass, that every soul which will not hear the Prophet, shall be destroyed from among the people. --23.

This is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear. — vii. 37.

### 78. POPULAR EXPECTATION.

And when he was come into Jerusalem, all the city was moved, saying, Who is this? Mat. xxi. 10.

And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

And thou, child, shall be called, The Prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways; Luke

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. John vi. 14.

#### 79. POPULAR OPINION.

And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. Luke vii. 16.

Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that touchest him, for she is a sinner.

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and go thou canst not follow me now; but thou word before God and all the people: xxiv. 19. shalt follow me afterwards. John xiii. 36.

The woman saith unto him, Sir, I perceive that thou art a prophet. John iv. 19.

They say unto the blind man again, What sayest thou of him? that he hath opened thine eyes? He said, He is a prophet. — ix. 17.

### 80. CHRIST PREDICTS, 1ST. HEAVEN TO BE OPENED.

And he said unto him, Verily, verily, I say unto you, Hereafter you shall see heaven open, and the angels of God ascending and descend ing upon the Son of man. John i. 51.

#### 81. 2D. HIS DEPARTURE.

And he said unto his disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. *Luke* xvii. 22.

Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. John vii. 33.

Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. — — 34.

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come. — viii. 21.

For the poor always ye have with you; but

me ye have not always. — xii. 8.

Little children, yet a little while I am with you, Ye shall seek me: and as I said unto the Jews, Whither I go ye cannot come; so now I say to you. — xiii. 33.

Of righteousness; because I go to my Father,

and ye see me no more. — xvi. 10.

A little while, and ye shall not see me; and again, A little while, and ye shall see me; because I go to the Father. —— 16.

### 82. 3D. DEFECTION OF DISCIPLES.

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. Mat. xxvi. 31.

And Jesus saith unto them, All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep shall be scattered. Mar. xiv. 27

Behold, the hour cometh, yea, is now come, that we shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. John xvi. 32.

#### 83. 4TH. PETER'S DENIAL.

Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Mat. xxvi. 34.

And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. Mar. xiv. 30.

And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. Luke xxii. 34.

Simon. Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. John xiii. 37.

Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice. — — 38.

And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice thou shalt deny me thrice. And when he thought thereon he wept. *Mar.* xiv. 72.

#### 84. 5TH. PETER'S MARTYRDOM.

Verily, verily, I say unto thee, When thou wast young thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. John xxi. 18.

This spake he, signifying by what death he should glorify God. And, when he had spoken this, he saith unto him, Follow me. — — 19.

#### 85. 6th. his own sufferings.

And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men; Mat. xvii. 22.

into the hands of men; Mat. xvii. 22.

And they were all amazed at the mighty power of God. But, while they wondered every one at all things which Jesus did, he said unto his disciples, Luke ix. 43.

Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. — — 44.

Behold, I cast out devils, and I do cures today, and to-morrow, and the third day I shall be perfected. — xiii. 32.

Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. — 33.

But first must be suffer many things, and be rejected of this generation. — xvii. 25.

And Jesus answered them, saying, The hour is come that the Son of man should be glorified. *John* xii. 23.

If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. — xiii. 32.

### 86 7th. Accommodations for the passover.

And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. *Mar.* xiv. 13.

And his disciples went forth, and came into the city, and found as he had said unto them. 16.

#### 87. 8th. crucifixion.

And Jesus, going up to Jerusalem, took the were amazed: and as they followed they were twelve disciples apart in the way, and said unto afraid. And he took again the twelve, and bethem, Mat. xx. 17.

Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death. —— 18.

And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. —— 19.

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, — xxvi. 1.

Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. —— 2.

And I, if I be lifted from the earth, will draw all men unto me. John xii. 32.

(This he said, signifying what death he should die.) — 33.

The people answered him, We have heard out of the law that Christ abideth forever: and how sayeth thou, The Son of man shall be lifted up? Who is this Son of man? — — 34.

#### 88. PETER'S RESENTMENT THEREOF.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. *Mat.* xvi. 22.

But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me: for thou favorest not the things that be of God, but those that be of men. — 23.

And they shall kill him; and the third day he shall be raised again. And they were exceeding sorry. — xvii. 23.

And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed; and after three days rise again. Mar. viii. 31.

And he spake that saying openly. And Peter took him, and began to rebuke him. — 32.

But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou favorest not the things that be of God, but the things that be of men. — 33.

#### 89. 9th. DEATH AND RESURRECTION.

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests, and scribes, and be killed, and be raised again the third day. *Mat.* xvi. 21.

For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed he shall rise the third day. *Mar*. ix. 31.

Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day. Luke ix. 22.

#### 90. 10th. HIS DEGRADATION.

And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed: and as they followed they were afraid. And he took again the twelve, and be-

gan to tell them what things should happen unto him. Mark x. 32.

Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: —— 33.

And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again. — — 34.

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. Luke xviii. 31.

For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. — 32.

And they shall scourge him, and put him to death: and the third day he shall rise again. 33.

### 91. 11th. that a disciple should betray him.

And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. *Mar.* xiv. 18.

And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. — 20.

But, behold, the hand of him that betrayeth me is with me on the table. Luke xxii. 21.

And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! — 22.

And they began to enquire among themselves which of them it was that should do this thing.

Jesus saith to him, He that is washed needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all. John xiii. 10.

For he knew who should betray him; therefore said he, Ye are not all clean. — — 11.

I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread along with me hath lifted up his heel against me —— 18.

### 92. 12th. What disciple.

And as they did eat he said, Verily I say unto you, That one of you shall betray me. *Mat.* xxvi. 21.

And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? — 22.

And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. Mat. xxvi. 23.

The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. ——24.

Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Theu hast said. —— 25.

When Jesus had thus said he was troubled in spirit, and testified, and said Verily, verily, I say unto you, That one of you shall betray me. John xiii. 21.

Then the disciples looked one on another, doubting of whom he spake. —— 22.

Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved. —— 23.

Simon Peter, therefore, beckoned to him that he should ask who it should be of whom he spake. — 24.

He then, lying on Jesus' breast, saith unto him, Lord, who is it? —— 25.

Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. — 26.

#### 93. 13TH. THE EXACT TIME.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Mat. xxvi. 45.

Rise, let us be going: behold, he is at hand that doth betray me. — — 46.

And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. *Mar.* xiv. 41.

Rise up, let us go; lo, he that betrayeth me is at hand. ——— 42.

#### 4. 14th. his own interment.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. *Mat.* xii. 39.

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. — — 40.

Then said Jesus, Let her alone: against the day of my burying hath she kept this. John

### 95. 15th. his resurrection.

But after I am risen again, I will go before you into Galilee. *Mat.* xxvi. 32.

But after that I am risen, I will go before you into Galilee. Mark xiv. 28.

Jesus answered, and said unto them, Destroy this temple, and in three days I will raise it up. John ii. 19.

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? —— 20.

But he spake of the temple of his body. 21. When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said. John ii. 22.

### 96. 16th. success of the gospel.

And the gospel must first be published among all nations. *Mar.* xiii. 10.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues. — xvi. 17.

#### 97. 17th. time of his kingdom.

Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom. Mat.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. xxiv. 14.

And he said unto them, Verily I say unto you, That there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power. Mar.

But I tell you of a truth, There be some standing here which shall not taste death till they see the kingdom of God. Luke ix. 27.

#### 18th. false christs.

And Jesus answered and said unto them, Take heed that no man deceive you:

For many shall come in my name, saying, I am Christ; and shall deceive many.

Then if any man shall say unto you, Lo, here is Christ, or there: believe it not. — 23.

For there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. — 24.

Behold, I have told you before.

Wherefore, if they shall say unto you, Behold he is in the desert; go not forth: behold he is in the secret chambers; believe it not. -

And Jesus answering them, began to say, Take heed lest any man deceive you. Mar. xiii. 5.

For many shall come in my name, saying, I am Christ; and shall deceive many. --6.

And then, if any man shall say unto you, Lo, here is Christ; or, lo, he is there; believe him

For false christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. — 22.

But take ye heed: behold, I have foretold you

**– 23**.

And they shall say to you, See here; or, see there! go not after them, nor follow them. Luke xvii. 23.

For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day.

And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not, therefore, after them. Luke xxi. 8.

#### 99. INSTANCES FULFILLED.

For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to lieve. nought. Acts v. 36.

After this man rose up Judas of Galilee, in the days of the taxing, and drew away much told ye of them. And these things I said not people after him: he also perished; and all, even unto you at the beginning, because I was with as many as obeyed him, were dispersed. — 37. you. — xvi. 4.

#### 100. 19th. destruction of jerusalem.

When ye, therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) Mat. xxiv. 15.

Then let them which be in Judea flee unto

the mountains. -- 16.

Let him which is on the house-top not come down to take any thing out of his house: - 17. Neither let him which is in the field return

back to take his clothes.

But when ye shall see the abomination of desolation, spoken by Daniel the prophet, standing where it ought not (let him that readeth understand,) then let them that be in Judea flee to the mountains: Mar. xiii. 14.

And let him that is on the house-top not go down into the house, neither enter therein, to take any thing out of his house: — — 15.

And let him that is in the field not turn back again for to take up his garment. — — 16.

Now, learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: - 28.

So ye in like manner, when ye shall see those things come to pass, know that it is nigh, even at **— — 29**. the doors.

Verily I say unto you, That this generation shall not pass till all these things be done. — 30.

Behold, your house is left unto you desolate: and verily I say unto you, ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord. Luke xiii. 35.

#### 101. 20th. ENDLESS FAME OF A WOMAN.

Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her. Mat. xxvi. 13.

She hath done what she could: she is come aforehand to anoint my body to the burying.

Mar. xiv. 8.

Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her. - 9.

### 21st. stability of his words.

Verily I say unto you, This generation shall not pass till all these things be fulfilled. Mat. xxiv. 34.

Heaven and earth shall pass away, but my

words shall not pass away. — — 35. Heaven and earth shall pass away, but my words shall not pass away. Mar. xiii. 31.

#### WHY HE PROPHESIED. 103.

Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. John xiii. 19.

And now I have told you before it come to pass, that, when it is come to pass, ye might be-– xiv. 29.

But these things have I told you, that, when the time shall come, you may remember that I

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### CHAP. V.

### OPINIONS CONCERNING CHRIST.

### SECT. 104. PUBLIC FAME.

AND the fame hereof went abroad into all that land. Mat. ix. 26.

But they, when they were departed, spread abroad his fame in all that country.

And immediately his fame spread abroad throughout all the region round about Galilee. Mar. i. 28.

But he went out, and began to publish itmuch, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter. — 45.

And again he entered into Capernaum after some days; and it was noised that he was in the house. — ii. 1.

And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. - v. 16.

And, when they were come out of the ship, straightway they knew him. — vi. 54.

And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know  $\dot{u}$ : but he could not be hid. — vii. 24.

And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. **L**uke iv. 14.

And the fame of him went out into every place of the country round about.

But so much the more went there a fame abroad of him; and great multitudes came together to hear, and to be healed by him of their infirmities. — v. 15.

And this rumor of him went forth throughout all Judea, and throughout all the region round about. — vii. 17.

When they that fed them saw what was done, they fled, and went and told u in the city, and in the country. — viii. 34.

### 105. POPULAR CURIOSITY EXCITED.

And when they had found him they said unto him, All men seek for thee. Mar. i. 37.

And straightway all the people, when they beheld him, were greatly amazed, and running te him saluted him. — ix. 15.

Aud Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him. Luke ix. 9.

And hearing the multitude pass by, he asked what it meant. Luke xviii. 36.

And they told him, that Jesus of Nazareth passeth by. — — 37.

And when Herod saw Jesus he was exceeding glad: for he was desirous to see him of a long go away? John vi. 67. season, because he had heard many things of Then Simon Peter a

him; and he hoped to have seen some miracle done by him. — xxiii. 8.

When the people, therefore, saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. John vi. 24.

And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither. — 25.

Then the Jews sought him at the feast, and said, Where is he? — vii. 11.

Then said some of them at Jerusalem, Is not

this he whom they seek to kill? — —25.

The people, therefore, that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. xii. 17.

For this cause the people also met him, for that they heard that he had done this miracle.

The Pharisees, therefore, said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. -

#### 106. QUESTIONS PROPOUNDED BY CHRIST AND OTHERS.

And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? Mar. xi. 28.

And Jesus answered and said unto them, I

will also ask of you one question, and answer me, and I will tell you by what authority I do these things. --- 29.

When Pilate heard of Galilee, he asked whe-

ther the man were a Galilean. Luke xxiii. 6.
Then said they unto him, Who art thou? And Jesus said unto them, Even the same that I said unto you from the beginning. John viii.

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly? - x. 24.

Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye? that he will not come to the feast? — xi. 56.

### 107. CHRIST'S ENQUIRY OF OPINIONS.

When Jesus came into the coasts of Cesarea Philippi he asked the disciples, saying, Whom do men say that I, the son of man, am? Mat. xvi. 13.

He saith unto them, But whom say ye that I **– –** 15.

And Jesus went out and his disciples into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? Mar. viii. 27.

And they answered, John the Baptist; but some say, Elias; and others, One of the prophets. - --- 28.

And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. — 29.

Then said Jesus unto the twelve, Will ye also

Then Simon Peter answered him, Lord, to

whom shall we go? thou hast the words of eternal life. — — 68.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? — xiii. 12.

But now I go my way to him that sent me; and none of you asketh me, Whither goest

— xvi. 5.

But because I have said these things unto you, sorrow hath filled your heart. — -

108. SUPPOSED TO BE JOHN, ELIAS, OR JEREMIAS.

At that time Herod the tetrarch heard of the fame of Jesus. Mat. xiv. 1.

And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do shew forth themselves in him. -2.

And shey said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or

one of the prophets. --- xvi. 14.

Others said that it is Elias. And others said, That it is a prophet, or as one of the prophets. Mar. vi. 15.

Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead. Luke ix. 7.

And of some, that Elias had appeared: and of others, that one of the old prophets was

risen again.

#### 109. ADMIRATION AT HIS MIRACLES.

But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! Mat. viii. 27.

But when the multitudes saw it they marvelled, and glorified God, which had given such

power unto men. — ix. 8.

And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. *Mar.* i.

And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak. - vii. 37.

Jesus answered and said unto them, I have done one work, and ye all marvel. John vii. 21.

### 110. ADMIRATION AT HIS DOCTRINES.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine; Mat. vii. 28.

For he taught them as one having authority,

and not as the scribes. — 29.

When they had heard these words they marvelled, and left him, and went their way. xxii. 22.

And when the multitude heard this, they were astonished at his doctrine. — 33.

And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. Mar. i. 22.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? Luke iv. 22.

And they were astonished at his doctrine : for his word was with power. — 32.

#### 111. ROYAL HONORS OFFERED.

And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. Luke xix. 35.

And, as he went, they spread their clothes in

the way. — — 36.

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen; —— 37.
Saying, Blessed be the King that cometh in

the name of the Lord: peace in heaven, and

glory in the highest. — — 38.

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. — — 39.

And he answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out. -_ __ 40.

When Jesus, therefore, perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone. John vi. 15.

#### 112. NOT UNDERSTOOD.

But they understood not that saying, and were afraid to ask him. Mar. ix. 32.

But they understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask him of that saying. Luke

And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. — xviii. 34.

What manner of saying is this that he said, Ye shall seek me, and shall not find me! and where I am, thither ye cannot come. John

They understood not that he spake to them of the Father. — viii. 27.

Why do ye not understand my speech? even because ye cannot hear my word. — — 43.

This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. - x. 6.

Jesus answered, and said unto him, What I do thou knowest not now; but thou shalt know — xiii. 7. hereafter.

And whither I go ye know, and the way ye know. — xiv. 4.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? — -5.

Then said some of his disciples among themselves. What is this that he saith unto us, A little while, and ye shall not see me: and again, A little while, and ye shall see me: and, Because I go to the Father. — xvi. 17.

They said, therefore, What is this that he

saith, A little while? we cannot tell what he

ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, A little while, and ye shall see me? John xvi. 19.

#### 113. MISUNDERSTOOD.

The Jews then murmured at him, because he said, I am the bread which came down from heaven.

aven. John vi. 41.

And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? **— 42**.

Jesus, therefore, answered, and said unto them Murmur not among yourselves. — — 43.

#### 114. BY THE DISCIPLES.

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that John xxi. 23. to thee?

#### 115. DISCORDANT OPINIONS.

And when he had said these things all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him. Luke xiii. 17.

And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay: but he deceiveth the people. John vii. 12.

Howbeit no man spake openly of him for fear

of the Jews. — — 13.

So there was a division among the people because of him. 

And some of them would have taken him; but no man laid hands on him. — — 44.

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

The officers answered, Never man spake like

this man.

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. — ix. 24.

He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see.

He answered them, I have told you already, and ye did not hear; wherefore would ye hear it again? will ye also be his disciples? — 27.

Then they reviled him, and said, Thou art his

disciple; but we are Moses' disciples.

The man answered, and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. — — 30.

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. — xi. 47.

If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. — — 48.

### 116. PUBLIC FEAR.

And, behold, the whole city came out to meet

Now Jesus knew that they were desirous to | Jesus; and, when they saw him, they besought him that he would depart out of their coasts. Mat. viii, 34.

And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. Mar.

And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid. 

And they began to pray him to depart out of 

Then the whole multitude of the country of the Gadarenes round about besought him to depart from them: for they were taken with great fear. And he went up into the ship, and returned back again. Luke viii. 37.

#### 117. DISHONORABLE OPINIONS.

The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a winebibber, a friend of publicans and sinners: but Wisdom is justified of her children. Mat.

Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying? — xv. 12.

Many, therefore, of his disciples when they had heard this, said, This is an hard saying; who can hear it? John vi. 60.

From that time many of his disciples went

back, and walked no more with him.

The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. — x. 33.

### 118. HIS COMPANY-KEEPING OBJECTED.

And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? Mat. ix. 11.

But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? Luke v. 30.

The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a wine bibber, a friend of publicans and sinners! · vii. 34.

Then drew near unto him all the publicans and sinners for to hear him. — xv. 1.

And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. --2.

And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. — xix. 7.

#### 119. SAID TO HAVE A DEVIL.

But the Pharisees said, He casteth out devils through the prince of the devils. Mat. ix. 34.

If they have called the Master of the house

Beelzebub, how much more shall they call them of his household? - x. 25.

But when the Pharisees heard it they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. — xii. 24.

And the scribes which came down from Jeru

calem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils. Mar.

But some of them said, He casteth out devils through Beelzebub the chief of the devils. Luke xi. 15.

Jesus answered, I have not a devil: but I honor my Father, and ye do dishonor me. John viii. 49.

Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying he shall never taste of death. - 52.

Art thou greater than our father Abraham,

which is dead? and the prophets are dead: whom makest thou thyself? — — 53. There was a division, therefore, again among

the Jews for these sayings. — x. 19. And many of them said, He hath a devil, and

is mad: why hear ye him? --20.

Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind? — — 21.

# CHAP. VI.

#### CHRIST'S LIFE.

SECT. 120. ACCOMMODATIONS OF ABODE.

AND Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. Luke ix. 58.

And the two disciples heard him speak, and

they followed Jesus. John i. 37.

Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? - 38.

He saith unto them, Come and see. came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. <del>--- 39</del>.

#### 121. VISITED BY FRIENDS.

Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) John vii.

Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. — xi. 20.

And when she had so said she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. -

As soon as she heard that, she arose quickly,

and came unto him. - 29.

Now Jesus was not yet come into the town, but was in that place where Martha met him. - --- 30.

#### 122. COMPLIMENTARY ATTENTIONS.

And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. Mar. xiv. 3.

And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-

box of ointment, *Luke* vii. 37.

And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. - 38.

In the mean-while his disciples prayed him, saying, Master, eat. John iv. 31.

But he said unto them, I have meat to eat

that ye know not of. **— — 32**.

Therefore said the disciples one to another, Hath any man brought him ought to eat.

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. – xii. 3.

#### 123. INVITED TO ENTERTAINMENTS.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came, and sat down with him and his disciples. Mat. ix. 10.

And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. Mark ii. 15.

And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? — 16.

And Levi made him a great feast in his own house: and there was a great company of publicans and of others, that sat down with them.

Luke v. 29.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

And, as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. — xi. 37.

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread the sabbath day, that they watched him. Luke

Then Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. John xii. 1.

There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him. — 2.

### 124. A GUEST WITH DIVERS PERSONS.

And he left them, and went out of the city into Bethany, and he lodged there. Mat. xxi.

Now it came to pass, as they went out, that he entered into a certain village; and a certain woman, named Martha, received him into her Luke x. 38. house.

And, when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy house. — xix. 5.

And he made haste and came down, and re-

ceived him joyfully. — 6.

So when the Samaritans were come unto him, they be sought him that he would tarry with them; and he abode there two days. John iv. 40.

Now Jesus loved Martha, and her sister, and Lazarus. — xi. 5.

When he had heard, therefore, that he was sick, he abode two days still in the same place where he was. — — 8.

### 125. WANTS.

And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. Mat. viii. 20.

There cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink: John iv. 7.

(For his disciples were gone away unto the city to buy meat.) — — 8.

### 126. RELIEFS.

There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome. Mar. xv. 40.

(Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusa-

lem. — — 41.

And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils. viii. 2.

And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance. — 3.

#### 127. FOLLOWED BY MULTITUDES.

And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. Mat. iv. 25.

When he was come down from the mountain great multitudes followed him. — viii. 1.

The same day went Jesus out of the house,

and sat by the sea-side. — xiii. 1.

And great multitudes were gathered together unto him, so that he went into a ship and sat; and the whole multitude stood on the shore. 2.

And as they departed from Jericho, a great multitude followed him. — xx. 29.

And straightway many were gathered toge ther, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them. Mark

And the multitude cometh together again, so that they could not so much as eat bread. — iii.

And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.

And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. — ix. 14.

And, behold, men brought in a bed a man

which was taken with a palsy: and they sought means to bring him in, and to lav him before him. Luke v. 18.

And when they could not find by what way they might bring him in because of the multitude, they went upon the house top, and let him down through the tiling, with his couch, inte the midst before Jesus. - 19.

And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me? - viii. 45.

And it came to pass, that, on the next day, when they were come down from the hill, much people met him. - ix. 37.

And there went great multitudes with him: and he turned, and said unto them, - xiv. 25.

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? John vi. 5.

(And this he said to prove him: for he himself knew what he would do.) — 6.

### 128. WITH AVIDITY.

When Jesus heard of it he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. Mat. xiv. 13.

And the people saw them departing, and many know him, and ran afoot thither out of all cities, and outwent them, and came together unto him. Mar. vi. 33.

And when it was day he departed, and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them. Luke iv. 42.

And it came to pass, that when Jesus was returned, the people gladly received him: for they were all waiting for him. — viii. 40.

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. — xii. Į.

#### 129. FROM WHAT MOTIVES.

For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues *Mar.* iii. 10.

And it came to pass, that as the people pressed upon him, to hear the word of God, he stood by the lake of Gennesaret. Luke v. 1.

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases. — vi. 17.

And a great multitude followed him, because they saw his miracles which he did on them that

were diseased. John vi. 2.

CHAP. VI.

### 130. CHRIST RETIRETH.

Now, when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. Mat. viii. 18.

And straightway Jesus constrained his disciples to get into a ship, and to go before him un-to the other side, while he sent the multitudes away. — xiv. 22.

And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there. — xv. 29.

But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, *Mar.* iii. 7.

And from Jerusalem, and from Idumea, and from beyond Jordan: and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. - -- 8.

And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him: - 9.

And he said unto them, Come ye yourselves apart into a desert place, and rest awhile; for there were many coming and going, and they had no leisure so much as to eat. — vi. 31.

And they departed into a desert place by ship

privately. — 32.

And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city, called Bethsaida. Luke ix. 10.

And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. John v. 13.

And Jesus went up into a mountain, and there he sat with his disciples. — vi. 3.

### 131. CONCEALETH HIS MISSION.

And great multitudes followed him, and he healed them all; Mat. xii. 15.

And charged them that they should not make him known: -- 16.

Then charged he his disciples, that they should tell no man that he was Jesus the Christ.

And, as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the son of man be risen again from the dead. -– xvii. 9.

And he charged them that they should tell no man of him. Mar. viii. 30.

And, as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. — ix. 9.

And they kept that saying with themselves, questioning one with another what the rising

from the dead should mean. — 10.

And they departed thence, and passed through Galilee; and he would not that any man should know it. — — 30.

The baptism of John, was it from heaven, or

of men? answer me. — xi. 30.

And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? — 31.

But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. — — 32.

And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things. - -- 33.

And he straitly charged them, and commanded them to tell no man that thing. Luke ix. 21.

#### 132. DECLARETH HIMSELF CHRIST.

The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come he will tell us all things. John iv. 25.

Jesus saith unto her, I that speak unto thee - 26.

Jesus heard that they had cast him out; and when he had found him he said unto him, Dost thou believe on the Son of God? — ix. 35.

He answered and said, Who is he, Lord, that

I might believe on him? - -- 36.

And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. **—** 37.

And he said, Lord, I believe. And he wor-

#### 133. MIRACLES PROPHESIED OF.

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. Is. xxix.

And the eyes of them that see shall not be dim; and the ears of them that hear shall hearken, -xxxii. 3.

The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. — — 4.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. -

Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. — · · · · 6.

I will make waste mountains and hills, and dry up all their herbs: and I will make the rivers islands, and I will dry up the pools. xlii. 15.

And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not for-sake them. Is. xlii. 16.

#### 134. MIRACLES PERFORMED. (VIDE MIRACLES.)

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease, among the people. *Mat.* iv. 23.

And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. — 24.

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. — viii. 17.

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. — xiv. 14.

And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them: — xv. 30.

And great multitudes followed him, and he healed them there. — xix. 2.

And the blind and the lame came to him in the temple; and he healed them. — xxi. 14.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. *Mar.* i. 32.

And all the city was gathered together at the door. -- 33.

And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. — 34.

And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. — vi. 55.

And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him were made whole. 56.

Now, when the sun was setting, all they that had any sick with divers diseases brought them unto him: and he laid his hands on every one of them, and healed them. Luke iv. 40.

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was present to heal them. — v. 17.

And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. ——19.

And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

— vii. 21.

### 135. CONCEALS MIRACLES.

And he strictly charged him, and forthwith sent him away; Mar. i. 43.

And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. — 44.

And he charged them straitly that no man should know it: and commanded that something should be given her to eat. — v. 43.

And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town. — viii. 26.

And her parents were astonished: but he charged them that they should tell no man what was done. Luke viii. 56.

#### 136. COMMANDS TO PUBLISH.

Howbeit Jesus suffered him not; but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. Mar. v. 19.

And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel. — 20.

Now the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away: saying, Luke viii. 38.

Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. — 39.

### CHAP. VII.

# CHRIST'S TRAVELS, PREACHING, AND PERSECUTIONS.

#### SECT. 137. PROPHECY OF HIS JOURNEY TO GALLEE.

Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. Is. ix. 1.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. — 2.

#### 138. JOURNEY TO GALILEE PERFORMED

Now, when Jesus had heard that John was cast into prison, he departed into Galilee; *Mat.* iv. 12.

And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim; —— 13.

That it might be fulfilled which was spoken by Esaias the prophet, saying, Mat. iv. 14.

### 139. TRAVELS RECORDED BY ST. MATTHEW.

And he entered into a ship, and passed over, and came into his own city. Mat. ix. 1.

And Jesus arose and followed him, and so did

his disciples. — — 19.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. — xi. 1.

And when they were gone over, they came to

the land of Gennesaret. — xiv. 34.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. — xv. 21.

And he sent away the multitude and took

And he sent away the multitude, and took ship, and came into the coasts of Magdala. 39.

And it came to pass, that, when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan. — xix. 1.

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples. — xxi. 1.

### 140. TRAVELS RECORDED BY ST. MARK.

And immediately the spirit driveth him into the wilderness. Mark i. 12.

And the same day when the even was come, he saith unto them, Let us pass over unto the other side. — iv. 35.

And when they had sent away the multitude, they took him even as he was in the ship. And were also with him other little ships. — — 36.

And they came over unto the other side of the sea, into the country of the Gardarenes. — v. 1.

And he went out from thence, and came into his own country; and his disciples follow him.

— vi. 1.

And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. — — 45.

And when they had passed over, they came into the land of Gennesaret, and drew to the

shore. — 53.

And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

— vii. 31.

And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. — viii. 10.

And he left them, and entering into the ship again, departed to the other side. — — 13.

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples. — xi. 1.

And Jesus entered into Jerusalem, and into the temple, and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve. — 11.

And when even was come, he went out of the city. — — 19.

And they come again to Jerusalem: and as he was walking in the temple there come to him the chief priests, and the scribes, and the elders. — 27.

# 141. TRAVELS RECORDED BY ST. LUKE.

And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the spirit into the wilderness. *Luke* iv. 1.

Now, when he had ended all his sayings in the audience of the people, he entered into Ca-

pernaum. - vii. 1.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 11.

And they arrived at the country of the Gadarenes, which is over against Galilee. — viii. 26.

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem. — ix. 51.

And he went through the cities and villages teaching, and journeying toward Jerusalem.

— xiii. 22.

And it came to pass, as he went to Jerusa lem, that he passed through the midst of Samaria and Galilee. — xvii. 11.

And Jesus entered and passed through Jericho. — xix. 1.

And when he had thus spoken he went before, ascending up to Jerusalem. — 28.

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. — xxii. 39.

### 142. CHRIST'S TRAVELS, RECORDED BY ST. JOHN.

He left Judea, and departed again into Galilee. John iv. 3.

And he must needs go through Samaria. 4. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. — 5.

Now, after two days he departed thence, and went into Galilee: — — 43.

Then, when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. —— 45.

So Jesus came again into Cana of Galilee, where he made the water wine. — — 46.

After this there was a feast of the Jews; and Jesus went up to Jerusalem. — v. 1.

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. vi. 1.

And it was at Jerusalem the feast of the dedication, and it was winter. — x. 22.

And Jesus walked in the temple in Solomon's porch. — — 23.

When Jesus had spoken these words he went forth with his disciples over the brook Cedron, where was a garden, into which he entered, and his disciples. — xviii. 1.

#### 143. CHRIST'S PREACHING FORETOLD.

I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. Ps. xl. 9.

I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation. **—** 10.

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. Is. xi. 4.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 5.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob,

-- lix. 20. saith the Lord.

The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; — lxi. 1.

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; — 2.

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified. -3.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: Mal. iii. 2.

And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

#### 144. APPLICATION OF THE PROPHECY.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; Luke iv. 18.

To preach the acceptable year of the Lord.

And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. — 20.

And he began to say unto them, This day is this scripture fulfilled in your ears. — 21.

### 145. CHRIST PREACHING.

And seeing the multitudes, he went up into a mountain; and, when he was set, his disciples came unto him: Mat. v. 1.

And he opened his mouth, and taught them,

Now, after that John was put in prison, Je fore am I sent. — 43.

sus came into Galilee, preaching the gospel of the kingdom of God. Mar. i. 14.

And he went forth again by the sea-side; and all the multitude resorted unto him, and he

taught them. - ii. 13.

And he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. Mar. iv. 1.

And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many - vi. 34.

And he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. - x. 1.

And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. *Luke* v. 3.

And it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God; and the twelve were with him. — viii. 1.

And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. - ix. 11.

#### 146. IN SYNAGOGUES.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease, among the people. Mat. ix. 35.

And when he was departed thence he went

into their synagogue; — xii. 9.

And they went into Capernaum: and straightway on the sabbath day he entered into the synagogue and taught. Mar. i. 21.

And he said unto them, Let us go into the next towns, that I may preach there also: for

therefore came I forth.

And he preached in their synagogues through. out all Galilee, and cast out devils. — — 39.

And he entered again into the synagogue; and there was a man there which had a withered hand. - iii. 1.

And they watched him, whether he would heal him on the sabbath day, that they might accuse him. - -- 2.

And when the sabbath-day was come he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? vi. 2.

And he taught in their synagogues, being

glorified of all. Luke iv. 15.

And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

And he said unto them, I must preach the kingdom of God to other cities also; for there-

[BOOK X.

*Luke* iv. 44.

And he was teaching in one of the syna-

gogues on the sabbath. — xiii. 10.

These things said he in the synagogue, as he taught in Capernaum. John vi. 59.

#### 147. IN THE TEMPLE.

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and scribes came upon him with the elders. Luke xx. 1.

And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is called the mount of Olives. xxi. 37.

And all the people came early in the morn-

ing to him in the temple, for to hear him. — 38. New, about the midst of the feast, Jesus went up into the temple, and taught. John

Jesus went unto the mount of Olives. viii. 1. And early in the morning he came again into the temple, and all the people came unto him: and he sat down, and taught them. — 2.

### 148. GENERAL REMARKS.

These things have I spoken unto you, being

yet present with you. John xiv. 25.

These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. — xvi. 25.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. — 29.

And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in — xvii. 26.

#### 149. TRIUMPHAL ENTRY FORETOLD.

Blessed be he that cometh in the name of the Lord: Ps. exviii. 26.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Zech. ix. 9.

#### 150. TRIUMPHAL ENTRY.

All this was done, that it might be fulfilled which was spoken by the prophet saying, Mat.

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. — -

And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased.

And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and

sucklings thou hast perfected praise? — — 16.

On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, John xii. 12.

Took branches of palm-trees, and went forth from thence. — 15.

And he preached in the synagogues of Gali- to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the - --- 13.

And Jesus, when he had found a young ass,

King cometh, sitting on an ass's colt. -

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

#### 151. VARIOUS PERSECUTIONS.

And the Pharisces went forth, and straightway took counsel with the Herodians against him, how they might destroy him. Mark iii. 6.

And all they in the synagogue, when they heard these things, were filled with wrath, Luke

And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. — 29.

And they were filled with madness, and communed one with another what they might do

to Jesus. — vi. 11.

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. - xiii. 31.

The man departed, and told the Jews, that it was Jesus which had made him whole. John

v. 15.

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. — — 16.

Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? — vii. 19.

The people answered and said, Thou hast a devil: who goeth about to kill thee? --20.

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 

I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you. —— viii. 37.

But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. — — 40.

Then the Jews took up stones again to stone — х. 31.

Then after that saith he to his disciples, Let us go into Judea again. — xi. 7.

His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? --8.

Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were he should shew it, that they might take him. — 57.

### 152. PERSECUTIONS EVADED.

Then the Pharisees went out, and held a counsel against him, how they might destroy Mat. xii. 14. him.

But when Jesus knew it, he withdrew himself

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the

Jews sought to kill him. John vii. 1.

Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. — viii. 59. Therefore they sought again to take him: but

he escaped out of their hands. — x. 39.

And went away again beyond Jordan, into the place where John at first baptized, and there he abode. --40.

Jesus, therefore, walked no more openly among the Jews; but went thence into a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

#### 153. POPULAR PROTECTION.

And when the chief priests and Pharisees had heard his parables, they perceived that he spake Mat. xxi. 5. of them.

But when they sought to lay hands on him, they feared the multitude, because they took

him for a prophet. — — 46.

And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was as-

tonished at his doctrine. Mar. xi. 18.

And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way. - xii. 12.

And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people, sought to destroy him. Luke xix. 47.

And could not find what they might do: for all the people were very attentive to hear him.

And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people; for they perceived that he had spoken this parable against them. — xx. 19.

### 154. INVIDIOUS SNARES.

Then went the Pharisees, and took counsel how they might entangle him in his talk. Mat. xxii. 15.

And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men: — — 16.

And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his Mar. xii. 13. words.

And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth.

And as he said these things unto them the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things; Luke xi. 53.

Laying wait for him, and seeking to catch something out of his mouth, that they might **accuse** him. — 54.

#### 155. ADHERENTS EXCOMMUNICATED.

These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. John ix. 22.

Therefore said his parents, he is of age, ask him. — — 23.

### CHAP. VIII.

### CHRIST BETRAYED AND APPREHENDED.

SECT. 156. PROPHECY, OPPOSED BY KINGS, &C.

WHY do the heathen rage, and the people imagine a vain thing? Ps. ii. 1.

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,

Let us break their bands asunder, and cast away their cords from us. ---3.

#### 157. APPLICATION.

Who by the mouth of thy servant David hath said, Why did the heathen rage, and the people imagine vain things? Acts iv. 25.

The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. — 26.

#### 158. DEATH PRE-DETERMINED BY GOD.

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Dan. ix. 26.

But how then shall the scriptures be fulfilled, that thus it must be? Mat. xxvi. 54.

I was daily with you in the temple, teaching, and ye took me not; but the scriptures must be fulfilled. Mar. xiv. 49.

And, behold there talked with him two men, which were Moses and Elias; Luke ix. 30.

Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem. <del>--- 31.</del>

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews, therefore, said unto him, It is not lawful for us

to put any man to death; John xviii. 31.

That the saying of Jesus might be fulfilled, which he spake, signifying what death he should

Jesus answered, thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin. — xix. 11.

But those things, which God before had shewed by the mouth of all his prophets, that

Christ should suffer, he hath so fulfilled. Acts

For, of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, — iv. 27.

For to do whatsoever thy hand and thy counsel determined before to be done.

#### 159. DETERMINED BY MAN.

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas. Mat. xxvi. 3.

And consulted that they might take Jesus by

subtilty, and kill him. — — 4.

But they said, Not on the feast day, lest there be an uproar among the people. --- 5.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. — xxvii. 1.

After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. Mark xiv. 1.

But they said, Not on the feast-day, lest there

be an uproar of the pople.

And the chief priests and scribes sought how they might kill him; for they feared the people. Luke xxii. 2.

Then, from that day forth, they took counsel together for to put him to death. John xi. 53.

Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. — xviii. 14.

### 160. PROPHECIES OF JUDAS ISCARIOT.

Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me. Ps. xli. 9.

Let their habitation be desolate; and let

none dwell in their tents. — lxix. 25.

Let his days be few; and let another take his office. . - cix. 8.

#### 161. JUDAS INSTIGATED BY THE DEVIL.

Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. Luke xxii. 3.

Jesus answered them, Have not I chosen you twelve, and one of you is a devil? John vi. 70.

He spake of Judas Iscariot, the son of Simeon: for he it was that should betray him, being one of the twelve. -- 71.

And supper being ended, (the devil having now put into the heart of Judas Iscariot, Sim-

on's son, to betray him.) — xiii. 2.

And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. — 27.

Now no man at the table knew for what intent he spake this unto him. — 28.

For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. — 29.

He then having received the sop, went immediately out; and it was night. ----

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. - --- 31.

#### 162. JUDAS'S DOOM FORESHOWN.

The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. Mar. xiv. 21.

### 163. SALE FOR THIRTY PIECES FORETOLD.

And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. Zech. xi. 12.

And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them! And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. - 13.

#### 164. APPLICATION.

And the chief priests took the silver pieces, and said, it is not lawful for to put them into the treasury, because it is the price of blood. Mat. xxvii. 6.

And they took counsel, and bought with them the potter's field, to bury strangers in. -- 7. Wherefore that field was called, The field of

blood, unto this day. —— 8.

(Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did <del>---- 9.</del>

And gave them for the potter's field, as the Lord appointed me.) — — 10.

### 165. SOLD FOR THIRTY PIECES.

Then one of the twelve, called Judas Iscariot,

went unto the chief priests, Mat. xxvi. 14.

And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. - 15.

And from that time he sought opportunity to betray him. — — 16.

And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. *Mar*. xiv. 10.

And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him. — 11.

And he went his way, and communed with the chief priests and captains how he might betray him unto them. Luke xxii. 4.

And they were glad, and covenanted to give him money. — –

And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

#### 166. ANECDOTES OF JUDAS'S END.

Men and brethren, This scripture must needs have been fulfilled, which the Holy Ghost, by

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the mouth of David, spake before concerning Judas, which was guide to them that took Jesus.

For he was numbered with us, and had obtained part of this ministry. — — 17.

Now this man purchased a field with the reward of iniquity: and, falling headlong, he burst asunder in the midst, and all his bowels gushed out. — — 18.

And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say,

The field of blood. — — 19.

For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take. - --- 20.

#### 167. CHRIST'S AGONY.

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very *Mat.* xxvi. 37.

Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here,

and watch with me.

And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy; Mar. xiv. 33.

And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

And there appeared an angel unto him from heaven, strengthening him. Luke xxii. 43.

And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. — — 44.

### 168. APPREHENDED.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves from the chief priests and elders of the people. Mat. xxvi. 47.

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he;

hold him fast. 

And forthwith he came to Jesus, and said, Hail Master; and kissed him. —— 49.

And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands

on Jesus, and took him. <del>- - 50</del>.

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. Mar. xiv. 43.

And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

And as soon as he was come he goeth straightway to him, and saith, Master, Master; and kissed him. — — 45.

And they laid their hands on him, and took

And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before him and drew near unto Jesus to scribes and the elders were assembled. Mat. kiss him. Luke xxii. 47.

But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

And Judas also which betrayed him, knew the place: for Jesus oft-times resorted thither

with his disciples. John xviii. 2. Judas then, having received a band of men

and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.  $\longrightarrow$  3.

#### 169. CHRIST'S REMONSTRANCES.

In that same hour, said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. Mat. xxvi. 55.

And Jesus answered and said unto them, Are ye come out, as against a thief, with swords, and

with staves to take me? Mar. xiv. 48.

Then Jesus said unto the chief priests and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? Luke xxii. 52.

When I was daily with you in the temple ye stretched forth no hands against me: but this is your hour, and the power of darkness. — 53.

Jesus, therefore, knowing all things that should come upon him, went forth and said unto them, Whom seek ye? John xviii. 4.

They answered him, Jesus of Nazareth. Jesus of Nazareth.

sus saith unto them, I am he. And Judas also which betrayed him stood with them. -

As soon as he had said unto them, I am he, they went backward, and fell to the ground. 6.

#### 170. DISCIPLES' VIOLENT DEFENCE.

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? Luke xxii. 49.

Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. John xviii. 10.

Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? — — 11.

### 171. CHRIST BOUND.

And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Mat. xxvii. 2.

And straightway in the morning the chief pricets held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. Mar xv. 1.

Then the band, and the captain, and officers of the Jews, took Jesus, and bound him. John xviii. 12.

(Now Annas had sent him bound unto Caiaphas the high priest.) — — 24.

#### 172. LED TO TRIAL.

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the xxvi. 57.

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And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. Mar. xiv. 53.

Then they took him, and led him, and brought him into the high priest's house. And Peter followed afar off. Luke xxii 54.

And as soon as it was day the elders of the people, and the chief priests, and the scribes, came together and led him into their council.

And the whole multitude of them arose, and led him unto Pilate. — xxiii. 1.

And as soon as he knew that he belonged unto Herod's jurisdiction he sent him to Herod, who himself also was at Jerusalem at that time.

And led him away to Annas first: (for he was father in law to Caiaphas, which was the high priest that same year.) John xviii. 13.

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall lest they should be defiled; but that they might eat the passover. —— 28.

the passover. —— 28.

When Pilate, therefore, heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. — xix. 13.

#### 173. FORSAKEN BY HIS DISCIPLES.

But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled. *Mat.* xxvi. 56.

But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. — 58.

And they all forsook him, and fled. Mar. xiv. 50.

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. John xviii. 7.

Jesus answered, I have told you that I am he. If, therefore, ye seek me, let these go their way; ——8.

That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. — 9.

#### CHAP. IX.

#### CHRIST'S TRIAL.

#### SECT. 174. WITNESSES AGAINST HIM.

NOW the chief priests and elders, and all the council, sought false witness against Jesus to put him to death. *Mat.* xxvi. 59.

But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses. —— 60.

And said, This *fellow* said, I am able to destroy the temple of God, and to build it up in three days. — — 61.

And the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none: Mark xiv. 55.

For many bare false witness against hirn; but their witness agreed not together. — — 56.

And there arose certain, and bare false witness against him, saying, — — 57.

We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without rands. — 58.

But neither so did their witness agree together. — 59.

### 175. ACCUSATIONS AGAINST CHRIST.

And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying, that he is Christ a king. Luke xxiii. 2.

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. 5.

The chief priests and scribes stood, and vehemently accused him. — — 10.

Pilate then went out unto them, and said, What accusation bring ye against this man?

John xviii. 29.

They answered, and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. — — 30.

The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. — xix. 7.

### 176. CHRIST INTERROGATED.

And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witnesses against thee; Mat. xxvi. 62.

And Jesus stood before the governor; and the governor asked him saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. — xxvii. 11.

The high priest then asked Jesus of his disciples, and of his doctrine. John xviii. 19.

Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews? — — 33.

Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? — 34.

Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered theo unto me. What hast thou done? — — 35.

#### 177. HIS SILENCE PREDICTED.

He was oppressed, and he was afflicted, yet he openeth not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Is. liii. 7.

#### 178. CHRIST'S SILENCE.

And when he was accused of the chief priests and elders he answered nothing. Mat. xxvii. 12.

Then saith Pilate unto him, Hearest thou not how many things they witness against thee? 13.

And he answered him to never a word; insomuch that the governor marvelled greatly. 14.

And the high prest stood up in the midst, and asked Jesus, saying, Answerest thou nothing?

what is it which these witness against thee?

But he held his peace, and answered nothing,

And the chief priests accused him of many things: but he answered nothing. - xv. 3.

And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee?

But Jesus yet answered nothing; so that Pilate marvelled.

Then he questioned with him in many words; but he answered him nothing. Luke xxiii. 9.

When Pilate, therefore, heard that saying he

was the more afraid; John xix. 8.

And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. - 9.

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? - --- 10.

### 179. APPLICATION OF THE PROPHECY.

The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth. Acts viii. 32.

In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. -

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? — 34.

Then Philip opened his mouth, and began at the same scripture, and preached unto him Je-

### 180. CHRIST'S DEFENCE.

Jesus answered him, I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. John xviii. 20.

Why askest thou me? ask them which heard me what I have said unto them: behold, they

know what I said. - 21.

Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom - 36. not from hence.

Pilate, therefore, said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. — 37.

#### 181. CHRIST'S CONFESSION.

But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Mat. xxvi. 63.

Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. - --- 64.

Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? Mark xiv. 61.

And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. -

And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayest it. — xv. 2.

Saying, Art thou the Christ? Tell us. And he said unto them, If I tell you, ye will not be-

Luke xxii. 67. And if I also ask you, ye will not answer me,

nor let me go. — 68.

Hereafter shall the Son of man sit on the right hand of the power of God. — — 69.

Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I

And they said, What need we any further witness? for we ourselves have heard of his own mouth. — — 71.

And Pilate asked him, saying, Art thou the king of the Jews? and he answered him, and said, Thou sayest it. — xxiii. 3.

#### 182. REFLECTION.

I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession. 1 Tim. vi. 13.

### 183. HIS INNOCENCE FORETOLD.

But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. John xv. 25.

### 184. PILATE'S TESTIMONY THERETO.

For he knew that for envy they had delivered him. *Mat.* xxvii. 18.

(For he knew that the chief priests had deliv-

ered him for envy.) Mark xv. 10.

Then said Pilate to the chief priests, and to the people, I find no fault in this man. Luke xxiii. 4.

Pilate saith unto him, What is truth? And when he had said this he went out again unto the Jews, and saith unto them, I find in him no fault at all. John xviii. 38.

Pilate, therefore, went forth again, and saith unto them, Behold I bring him forth to you, that ye may know that I find no fault in him. xix. 4.

When the chief priests, therefore, and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

#### 185. PILATE'S EXPEDIENTS.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person, see ye to it. Mat. xxvii. 24.

Then answered all the people, and said, his

blood be on us, and on our children. — 25.

And Pilate, when he had called together the chief priests, and the rulers, and the people, Luke xxiii. 13.

Said unto them, Ye have brought this man unto me as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him; — — 14.

No, nor yet Herod; for I sent you to him; and lo, nothing worthy of death is done unto him: — — 15.

I will therefore chastise him, and release him. — — 16.

And he said unto them the third time, Why? what evil hath he done? I have found no cause of death in him: I will therefore chastise him, 

#### 186. THE GOVERNOR'S ANNUAL CUSTOM.

Now at that feast the governor was wont to release unto the people a prisoner whom they would. Mat. xxvii. 15.

Now at that feast he released unto them one prisoner, whomsoever they desired. Mark**xv.** 6.

And the multitude, crying aloud, began to desire him to do as he had ever done unto them.

(For of necessity he must release one unto them at the feast.) Luke xxiii. 17.

But ye have a custom that I should release unto you one at the passover. John xviii. 39.

#### 187. BARABBAS' CHARACTER.

And they had then a notable prisoner, called Barabbas. Mat. xxvii. 16.

And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. Mark xv. 7.

(Who for a certain sedition made in the city, and for murder, was cast into prison.) Luke **xx**iii. 19.

And he released unto them him that for sedition and murder was cast into prison, whom they had desired: but he delivered Jesus to their **— — 25.** 

### 188. CHRIST AND BARABBAS PROPOSED.

Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? Mat. xxvii. 17.

But the chief priests and elders persuaded the multitude, that they should ask Barabbas, and destroy Jesus. — — 20.

The governor answered and said unto them, Whether of the twain will ye that I release unto

you? They said Barabbas. ——21.

But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? Mark xv. 9.

But the chief priests moved the people, that he should rather release Barabbas unto them.

### 189. BARABBAS PREFERRED.

And they cried out all at once, saying, Away | xiv. 63.

with this man, and release unto us Barabbas: Luke xxiii. 18.

Will ye, therefore, that I release unto you the

king of the Jews? John xviii. 39.

Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. — xviii. 40.

#### REFLECTION.

But ye denied the holy One, and the Just, and desired a murderer to be granted unto you. Acts iii. 14.

#### 191. CHRIST'S DEATH DEMANDED.

Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. xxvii. 22.

And the governor said, Why, what evil hatb he done? But they cried out the more, saying, Let him be crucified. — 23.

And Pilate answered, and said again unto them, What will ye then that I should do unto him whom ye call the King of the Jews? Mark

And they cried out again, Crucify him. —

Then Pilate said unto them, Why? what evil hath he done? And they cried out the more exceedingly, Crucify him. — — 14.

Pilate, therefore, willing to release Jesus, spake again to them. Luke xxiii. 20.

But they cried, saying, Crucify him, crucify m. — 21.

And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests, pre-

vailed. --23. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar. John xix. 12.

But they cried out, Away with him, away th him, crucify him. Pilate saith unto them, with him, crucify him. Shall I crucify your king? The chief priests answered, We have no king but Cesar. — 15.

#### 192. REFLECTIONS.

The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. Acts iii. 13.

And though they found no cause of death in him, yet desired they Pilate that he should be slain. — xiii. 28.

#### 193. CHRIST CONDEMNED.

Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. Mat. xxvi. 65.

What think ye? They answered and said,
He is guilty of death. — — 66.

Then the high priest rent his clothes, and saith What need we any further witnesses? Mark ye? And they all condemned him to be guilty Mar. xiv. 64. of death.

And Pilate gave sentence that it should be as-

they required. Luke xxiii. 24.

Then delivered he him, therefore, unto them to be crucified. And they took Jesus, and led him away. John xix. 16.

### 194. REFLECTIONS.

And how the chief priests and our rulers delivered him to be condemned to death, and have

crucified him. Luke xxiv. 20.

For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. Acts xiii. 27.

### CHAP. X.

### THE SUFFERINGS OF CHRIST BEFORE DEATH.

#### **вест.** 195. CHRIST CROWNED WITH THORNS.

AND when they had platted a crown of thorns they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! Mat. xxvii. 29.

And platted a crown of thorns, and put it about his head. Mark xv. 17.

And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe. John xix. 2.

Then came Jesus forth, wearing the crown of

thorns and the purple robe. And Pilate saith unto them, Behold the man. — 5.

#### 196. CHRIST SCOURGED.

Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified. Mat. xxvii. 26.

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be cruci-Mar. xv. 15.

Then Pilate, therefore, took Jesus, and scourged him. John xix. 1.

#### 197. PROPHECY OF HIS BLOWS.

The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. — — 6.

As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men;) — lii. 14.

Ye have heard the blasphemy: what think | troops; he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. Micah v. 1.

#### CHRIST STRICKEN.

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? John xviii. 22.

Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest

thou me? --23.

#### 199. SPIT UPON.

Then did they spit in his face, and buffetted him; and others smote him with the palms of Mat. xxvi. 67.

Saying, Prophesy unto us, thou Christ; Who

is he that smote thee? --68.

And they spit on him, and took the reed, and smote him on the head. — xxvii. 30.

And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. Mar. xiv. 65.

#### 200. BLINDFOLDED.

And the men that held Jesus mocked him, and smote him. Luke xxii. 63.

And when they had blindfolded him they struck him on the face, and asked him, saying, Prophesy; who is it that smote thee?

And many other things blasphemously spake

they against him. - 65.

#### 201. BITTER SARCASMS.

And began to salute him, Hail, king of the Jews! *Mar*. xv. 18.

And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. —— 19.

And said, Hail, king of the Jews! and they

smote him with their hands. John xix. 3.

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king! — — 14.

### 202. PROPHECY OF APPAREL.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Is. lxiii. l.

Wherefore art thou red in thine apparel, and thy garments like him that trendeth in the wine-fat? -2.

I have trodden the wine press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my rai-

For the day of vengeance is in mine heart, and the year of my redeemed is come. — 4.

And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto Now gather thyself in troops, O daughter of me, and my fury it upheld me. — 5.

#### 203. LUDICROUS APPAREL.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. Mat. xxvii. 27.

And they stripped him, and put on him a scarlet robe. - 28.

And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify <del>- -- 3</del>1.

And the soldiers led him away into the hall called Pretorium; and they call together the whole band. Mar. xv. 16.

And they clothed him with purple. -

And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him. - 20.

And Herod, with his men of war, set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. Luke xxiii. 11.

#### 204. CROSS BORNE.

And, as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross. *Mat.* xxvii. 32.

And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. Mar. xv. 21.

And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. Luke xxiii. 26.

And he, bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha. John xix. 17.

#### 205. REPLECTIONS.

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 1 Cor. 1.18.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the *Gal*. vi. 14.

(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Phil.

Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Col. ii. 14.

### 206. INFERENCE.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without Heb. xiii. 12.

Let us go forth, therefore, unto him without the camp, bearing his reproach. — — 13.

207. PROPHECY OF THE TWO THIEVES.

Therefore will I divide him a portion with the lifted up. John iii. 14.

great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. liii. 12.

For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. xxii. 37.

### 208. Two thieves.

Then were there two thieves crucified with him: one on the right hand, and another on the *Mat.* xxvii. 38.

And with him they crucify two thieves; the one on his right hand, and the other on his left. Mar. xv. 27.

And the scripture was fulfilled, which saith, And he was numbered with the transgressors. - 28.

And there were also two others, malefactors, led with him to be put to death. Luke xxiii. 32.

Where they crucified him, and two others with him, on either side one, and Jesus in the midst. John xix. 18.

#### 209. THEIR SAYINGS.

The thieves also, which were crucified with him, cast the same in his teeth. Mat. xxvii. 44.

And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself and us. Luke xxiii. 39.

But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? — 40.

And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. — — 41.

#### CHAP. XI.

#### CHRIST'S DYING.

SECT. 210. PROPHECY OF HIS CRUCIFIXION.

I AM poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels. Ps. xxii. 14.

My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me unto the dust of death. — — 15.

For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet. <del>---- 16.</del>

He shall drink of the brook in the way, therefore shall he lift up the head. — cx. 7.

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. Zech. xiii. 6.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be

#### 211. CHRIST CRUCIFIED.

And they crucified him, and parted his gar. ments, casting lots; that it might be fulfilled which was spoken of the prophet, They parted my garments among them, and upon my vesture did they cast lots. Mat. xxvii. 35.

And sitting down, they watched him there.

And it was the third hour; and they crucified Mar. xv. 25.

And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Luke xxiii. 33.

And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree. Acts x. 39.

#### 212. SUPERSCRIPTION.

And the superscription of his accusation was written over, THE KING OF THE JEWS. Mar. xv. 26.

And set up over his head his accusation written, THIS IS JESUS, THE KING OF THE JEWS. Mat. xxvii. 37.

And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. Luke xxiii. 38.

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. John xix. 19.

### 213. REMARKS THEREON.

This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. John xix. 20.

Then said the chief priests of the Jews to Pilate, Write not the King of the Jews; but that he said, I am king of the Jews.

Pilate answered, What I have written, I have written. John xix. 22.

### 214. PROPHECY OF HIS DRINK.

They gave me also gall for my meat: and in my thirst they gave me vinegar to drink. Ps. lxix. 21.

# 215. DRINK ADMINISTERED.

And when they were come unto a place called Golgotha, that is to say, A place of a scull. *Mat.* xxvii. 33.

They gave him vinegar to drink, mingled with gall: and, when he had tasted thereof, he would not drink. - 34.

And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

And they gave him to drink, wine mingled with myrrh: but he received it not. Mar. xv. 23.

And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to - - 36. drink

And the soldiers also mocked him, coming to him, and offering him vinegar. Luke xxiii. 36. from the cross, that we may see and believe.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. John xix. 28.

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. -

#### 216. PROPHECY OF RAIMENT DIVIDED.

They parted my garments among them, and cast lots upon my vesture. Ps. xxii. 18.

#### 217. RAIMENT DIVIDED.

And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. Mar. xv. 24.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat: now the coat was without seam, woven from the top John xix. 23. throughout.

They said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things, therefore, the soldiers did. --24.

#### 218. PROPHECY OF INSULTS.

All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, *Ps*. xxii. 7.

He trusted on the Lord that he should deliver him: let him deliver him, seeing he delight-

I became also a reproach unto them: when they looked upon me they shaked their heads. - cix. 25.

#### 219. CHRIST INSULTED.

And they that passed by reviled him, wagging their heads, Mat. xxvii. 39.

And saying, Thou that destroyest the temple. and buildest it in three days, save thyself: if thou be the Son of God, come down from the

Likewise also the chief priests mocked him, with the scribes and clders, said, — — 41.

He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God. **---- 4**3.

Some of them that stood there, when they heard that, said, This man calleth for Elias. 47.

The rest said, Let be, let us see whether Elias will come to save him.

And they that passed by railed on him, wag-ging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three

days. Mar. xv. 29. Bave thyself, and come down from the cross.

Likewise also, the chief priests, mocking, said among themselves, with the scribes, He saved

others; himself he cannot save. — 31.

Let Christ the King of Israel descend now

him. *Mar.* xv. 32.

And some of them that stood by, when they heard it, said, Behold, he calleth Elias. — — 35.

Saying, Let alone; let us see whether Elias will come to take him down. — 36.

And the people stood beholding; and the rulers also with him derided him, saying, He saved others; let him save himself, if he be Christ the chosen of God. Luke xxiii. 35.

And saying, If thou be the king of the Jews,

save thyself. — — 37.

### 220. SPECTATORS.

And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Mat. xxvii. 55.

Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. —— 56.

And there followed him a great company of people, and of women, which also bewailed and lamented him. Luke xxiii. 27.

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. —— 48.

And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. -- 49.

### 221. PROPHECY OF DARKNESS.

And it shall come to pass in that day that the light shall not be clear, nor dark. Zech. xiv. 6.

But it shall be one day, which shall be known to the Lord, not day nor night: but it shall come to pass, that at evening time it shall be light. -- 7.

### 222. DARKNESS.

Now, from the sixth hour, there was darkness over all the land until the ninth hour. Mat. xxvii. 45.

And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. Luke xxiii. 44.

And the sun was darkened, and the vail of the temple was rent in the midst.

### 223. TYPE OF CHRIST CRUCIFIED-REMARKABLE.

And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. Is. xxii. 23.

And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity from the vessels of cups, even to all the vessels of flagons. ——24.
In that day, saith the Lord of hosts, shall the

nail that is fastened in the sure place be removed, and be cut down and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it. --25.

### 224. CHRIST'S DYING PRAYER.

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Mat. xxvii. 46.

And at the ninth hour Jesus cried with a loud!

And they that were crucified with him reviled voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? Mar. xv. 34.

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. Luke xxiii. 34.

#### 225. DEATH OF JESUS CHRIST.

Jesus, when he cried again with a loud voice, yielded up the ghost. Mat. xxvii. 50.

And Jesus cried with a loud voice, and gave

up the ghost. Mar. xv. 37.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Luke xxiii. 46.

When Jesus, therefore, had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. John xix. 30.

#### CHAP. XII.

#### CHRIST DEAD AND BURIED.

SECT. 226. INFERENCES FROM CHRIST'S DEATH.

GREATER love hath no man than this, that a man lay down his life for his friends. xv. 13.

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: Acts ii. 22.

Him, being delivered by the determinate counsel and toreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: — vii. 52.

But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. 1 Cor. i. 23.

For I determined not to know any thing among you, save Jesus Christ, and him crucified. – ii. 2.

It is a faithful saying, For if we be dead with him, we shall also live with him. 2 Tim. ii. 11.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; 1 Pet. iv. 1.

That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

Beloved, if God so loved us, we ought also to love one another. 1 John iv. 11.

#### 227. EARTHQUAKE.

And, behold, the vail of the temple was rent

in twain from the top to the bottom; and the earth did quake, and the rocks rent. *Mat.* xxvii. 51.

### 228. REFLECTIONS UPON IT.

Now, when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. *Mat.* xxvii. 54.

And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. Mar. xv. 39.

Now, when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. Luke xxiii. 47.

### 229. PROPHECY OF CHRIST'S BODY PIERCED.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. Zech. xii. 10.

In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. —— 11.

#### 230. MARY FOREWARNED.

(Yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. Luke ii. 35.

#### 231. MARY AND OTHER HOLY WOMEN BEHOLDING.

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. John xix. 25.

### 232. CHRIST'S DEAD BODY PIERCED.

But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. John xix. 34.

And he that saw  $\dot{u}$  bare record, and his record is true; and he knoweth that he saith true, that he might believe. — — 35.

### 233. TYPICAL APPLICATION.

This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. 1 John v. 6.

#### 234. TYPE IN THE PASSOVER.

They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it. Num. ix. 12.

#### 235. APPLICATION.

For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. John xix. 36.

And again, another scripture saith, They shall look on him whom they pierced. — 37.

236. THE BONES OF CHRIST NOT BROKEN.

The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. John xix. 31.

Then came the soldiers, and brake the legs of the first, and of the other, which was crucified

with him. — — 32.

But when they came to Jesus, and saw that he was dead already, they brake not his legs.

— — 33.

### 237. CHRIST'S DEAD BODY BEGGED.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: *Mat.* xxvii. 57.

himself was Jesus' disciple: Mat. xxvii. 57.

He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. — 58.

Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. *Mark* xv. 43.

And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. ——44.

And when he knew it of the centurion, he

gave the body to Joseph. — — 45.

And, behold, there was a man named Joseph, a counsellor; and he was a good man and a just: Luke xxiii. 50.

(The same had not consented to the counsel and deed of them:) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God: ——51.

This man went unto Pilate, and begged the

body of Jesus. — 52.

And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came, therefore, and took the body of Jesus. John xix. 38.

### 238. CHRIST'S FUNERAL PROPHESIED OF.

He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. Is. liii. 8.

And he made his grave with the wicked, and with the rich in his death: because he had done no violence, neither was any deceit in his mouth.

— — 9.

#### 239. HIS FUNERAL.

And when Joseph had taken the body, he wrapped it in a clean linen cloth, Mat. xxvii.

And laid it in his own new tomb, which he had hewn out of the rock: and he rolled a great stone to the door of the sepulchre, and departed.

— 60.

And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock and

rolled a stone unto the door of the sepulchre. Mark xv. 46.

And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. Luke xxiii.

And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound weight. John xix. 39.

Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner

of the Jews is to bury. -

Now, in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

There laid they Jesus, therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand. -

### 240. REFLECTION THEREON.

And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. Acts xiii. 29.

### 241. SPECTATORS AT THE FUNERAL.

And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. *Mat.* xxvii. 61

And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid. Mark xv.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. Luke **xx**iii. 55.

### CHAP. XIII.

### CHRIST'S RESURRECTION AND ASCEN-STON.

#### SECT. 242. INEFFECTUAL CAUTIONS.

NOW, the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Mat. xxvii. 62.

Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. — 63.

Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people. He is risen from the dead: so the last error shall be worse than the first.

Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can.

So they went and made the sepulchre sure, sealing the stone, and setting a watch.

### 243. INTENTION TO ANOINT.

And when the sabbath was past, Mary Mag-

dalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. Mark xvi. 1.

And very early in the morning, the first day of the week, they came unto the sepulchre at

the rising of the sun. --2.

And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment. Luke xxiii. 56.

Now, upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

The first day of the week cometh Mary Magdalene, early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. John xx. 1.

#### 244. THE STONE MIRACULOUSLY REMOVED.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. Mat. xxviii. 2.

And they said among themselves, Who shall roll us away the stone from the door of the sep-

ulchre? *Mark* xvi. 3.

(And when they looked, they saw that the stone was rolled away;) for it was very great.

And they found the stone rolled away from the sepulchre. Luke xxiv. 2.

#### 245. PREMEDITATED FALSEHOOD.

Now, when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. *Mat.* xxviii. 11.

And when they were assembled with the elders, and had taken counsel, they gave large

money unto the soldiers, -- 12.

Saying, Say ye, His disciples came by night, and stole him away while we slept.

And if this come to the governor's ears, we will persuade him, and secure you. — — 14.

So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

#### 246. PROPHECY OF HIS RESURRECTION.

Thave set the Lord always before me; because he is at my right hand I shall not be moved. Ps. xvi. 8.

Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope; — 9.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption. — — 10.

#### 247. APPLICATION.

For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. Acts ii. 25.

Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope: — — 26.

Because thou wilt not leave my soul in hell

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neither wilt thou suffer thine holy One to see corruption. Acts ii. 27.

Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. **— —** 28.

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. - 29.

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell neither his flesh did see corruption. — — 31.

### 248. THE GRAVE FOUND EMPTY.

And they entered in, and found not the body of the Lord Jesus. Luke xxiv. 3.

And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. .

Then went in also that other disciple which came first to the sepulchre, and he saw and believed. John xx. 8.

#### 249. GRAVE-CLOTHES ORDERLY DISPOSED.

Then arose Peter, and ran unto the sepulchre; and, stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. Luke

Peter, therefore, went forth, and that other disciple, and came to the sepulchre. John xx. 3.

So they ran both together; and the other disciple did outrun Peter, and came first to the se-

And he, stooping down, and looking in, saw

the linen clothes lying; yet went he not in. -5.
Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; — — 6.

And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. -- 7.

### 250. ANGELS APPEAR.

But Mary stood without at the sepulchre,  $O'_{\mathbf{weeping}}$ : and, as she wept, she stooped down, and looked into the sepulchre, John xx. 11.

And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. — 12.

And they say unto her, Woman, why weepest

thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. — — 13.

#### 251. ANGELS DECLARE HIM RISEN.

And the angel answered and said unto the woman, Fear not ye; for I know that ye seek Jesus, which was crucified. Mat. xxviii. 5.

He is not here; for he is risen, as he said. Come see the place where the Lord lay. -

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment: and they were affrighted. Mar. xvi. v.

And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. — 6.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. Luke xxiv. 4.

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? -

He is not here, but risen. Remember how he spake unto you when he was yet in Galilee.

Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. — 7.

And they remembered his words. And, when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

#### 252. commission.

And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him, lo, I have told you. Mat. xxviii. 7.

But go your way, tell his disciples, and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you. xvi. 7.

#### 253. CHRIST'S APPEARANCE TO MARY.

Now when Jesus was risen early the first day. of the week, he appeared first to Mary Magdadalene, out of whom he had cast seven devils. Mar. xvi. 9.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. John xx. 14.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. - 15.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. - --- 16.

#### 254. commission.

Jesus saith unto her, touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God. John xx. 17.

#### 255. CHRIST'S APPEARANCE TO OTHER WOMEN.

And, as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Mat. xxviii. 9.
Then said Jesus unto them, Be not afraid: go

tell my brethren that they go into Galilee, and there shall they see me. *Mat.* xxviii. 10.

#### 256. TIDINGS CARRIED.

And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word. *Mat.* xxviii. 8.

And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man; for they were afraid. Mar. xvi. 8.

And she went and told them that had been with him, as they mourned and wept. — — 10.

And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. Luve xxiv. 9.

It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. —— 10.

Yea, and certain women also of our company made us astonished, which were early at

the sepulchre: --22.

Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. John xx. 2.

Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. —— 18.

### 257. CHRIST'S APPEARANCE TO TWO DISCIPLES.

After that he appeared in another form unto two of them, as they walked, and went into the country. Mar. xvi. 12.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. Luke xxiv. 15.

But their eyes were holden, that they should not know him. 16.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. — — 30.

And their eyes were opened, and they knew him, and he vanished out of their sight. — 31.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? — — 32.

### 258. TIDINGS THEREOF.

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, *Luke* xxiv. 33.

Saying, The Lord is risen indeed, and hath appeared to Simon. — — 34.

And they told what things were done in the way, and how he was known of them in breaking of bread. — — 35.

#### CHRIST'S APPEARANCE TO THE ELEVEN— THOMAS ABSENT.

And, as they thus spake, Jesus himself stood them. Mat. xxviii. 16.

in the midst of them, and saith unto them, Peace be unto you. Luke xxiv. 36.

But they were terrified and affrighted, and supposed that they had seen a spirit. —— 37.

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? — 38.

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. —— 39.

And when he had thus spoken, he showed them his hands and his feet. — 40.

And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? — — 41.

And they gave him a piece of a broiled fish, and of an honey-comb. —— 42.

And he took u, and did eat before them. — 43.

260. CHRIST'S APPEARANCE AGAIN TO THE ELEVEN
—THOMAS PRESENT.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. Mar. xvi. 14.

And after eight days, again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. John xx. 26.

Then saith he to Thomas, Reach hither thy

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. —— 27.

# 261. CHRIST'S APPEARANCE AT THE SEA OF TIBERIAS.

After these things, Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. John xxi. 1.

There were together Simon Peter, and Thomas, called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. — — 2.

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. — — 3.

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. — 4.

Jesus suith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. — — 12.

Jesus then cometh, and taketh bread, and giveth them, and fish likewise. — 13.

# 262. CHRIST'S APPEARANCE ON A MOUNTAIN IN GALILEE.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. Mat. xxviii. 16.

And when they saw him they worshipped 266. WHY HIS RESURRECTION COULD NOT BE

him: but some doubted, Mat. xxviii. 17.

And Jesus came, and spake unto them, saying, All power is given unto me in heaven and --- 18. in earth.

And said unto them, Thus it is written, and thus it behaved Christ to suffer, and to rise from the dead the third day. Luke xxiv. 46.

### 263. CHRIST'S APPEARANCE TO PAUL.

And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that just One, and shouldest hear the voice of his mouth. Acts xxii. 14.

Am I not an apostle? am I not free? have I

not seen Jesus Christ our Lord? are not ye my work in the Lord? 1 Cor. ix. 1.

And last of all he was seen of me also, as of one born out of due time. - xv. 8.

#### 264. RECAPITULATION AND ADDITIONS.

To whom also he shewed himself alive after passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. Acts i. 3.

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

Him God raised up the third day, and showed

him openly; — — x. 40.

Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

And he was seen many days of them which came up with him from Galilee to Jerusalem,

who are his witnesses unto the people. — xi.31.

And that he was seen of Cephas, then of the twelve. 1 Cor. xv. 5.

After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present; but some are fallen

After that he was seen of James; then of all the apostles. --7.

### 265. RAISED BY THE POWER OF GOD.

This Jesus hath God raised up, whereof we all are witnesses. Acts ii. 32.

And killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses.

The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree: - v. 30.

But God raised him from the dead: xiii. 30. But he whom God raised again saw no cor-

- 37. ruption. ----

For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. 2 Cor.

Paul an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.) Gal. i. 1.

HINDERED.

Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it. Acts ii. 24.

Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. — iii. 26.

That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. — xxvi. 23,

#### 267. SCRIPTURE FULFILLED.

For as yet they know not the scripture, that he must rise again from the dead. John xx. 9.

And we declare unto you glad tidings, how that the promise which was made unto the fathers, Acts xiii. 32.

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. — 33.

Opening and alledging that Christ must needs have suffered, and risen again from the dead: and that this Jesus, whom I preach unto you, is

Christ, — xvii. 3.

And that he was buried, and that he rose again the third day, according to the scriptures: 1 Cor. xv. 4.

#### 268. INFERENCES.

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Acts iv. 33.

But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. xxv. 19.

And declared to be the Son of God with power, according to the spirit of holiness, by the re-

surrection from the dead; Rom. i. 4.

But if the Spirit of Lim that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

And God hath both raised up the Lord, and will also raise up us by his own power. 1 Cor. vi. 14.

Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. 2 Cor. iv. 14.

That I may know him, and the power of his

resurrection, and the fellowship of his sufferings, being made conformable unto his death; Phil.

Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel: 2 Tim. ii. 8.

### 269. PROPHESY OF CHRIST'S ASCENSION.

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Ps. lxviii. 18.

### 270. APPLICATION.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Luke xxiv. 25.

Ought not Christ to have suffered these things,

and to enter into his glory? — 26.

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Eph. iv. 8.

(Now that he ascended, what is it but that he also descended first into the lower parts of the - 9.

He that descended is the same also that ascended up far above all heavens, that he might fill all things.) —— 10.

#### 271. PROPHECY FULFILLED.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Mar. xvi. 19.

And he led them out as far as to Bethany; and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. — 51.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and Acts i. 1.

Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: — 2.

And when he had spoken these things, while they beheld he was taken up; and a cloud received him out of their sight.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; --10.

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts. i. 11.

# 272. CHRIST IMMORTAL.

And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Acts xiii. 34.

Wherefore he saith also in another psalm, Thou shalt not suffer thine holy One to see corruption. — — 35.

Now, if we be dead with Christ, we believe that we shall also live with him: Rom. vi. 8.

Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. **-** 9.

For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. — — 10.

### 273. CHRIST IN HEAVEN.

Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of his holy prophets, since the world began. Acts iii. 21.

up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; — vii. 55.

And said, Behold, I see the heavens opened. and the Son of man standing on the right hand -- -- 56.

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. Eph. i. 20.

But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; Heb. x. 12.

From henceforth expecting till his enemies be made his footstool. - - 13.

Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him. 1 Peter iii. 22.

And unto the angel of the church in Smyrna write; These things saith the First and the Last. which was dead, and is alive; Rev. ii. 8.

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. - xii. 5.

#### 274. INFERENCES.

Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Acts. ii. 33.

For David is not ascended into the heavens: but he saith himself, The Lord said unto my

Lord, Sit thou on my right hand, —— 34.

Until I make thy foes thy footstool. —— 35.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. 2 Cor. v. 16.

If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Col. iii. 1.

Who by him do believe in God that raised him up from the dead, and gave him glory; that your faith and hope may be in God. 1 Peter i. 21.

### 275. DISCIPLES' INCREDULITY.

And they when they had heard that he was alive, and had been seen of her, believed not. Mar. xvi. 11.

And they went and told it unto the residue: neither believed they them. — — 13.

And their words seemed to them as idle tales, and they believed them not. Luke xxiv. 11.

But we trusted that it had been he which should have redeemed Israel: and besides all this, to day is the third day since these things were done. — — 21.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. John xx. 24.

The other disciples, therefore, said unto him, But he, being full of the Holy Ghost, looked We have seen the Lord. But he said unto them,

Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side I will not believe. John xx. 25.

### CHAP. XIV.

#### THE DIVINITY OF CHRIST.

BECT. 276. PROPHETICAL DESCRIPTION.

THY throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. **Ps.** xlv. 6.

Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. — cx. 1.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Is. ix. 6.

In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord Our Righteousness.

Awake, O sword, against my Shepherd, and against the man that is my Fellow, saith the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. Zech. xiii. 7.

#### 277. CHRIST IS GOD.

★ In the beginning was the Word, and the Word was with God, and the Word was God. John i. 1.

The same was in the beginning with God. 2. ★ And Thomas answered and said unto him,

My Lord, and my God. — xx. 28.

Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Acts xx. 28.

Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen. Rom. ix. 5.

But when ye sin so against the brethren, and wound their weak conscience, ye sin against 1 Cor. viii. 12.

And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Tim. iii. 16.

But hath in due time manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour. Titus i. 3.

But unto the Son he saith, Thy throne, O X God, is for ever and ever; a sceptre of right-eousness is the sceptre of thy kingdom. Heb.

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. 1 John v. 20.

#### 278. PREDICTED AS SON OF GOD.

I will declare the decree: the Lord hath said unto me, Thou art my Son: this day have I begotten thee. Ps. ii. 7.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that nut their trust in him. — — 12.

### 279. CHRIST THE SON OF GOD.

The beginning of the gospel of Jesus Christ, the Son of God. Mar. i. 1.

And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son; hear him. ix. 7.

For this cause I bow my knees unto the Fa-

ther of our Lord Jesus Christ, Eph. iii. 14.
Of whom the whole family in heaven and earth is named. - 15.

And Moses verily was faithful in all his house as a servant, for a testimony of those things

which were to be spoken after; Heb. iii. 5.
But Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end. --- 6.

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

Though he were a Son, yet learned he obedience by the things which he suffered. - 8.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 1 John iv. 15.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? – v. 5.

#### 280. DISPUTED.

But Jesus answered them, My Father worketh hitherto, and I work. John v. 17.

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. -- 18.

Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me nor my Father: if ye had known me, ye should have known my Father also. — viii. 19.

I speak that which I have seen with my Father; and ye do that which ye have seen with <del>--- 38</del>. your father.

Say ye of him whom the Father hath sanct: fied, and sent into the world, Thou blasphemest; because I said, I am the Son of God. - x 36

281. ONE AND EQUAL WITH THE FATHER.

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. John v. 21.

I and my Father are one. — x. 30.

Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

— xii. 44.

— xii. 44.

And he that seeth me, seeth him that sent me. — 45.

If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. — xiv. 7.

Philip saith unto him, Lord, shew us the Fa-

ther, and it sufficeth us. — — 8.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? — 9.

Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. —— 11.

He that hateth me, hateth my Father also. — xv. 23.

If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. —— 24.

And all mine are thine, and thine are mine; and I am glorified in them. — xvii. 10.

Whosoever denieth the Son, the same hath not the Father: [but he that acknowledgeth the Son, hath the Father also.] 1 John ii. 23.

### 282. IS ONE WITH HIS PEOBLE.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. John xvii. 21.

And the glory which thou gavest me I have given them; that they may be one, even as we

are one; —— 22.

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. — 23.

#### 283. IMAGE OF GOD.

Who, being in the form of God, thought it not robbery to be equal with God; Phil. ii. 6.

Who is the image of the invisible God, the first-born of every creature; Col. i. 15.

For in him dwelleth all the fulness of the Godhead bodily. — ii. 9.

#### 284. CHRIST IS LORD.

For the Son of man is Lord even of the sab-bath-day. Mat. xii. 8.

Therefore the Son of man is Lord also of the sabbath. Mar. ii. 28.

And why call ye me Lord, Lord, and do not the things which I say? Luke vi. 46.

Ye call me Master, and Lord: and ye say

well: for so I am. John xiii. 13.

The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all.) Acts x. 36.

Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 1 Cor. ii. 8.

have crucified the Lord of glory. 1 Cor. ii. 8.

And that every tongue should confess that
Jesus Christ is Lord, to the glory of God the
Father. Philip ii. 11.

That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; 1 Tim. vi. 14.

Which in his times he shall shew, who is the blessed and only Potentate, the King of kings

and Lord of lords; —— 15.

How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. Heb. ii. 3.

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called and chosen, and faithful. Rev. xvii. 14.

And he hath on his vesture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS. — xix. 16.

### 285. QUERY. How?

While the Pharisees were gathered together, Jesus asked them, Mat. xxii. 41.

He saith unto them, How then doth David in spirit call him Lord, saying, —— 43.

The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? — — 44.

If David then call him Lord, how is he his son. — — 45.

And he said unto them, How say they that Christ is David's son? Luke xx. 41.

And David himself saith in the book of

And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, —— 42.

Till I make thine enemies thy footstool. 43. David, therefore, calleth him Lord, how is he then his son? — 44.

#### 286. CHRIST'S ETERNITY.

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom be honor and power everlasting. Amen. 1 Tim. vi. 16.

They shall perish, but thou remainest; and they all shall wax old as doth a garment; *Heb.* i. 11.

And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. —— 12.

Jesus Christ the same yesterday, and to-day, and for ever. — xiii. 8.

And when I saw him I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: Rev. i. 17.

I am Alpha and Omega, the beginning and the end, the first and the last. Rev. xxii. 13.

## 287. OMNIPRESENCE.

For where two or three are gathered together in my name, there am I in the midst of them. Mat. xviii. 20.

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world. Amen. — xxviii. 20.

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven. John iii. 13.

### 288. OMNISCIENCE.

But Jesus did not commit himself unto them, because he knew all men. John ii. 24.

And needed not that any should testify of man: for he knew what was in man.

Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. — xvi. 30.

He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love Jesus saith unto him, Feed my sheep. - xxi. 17.

I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Rev. ii. 19.

## 289. INSTANCES.

Nathanael saith unto him, Whence knowest thou me? Jesus answered, and said unto him. Before that Philip called thee, when thou wast under the fig-tree, I saw thee. John i. 48.

Nathanael answered, and said unto him, Rabbi, thou art the Son of God; thou art the King **— — 49.** 

Jesus answered, and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. — — 50.

But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray

Now, before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. — xiii. 1.

### 290. CHRIST KNOWS THOUGHTS.

And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. Mat.

And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Mar. ii. 8.

But he knew their thoughts, and said to the from God, and went to God. — xiii. 3.

man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Luke vi. 8.

And Jesus perceiving the thought of their heart, took a child, and set him by him. ix. 47.

But he perceived their craftiness, and said unto them, Why tempt ye me? Luke xx. 23. But I know you, that ye have not the love of God in you. John v. 42.

And I will kill her children with death; and all the churches shall know that I am he which searchest the reins and hearts: and I will give unto every one of you according to your works. Rev. ii. 23.

## 291. IS CREATOR OF ALL THINGS.

All things were made by him; and without him was not anything made that was made. John i. 3.

He was in the world, and the world was made by him, and the world knew him not. 10.

For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by him and for him. Col. i. 10.

And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. *Heb.* i. 10.

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God. Rev. iii. 14.

## 292. MEDIUM OF CREATION.

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. Eph. iii. 9.

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Heb. i. 2.

## 293. PRESERVER OF THE WORLD.

And he is before all things, and by him all

things consist. Col. i. 17.

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Heb. i. 3.

### 294. PRE-EXISTENCE.

When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? John vi. 61.

What and if ye shall see the Son of man ascend up where he was before? --- 62.

Your father Abraham rejoiced to see my day; and he saw it, and was glad. — viii. 56.
Then said the Jews unto him, Thou art not

yet fifty years old, and hast thou seen Abraham? **– 57**.

Jesus said unto them, Verily, verily, I say unto you, Before Ahraham was, I am. — 58.

Jesus knowing that the Father had given all things into his hands, and that he was come into the world: again, I leave the world, and go John xvi. 28. to the Father.

And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. - xvii. 5.

Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation --- 24. of the world.

By which also he went and preached unto the

spirits in prison; 1 Pet. iii. 19.

Which sometime were disobedient, when once the long-suffering of God waited in the days of Noe, while the ark was preparing, wherein few, that is, eight souls, were saved by water. — 20.

### 295. NOT MERE MAN.

Not that any man hath seen the Father, save he which is of God, he hath seen the Father. John vi. 46.

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. — xvii. 25.

But I certify you, brethren, that the gospel which was preached of me is not after man: *Gal.* i. 11.

For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. - 12

#### 296. SUPERIOR TO ANGELS.

And my temptation, which was in my flesh, ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Gal. iv. 14.

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. Eph. i. 21.

Being made so much better than the angels, as he hath by inheritance obtained a more ex-

cellent name than they. Heb. i. 4.

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? — 5.

## 297. Worship of Christ Predicted.

And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. Ps. lxxii. 15.

His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.

## 298. COMMANDS TO WORSHIP HIM.

That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which sent him. John v. 23.

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. Phil. ii. 10.

I came forth from the Father, and am come | gotten into the world, he saith, And let all the angels of God worship him. Heb! i. 6.

### INSTANCES ON EARTH.

And, when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. Mat. ii. 11.

While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. — ix. 18.

Then came she and worshipped him, saying, Lord, help me. — xv. 25.

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. — xx. 20.

And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. Mar. xiv. 33.

And they worshipped him, and returned to Jerusalem with great joy. Luke xxiv. 52.

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father; Gal. i. 4. To whom be glory for ever and ever. Amen.

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faith-

ful, putting me into the ministry; 1 Tim. i. 12. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever. Amen. 2 Peter iii. 18.

## 300. WORSHIPPED IN HEAVEN.

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. Rev. v. 8.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred,

and tongue, and people, and nation; — 9.

And hast made us unto our God kings and priests: and we shall reign on the earth. - 10.

Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. -- - 12.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before And again, when he bringeth in the first be the throne, and before the Lamb, clothed with white robes, and palms in their hands; Rev.

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

## 301. PRAYED TO.

And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall Mark x. 35.

And he said unto them, What would ye that should do for you? — — 36.

I should do for you?

They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. — — 37.

And the apostles said unto the Lord, Increase

our faith. Luke xvii. 5.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. xxiii. 42.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. John xiv. 30.

If ye shall ask anything in my name, I will do

- 14.

Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ. Gal. i. 3.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, 2 Thess. ii. 16.

Comfort your hearts, and stablish you in every

good word and work. - 17.

Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. *Gal*. vi. 18.

To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour.

Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. 2 John 3.

## 302. CHRIST GIVES PARDON OF SINS.

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

But there were certain of the scribes sitting there, and reasoning in their hearts, ---6.

Why doth this man thus speak blasphemies? who can forgive sins but God only?

And, when he saw their faith, he said unto him, Man, thy sins are forgiven thee. Luke

And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? who can forgive sins but God alone?

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loveth much: but to whom little is forgiven, the same loveth Luke vii. 47.

And he said unto her, Thy sins are forgiven.

And they that sat at meat with him, began to say within themselves, Who is this that forgiv-**- 49**. eth sins also?

## 303. GIVES THE HOLY STIRTT.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Luke xxiv. 49.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. John xvi. 7.

He shall glorify me: for he shall receive of mine, and shall shew it unto you.

## 304. GIVES SPIRITUAL BLESSINGS.

And the servant abideth not in the house for ever: but the Son abideth ever. John viii. 35.

If the Son, therefore, shall make you free, ye

shall be free indeed. --- 36.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. - xiv. 27.

For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Sylvanus, and Timotheus, was not yea and nay, but in him was yea. 2 Cor. i. 19.

For all the promises of God in him are yea, and in him amen, unto the glory of God by us.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: Rev. ii. 26.

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. 27.

And to the angel of the church in Philadelphia, write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; — iii. 7.

#### **30**5. GIVES HEAVEN.

In my Father's house are many mansions: if it were not so, I would have told you. prepare a place for you. John xiv. 2.

And if I go and prepare a place for you, I will come again, and receive you unto myself;

that where I am, there ye may be also. ——3.

And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. Luke xxiii. 43.

And being made perfect, he became the author of eternal salvation unto all them that obey him. Heb. v. ix.

### CHAP. XV.

## CHRIST'S HUMANITY.

SECT. 306. HIS HUMANITY PREDICTED.

AND I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Gen. iii. 15.

I will declare thy name unto thy brethren: in the midst of the congregation will I praise thee. Ps. xxii. 22

Behold I, and the children whom the Lord hath given me, are for signs and for wonders in Israel; from the Lord of hosts, which dwelleth in mount Zion. Is. viii. 18.

### 307. INCARNATION.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John i. 14.

But when the fulness of the time was come, God sent forth his Son, made of a woman, made

under the law. Gal. iv. 4.

But made himself of no reputation, and took upon him the form of a servant, and was made

in the likeness of men; Phil. ii. 7.

And, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Heb. ii. 16.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; 1 John i. 1.

## 308. PROPHECIES OF HIS COMING.

Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

And, behold, there was a man in Jerusalem, whose name was Simeon: and the same man was just and devout, waiting for the Consolation of Israel: and the Holy Ghost was upon him. *Luke* ii. 25.

And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. — 26.

### 309. APPLICATION.

Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Acts. iii. 24.

Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; - xxvi. 22.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. Rom. i. 1.

(Which he had promised afore by his prophets in the holy scriptures.) — 2.

### 310. CHRIST SENT BY THE FATHER.

For I came down from heaven, not to do mine own will, but the will of him that sent me. John vi. 38,

Jesus answered them, and said, My doctrine is not mine, but his that sent me. — vii. 16.

Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of myself, but he that him, then shall the Son also himself be subject

sent me is true, whom ye know not. But I know him; for I am from him, and he

hath sent me. - 29.

Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. — viii. 42.

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. — xvii. 8.

As thou hast sent me into the world, even so have I also sent them into the world. —— 18.

### INFERENCES FROM THE INCARNATION.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14.

And deliver them who through fear of death were all their life time subject to bondage. 15.

Hereby know ye the Spirit of God; Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 1 John iv. 2.

### 312. SUBJECT TO HUMAN APPETITES.

Now in the morning, as he returned into the city, he hungered. Mat. xxi. 18.

And on the morrow, when they were come from Bethany, he was hungry. Mar. xi. 12.

Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. *John* iv. 6.

### 313. AND HUMAN PASSIONS.

When Jesus heard it he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. *Mat*. viii. 10.

And he marvelled because of their unbelief. And he went round about the villages, teaching. *Mar*. vi. 6.

### 314. COMPARED TO THE FATHER IN DIGNITY.

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. *John* xiv. 28.

And ye are Christ's; and Christ is God's. 1 *Cor*. iii. 23.

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. — xi. 3.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. — xv. 24.

For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. 

And when all things shall be subdued unto

unto him that put all things under him, that God | ment what I should say, and what I should

may be all in all. 1 Cor. xv. 28.

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. Eph. i. 17.

### 315. IN POWER.

But to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. Mat. xx. 23.

But to sit on my right hand, and on my left hand, is not mine to give; but it shall be given to

them for whom it is prepared. Mar. x. 40.

But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence. John xiv. 31.

## 316. IN KNOWLEDGE.

And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon; and, when he came to it, he found nothing but leaves; for the time of figs was not yet. Mark xi. 13.

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. — xiii. 32.

## 317. IN GOODNESS.

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? Mat. xix. 16.

And he said unto him, Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments. - 17.

And Jesus said unto him, Why callest thou me good? none is good save one, that is God Luke xviii. 19.

### 318. DEPENDENCE ON THE FATHER.

Then answered Jesus, and said unto them, Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doth, these also doth the Son likewise. John v. 19.

For the Father loveth the Son, and sheweth him all things that himself doth: and he will shew him greater works than these, that ye may

_ __ 20.

I can of mine own self do nothing: as I hear I judge, and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. - --- 28.

For I have not spoken of myself; but the Pather which sent me, he gave me a command-

speak. --- xii. 49,

And I know that his commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto me, so I speak.

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works. - xiv. 10.

He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

All things that the Father hath are mine, therefore, said I, that he shall take of mine, and shall shew it unto you. — xvi. 15.

Now they have known that all things whatsoever thou hast given me are of thee. - xvii. 7.

## 819. RECEIVES FROM THE FATHER.

For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. John iii. 34.

The Father loveth the Son, and hath given

all things into his hand.

For as the Father hath life in himself, so hath he given to the Son to have life in himself.

No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. John. x.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known - xv. 15.

I have glorified thee on the earth: I have fin ished the work which thou gavest me to do. -

How God anointed Jesus of Nazareth with the Holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. Acts x. 38.

For it pleased the Father that in him should

all fulness dwell. Col. i. 19.

Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. Heb. ii. 8.

## 320. GREATER THAN MOSES, &C.

The men of Nineve shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. Mat.

xii. 41.

The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon: and, behold, a greater than Solomon is here. -

The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. Luke xi. 31.

The men of Nineve shall rise up in the judgment, with this generation, and shall condemn it: for they repented at the preaching of Jonas: and, behold, a greater than Jonas is here.

— 32.

For the law was given by Moses, but grace and truth came by Jesus Christ. John i. 17.

And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. — viii. 23.

For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honor than the house. Heb. iii. 3.

## 321. WHY SO FAVORED OF THE FATHER.

And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. John viii. 29.

things that please him. John viii. 29.

Therefore doth my Father love me, because I lay down my life, that I might take it again.

— x. 17.

To this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and living. Rom. xiv. 9.

Wherefore God also bath highly exalted him, and given him a name which is above every

name. Philip. ii. 9.

Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Heb. i. 9.

But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor. — ii. 9.

## CHAP. XVI.

## VARIOUS OFFICES OF CHRIST.

SECT. 322. CHRIST OUR EXAMPLE.

FOR even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. Rom. xv. 3.

Let this mind be in you, which was also in Christ Jesus. *Philip*. ii. 5

Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Heb. xii. 2.

For consider him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds. —— 3.

For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps. 1 Pet. ii. 21.

Hereby perceive we the love of God because

condemn them: for she came from the utmost he laid down his life for us; and we ought to lay parts of the earth to hear the wisdom of Solo-down our lives for the brethren. 1 John. iii. 16.

323. UNION WITH THE CHURCH.

At that day ye shall know that I am in my Father, and you in me, and I in you. John xiv. 20.

I am the true vine, and my Father is the husbandman. — xv. 1.

Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ---2.

For as we have many members in one body, and all members have not the same office: Rom.

xii. 4

So we, being many, are one body in Christ, and every one members one of another. — 5.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 1 Cor. xii. 12.

Now ye are the body of Christ, and members

in particular. — = 27.

Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself. Eph. i. 9.

That, in the dispensation of the fulness of

That, in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which

are on earth, even in him. —— 10.

From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love iv. 16.

For no man ever yet hated his own flesh; but nourisheth it and cherisheth it, even as the Lord the church: — v. 29.

For we are members of his body, of his flesh, and of his bones. — — 30.

For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren; *Heb.* ii. 11.

Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee. —— 12.

And again, I will put my trust in him. And again, Behold I, and the children which God hath given me. — — 13.

## 324. DWELLS IN MAN.

I will not leave you comfortless; I will come to you. John xiv. 18.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ he is none of his. Rom. viii. 9.

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. ——11.

For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. 1 Cor. ii. 16.

Since ye seek a proof of Christ speaking in me, which to you ward is not weak, but is mighty in you. 2 Cor. xiii. 3.

That Christ may dwell in your hearts by gave him to be the head over all things to the faith; that ye, being rooted and grounded in church. Eph. i. 22. love. Eph. iii. 17.

### 325. INFERENCES.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. John xv. 4.

I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do

_____ 5 nothing.

These things I have spoken unto you, that in me ye might have peace. In the world ve shall have tribulation: but be of good cheer; I have overcome the world. — xvi. 33.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; Eph. v. 25.

That he might sanctify and cleanse it with the washing of water by the word: - 26.

That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish.

### 326. MEDIUM OF GRACE.

And of his fulness have all we received, and grace for grace. John i. 16.

And now come I to thee; and these things I speak in the world, that they might have my .joy fulfiled in themselves. — xvii. 13.

And for their sakes I sarctify myself, that they also might be sanctified through the truth.

I thank my God always on your behalf, for the grace of God, which is given you by Jesus Christ; 1 Cor. i. 4.

That in every thing ye are enriched by him, in all utterance, and in all knowledge; ---

Even as the testimony of Christ was con-

firmed in you: —— 6.
But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. — 30.

Most gladly therefore will I rather glory in my infirmities, that the power of Christ may

rest upon me. 2 Cor. xii. 9.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong. — 10.

May be able to comprehend with all saints, what is the breadth, and length, and depth, and

height; Eph. iii. 18.

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. — — 19.

But unto every one of us is given grace according to the measure of the gift of Christ.

I can do all things through Christ which strengtheneth me. Phil. iv. 13.

In whom are hid all the treasures of wisdom and knowledge. Col. ii. 3.

327. HEAD OF THE CHURCH.

And hath put all things under his feet, and

Which is his body, the fulness of him that filleth all in all. <del>---- 23.</del>

But speaking the truth in love, may grow up into him in all things, which is the head, even

Christ; — iv. 15.

And he is the head of the body the church; who is the beginning, the first-born from the dead; that in all things he might have the preeminence; Col. i. 18.

And we are complete in him, which is the head of all principality and power. — ii. 10.

### 328. MEDIATOR AND INTERCESSOR.

Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the

Father but by me. John xiv. 6.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. viii. 34.

In whom we have boldness and access with confidence by the faith of him. Eph. iii. 12.

For there is one God, and one mediator between God and men, the man Christ Jesus. 1 Tim. ii. 5.

Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. vii. 25.

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. ix. 15.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: —— 24.

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. — xii. 24.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. 1 John ii. 1.

## 329. INSTANCES.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. John xvii. 11.

Neither pray I for these alone, but for them also which shall believe on me through their

word. — — 20.

## 330. HIS MEDIATION PROMISED.

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give u you. John xvi. 23.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be

And whatsoever ye do in word or deed, do

all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. iii. 17.

### 331. THE FATHER'S PLACABILITY.

At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you: John xvi. 26.

For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. —— 27.

### 332. PROPHECY OF HIS PRIESTLY OFFICE.

And I will raise me up a faithful priest, that shall do according to that which is in my heart, and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. 1 Sam. ii. 35.

The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek. Ps. cx. 4.

### 333. HIGH PRIEST.

Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. ii. 17.

For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. — vii. 19.

And in as much as not without an oath he was made priest: — 20.

But this man, because he continueth ever, hath an unchangeable priesthood. — 24.

Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: — viii. 1.

A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. — 2.

For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. — 3.

For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law. — — 4.

## 334. MELCHISEDEC.

As he saith also in another *piace*, Thou art a priest for ever, after the order of Melchisedec. *Heb.* v. 6.

Called of God an high priest, after the order of Melchisedec. — — 10.

Whither the forerunner is for us entered, even Jesus, made an high priest for ever, after the order of Melchisedec. — vi. 20.

For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. — vii. 13.

For it is evident, that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. —— 14.

And it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest, — — 15.

Who is made not after the law of a carnal commandment, but after the power of an endless life. —— 16. For he testifieth, Thou art a priest for ever, after the order of Mechisedec. —— 17.

(For those priests were made without an oath; but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec: —— 21.

By so much was Jesus made a surety of a better testament.) — — 22.

### 335. INFERENCES.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus: *Heb.* iii. 1.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the son of God, let us hold fast our profession. — iv. 14.

If, therefore, perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

— vii. 11.

And having an high priest over the house of God. -x. 21.

Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. — — 22.

## 336. KINGLY OFFICE FORETOLD.

Yet have I set my King upon my holy hill of Zion. Ps. ii. 6.

My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer.

Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. — — 3.

And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. —— 4.

Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee. — 5.

The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. — cx. 2.

The Lord at thy right hand shall strike through kings in the day of his wrath. — 5.

He shall judge among the heathen, he shall fill the places with the dead bodies: he shall wound the heads over many countries. — 6.

Behold, a King shall reign in righteousness, and princes shall rule in judgment. Is. xxxii. 1.

And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. —— 2.

I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. Dan. vii. 13.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away,

and his kingdom that which shall not be destroyed. Dan. vii. 14.

### 337. IN THE CHARACTER OF DAVID.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon this kingdom, to order it, and to establish it with judgment and with justice, from henceforth even: the zeal of the Lord of hosts will perform this. Is. ix. 7.

And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment,

and hasting righteousness. - xvi. 5.

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an overlasting covenant with you, even the sure mercies of David. - lv. 3.

Behold, I have given him for a witness to the people, a leader and commander to the people. 4.

But they shall serve the Lord their God, and David their king, whom I will raise up unto Jer. xxx. 9.

And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it. Ezek xxxiv. 24.

And David my servant shall be king over

them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. — xxxvii. 24.

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever; and my servant David shall be their prince for ever.

Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness

in the latter days. Hos. iii. 5.

## 338. TYPES.

And it shall come to pass in that day, that I will call my servant Eliakim, the son of Hilkiah: *Is.* xxii. 20.

And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. — 21.

And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut and none shall

- 22.

In that day, saith the Lord of hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts. Hag. ii. 23.

## 339. CHRIST A KING.

He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: Luke

And he shall reign over the house of Jacob forever; and of his kingdom there shall be no appear the second time without sin unto salvaend. — — 33.

For he must reign till he hath put all enemies under his feet. 1 Cor. xv. 25.

## 340. HIS SECOND COMING FORETOLD.

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Mat. xxiv. 30.

Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Mar. viii. 38.

And when they shall see the Son of man coming in the clouds with great power and glory.

- xiii. 26.

And ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. John

Peter seeing him, saith to Jesus, Lord, and what shall this man do? – xxi. 21.

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou

And he shall send Jesus Christ, which before was preached unto you. Acts iii. 20.

For yet a little while, and he that shall come will come, and will not tarry. Heb. x. 37.

Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. Rev. i. 7.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

· xxii. 7.

And behold I come quickly: and my reward is with me, to give every man according as his work shall be.

He which testifieth these things saith, Surely I come quickly; Amen, Even so, come Lord Jesus. — — 20.

## 341. INFERENCES.

Be ye, therefore, ready also: for the Son of man cometh at an hour when ye think not. *Luke* xii. 40.

So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

Cor. i. 7.

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. Phil. iii. 20.

For ye are dead, and your life is hid with Christ in God. Col. iii. 3.

When Christ, who is our life, shall appear, then shall ye appear also with him in glory. 4.

And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. i. 10.

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Tit. ii. 13.

So Christ was once offered to bear the sins of many: and unto them that look for him shall he tion. Heb. ix. 28.

thou hast, that no man take thy crown. Rev.йі. 11.

### 342. JUDGE.

For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Mat. xvi. 27

For the Father judgeth no man; but hath committed all judgment unto the Son. John

And hath given him authority to execute judgment also, because he is the Son of man. 27.

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. Acts x. 42.

In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. — xiv. 10.

For we must all appear before the judgmentseat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor.

I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. 2 Tim. iv. 1.

## 343. NOTE EXPLANATORY BY CHRIST.

Ye judge after the flesh; I judge no man. John viii. 15.

And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. — 16.

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. John xii. 47.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. — — 48.

## CHAP. XVII.

## JESUS THE SAVIOUR.

## SECT. 344. SENT TO SAVE.

FOR the Son of man is come to save that which was lost. Mat. xviii. 11.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. Luke ii. 10.

For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. 11.

Behold, I come quickly: hold that fast which men's lives, but to save them. And they went to another village. - ix. 56.

> For the Son of man is come to seek and to save that which was lost. — xix. 10.

> For God sent not his Son into the world to condemn the world; but that the world through him might be saved. John iii. 17.

> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. iv. 12.

> This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Tim. i. 15.

> And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. 1 John iv. 14.

### 345. JUSTIFICATION BY HIM FORETOLD.

The Lord is well pleased for his righteousness sake; he will magnify the law, and make it honorable. Is. xlii. 21.

In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness. Jer. xxxiii. 16.

Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Dan. ix. 24. Holy.

### JUSTIFICATION ONLY BY HIM.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts xiii. 39.

Being justified freely by his grace, through the redemption that is in Christ Jesus. Rom.

To declare, *I say*, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. — 26.

Now, it was not written for his sake alone that it was imputed to him. — iv. 23.

But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; — 24.

Who was delivered for our offences, and was

raised again for our justification. — 25.

Much more then, being now justified by his blood, we shall be saved from wrath through

There is, therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. - viii. 1.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; — — 3.

Knowing that a man is not justified by the works of the law, but by faith of Jesus Christ; even we have believed in Jesus Christ, that we For the Son of man is not come to destroy might be justified by the faith of Christ, and not by works of the law: for by the works of the law | gold, from your vain conversation received by shall no flesh be justified. Gal. ii. 16.

But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin: God forbid. — 17.

I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain. — 21.

## 347. PROPHECY OF HIS PROPITIATION.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, amitten of God, and afflicted. Is. liii. 4.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. — — 5.

All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Yet it pleased the Lord to bruise him: he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Is. liii. 11.

As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Zech. ix. 11.

### 348. PROPITIATION (VICARIOUS.)

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mat. xx. 28.

For even the Son of man came not to be ministered unto, but to minister, and to give his life

a ransom for many. Mar. x. 45.

For when we were yet without strength, in due time Christ died for the ungodly. Rom. v. 6.

For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

But God commendeth his love towards us, in that, while we were yet sinners, Christ died for

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. —— 11.

For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures. 1 Cor. xv. 3.

For he hath made him to be sin for us, who knew no sin; that we might be made the rightcousness of God in him. 2 Cor. v. 21.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. ii. 20.

Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.

- iii. 13.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and

tradition from your fathers; 1 Pet. i. 18.

But with the precious blood of Christ, as of a lamb without blemish and without spot.

Who verily was fore ordained before the foundation of the world, but was manifest in these last times for you. — 20.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. — ii. 24.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. — iii. 18.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John iv. 10.

### 349. REMISSION OF SINS.

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; Rom. iii. 25.

Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. Acts xiii. 38.

In whom we have redemption through his blood, the forgiveness of sins, according to the

riches of his grace; Eph. i. 7.
Wherein he hath abounded toward us in all wisdom and prudence. — 8.

In whom we have redemption through his blood, even the forgiveness of sins.

But if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John i. 7.

### 350. SANCTIFICATION PREDICTED.

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. Zech. xiii. 1.

## 351. SANCTIFICATION BY CHRIST.

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. vi. 20.

But God, who is rich in mercy, for his great

love wherewith he loved us, Eph. ii. 4.

Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) --5.

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus;

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 1 Thess. v. 9.

Who died for us, that whether we wake or sleep we should live together with him. - 10

Who gave himself for us, that he might redeem us from all iniquity, and purify unto him self a peculiar people, zealous of good works.

For if the blood of bulls, and of goats and

the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

By the which will we are sanctified, through the offering of the body of Jesus Christ once for

## 352. RECONCILIATION.

For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. Rom. v. 10.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 2

Cor. v. 18.

To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. — — 19.

And (having made peace through the blood of his cross) by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. Col. i. 20.

Having, therefore, brethren, boldness to enter

into the holiest by the blood of Jesus, Heb.

By a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh; — 20.

## 353. CHRIST'S SACRIFICE FORETOLD.

Sacrifice and offering thou didst not desire mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Ps. xl. 6.

Then said I, Lo, I come: in the volume of the

book it is written of me, <del>- -- 7</del>.

I delight to do thy will, O my God; yea, thy

law is within my heart. — 8.

(And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate;) even until the consummation, and that determined shall be poured upon the desolate. Dan. ix. 27.

## 354. APPLICATION.

Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

In burnt-offerings and sacrifices for sin thou

hast had no pleasure: --6.

Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein; (which are offered by the law;)

Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may es-

tablish the second. — — 9.

## 355. CHRIST A SACRIFICE

And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling sa vour. Eph. v. 2.

Nor yet that he should offer himself often, as the high priest entereth into the holy place every

year with blood of others; Heb. ix. 26.

(For then must be often have suffered since the foundation of the world;) but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

For by one offering he hath perfected for ever

them that are sanctified — x. 14.

### ADMISSION OF GENTILES.

That in the ages to come he might shew the exceeding riches of his grace in his kindness to ward us, through Christ Jesus: Eph. ii. 7.

But now in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ. - 13.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; - --- 14.

Having abolished in his flesh the enmity, eventhe law of commandments contained in ordinances; for to make in himself of twain one new

man, so making peace; —— 15.

And that he might reconcile both unto God in one body by the cross, having slain the en-

mity thereby; 

357. SECURED ETERNAL LIFE FOR BOTH JEWS AND GENTILES.

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. Rom.

For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. viii. 9.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Heb. ix. 11.

Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. — 12.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

1 John iv. 9.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? Rev. vii. 13.

And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. —— 14.

## OHAP. XVIII.

## FAITH IN CHRIST.

### SECT. 358. RULE OF FAITH.

THEN said they unto him, What shall we do, that we might work the works of God? John vi. 28.

Jesus answered, and said unto them, This is the work of God, that ye believe on him whom he hath sent. — 29.

Let not your heart be troubled: ye believe in God, believe also in me. — xiv. 1.

Jesus answered them, Do ye now believe?

Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-sufferings, for a pattern to them which should hereafter believe on him to life everlasting. 1 Tim. i. 16.

See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. Heb. xii. 25.

And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 1 John iii. 23.

Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. — v. 1.

These things have I written unto you, that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

## 359. BENEFITS OF BELIEVING.

That whosoever believeth in him should not perish, but have eternal life. John iii. 15.

For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Verily, verily I say unto you, He that hearsth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. — v. 24.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. — vi. 40.

Verily, verily I say unto you, He that believeth on me hath everlasting life — — 47.

Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father. — xiv. 12.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

—xx. 29.

To him give all the prophets witness, that,

through his name, whosoever believeth in him shall receive remission of sins. Acts x. 43.

Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. 1 Peter i. 8.

## 360. CONTRASTED WITH UNBELIEF.

He that believeth on him is not condemned: but he that believeth not is condemned already because he hath not believed in the name of the only-begotten Son of God. John iii. 18.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. 1 John

### 361. CHRIST'S ATTRACTIVE ELOQUENCE PROPHE-SIED OF.

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; Is. xi. 2.

And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. —— 3.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

— lii. 13.

### 362. OPPOSERS SILENCED.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. *Mat.* xxii. 34.

And no man was able to answer him a word; neither durst any man, from that day forth ask him any more questions. — — 46.

And they could not answer him again to these things. Luke xiv. 6.

And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace. — xx. 26.

Then certain of the scribes, answering, said, Master, thou hast well said. — 39.

And after that they durst not ask him any questions at all. — — 40.

## 363. ATTRACTIVE INFLUENCE FORESHEWN.

Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever. Ps. xlv. 2.

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

— cx. 3.

#### 364. INSTANCES VARIOUS.

And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow ma. And he arose, and followed him. ix. S

Non, wher he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. John ii. 23.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: -

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. – iv. 39.

As he spake these words many believed on -- viii. 30.

If this man were not of God, he could do nothing. — ix. 33.

And many believed on him there.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. — xi. 45.

Because that by reason of him many of the Jews went away, and believed on Jesus. **x**ii. 11.

## 365. OPINIONS OF HIS GOODNESS.

And a certain scribe came and said unto him, Master, I will follow thee wheresoever thou *Mat.* viii. 19. goest.

And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Mar. v. 18.

And when he was gone forth into the way there came one running, and kneeted to him, and asked him, Good Master, what shall I do that I - x. 17. may inherit eternal life;

And saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon man never sat; loose him, and bring him. - xi. 2.

And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. ---

And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.

And certain of them that stood there said unto them, what do ye loosing the colt? — 5.

And they said unto them even as Jesus had commanded: and they let them go. --- 6.

And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. 7.

And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way. --8.

And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: --9.

Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. --- 10.

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. Luke

And many of the people believed on him, and said, When Christ cometh, will he do more mir acles than these which this man hath done: *John* vii. 31.

Then said Martha unto Jesus, Lord, if thou hadst been here my brother had not died. xi. 21.

But I know, that even now, whatsoever thou wilt ask of God, God will give  $\dot{u}$  thee. — 22.

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here my brother had not died. - -- 32.

## 366. BELIEVED ON AS CHRIST.

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Mat xvi. 16.

And Jesus answered and said unto him, Blee sed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but the Fr ther which is in heaven. —— 17.

And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? Luke ix. 18.

They answering said, John the Baptist: but some say Elias; and others say, that one of the old prophets is risen again. Luke ix. 19.

He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

One of the two which heard John speak, and followed him was Andrew, Simon Peter's brother. *John* i. 40.

He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, The Christ. — 41.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. — 43.

Now Philip was of Bethsaida, the city of An-

drew and Peter. —— 44.

Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. —— 45.

The woman then left her water pot, and went her way into the city, and saith to the men, iv. 28.

Come, see a man which told me all things that ever I did: is not this the Christ? — 29.

Then they went out of the city, and came not him. — — 30. unto him.

And many more believed because of his own - 41. word;

And said unto the woman, now we believe; not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

And we believe, and are sure, that thou art that Christ, the Son of the living God. — vi. 69 She saith unto him, Yea, Lord: I believe should come into the world. John xi. 27.

367. JEWS AS UNBELIEVERS PROPHESIED OF

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Is. xxix. 13.

Therefore, behold, I will proceed to do a mar**vellous** work among this people, *even* a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. - 14.

Who hath believed our report? and to whom is the arm of the Lord revealed? — liii. 1.

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should de-__ _ 2.

He is despised and rejected of man; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. --3.

I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts. — lxv. 2.

Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you. Hab. i. 5.

### 368. APPLICATION.

Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand. Mat. xiii. 13.

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see,

and shall not perceive. — — 14.

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Ye hypocrites! well did Esaias prophesy of

you, saying, - xv. 7.

This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.

But in vain they do worship me, teaching for doctrines the commandments of men.

But though he had done so many miracles before them, yet they believed not on him. John

That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed. — 38.

Therefore they could not believe, because

that Esais said again, — — 39.

He hath blinded their eyes, and hardened their heart; that they should not see with their

that thou art the Christ, the Son of God, which | eyes, nor understand with their heart, and be converted, and I should heal them. - 40.

These things said Esains, when he saw his glory, and spake of him.

### 369, OBJECTIONS AGAINST CHRIST.

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself whatsoever we have heard done in Capernaum, do also here in thy country. Luke iv. 23.

And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip said

unto him, Come and see. John i. 46.

But, lo, he speaketh boldly, and they say nothing unto him; do the rulers know indeed that this is the very Christ? — vii. 26.

Howbeit we know this man whence he is; but when Christ cometh, no man knoweth whence he is. 

Many of the people, therefore, when they heard this saying, said, Of a truth this is the prophet. — 40.

Others said, This is the Christ. But some

said, Shall Christ come out of Galilee? — 41.

Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Beth-lehem, where David was? — 42.

Then answered them the Pharisees, Are ye also deceived? 

Have any of the rulers, or of the Pharisees, believed on him? — 48.

They answered, and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. — ix. 16.

We know that God spake unto Moses, as for this fellow, we know not from whence he is.

### 370. UNBELIEVERS.

He came unto his own, and his own received him not. John i. 11.

And ye have not his word abiding in you; for whom he hath sent, him ye believe not.

I receive not honor from men. --41.

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. — 43.

But I said unto you, that ye also have seen me, and believe not. — vi. 36.

I said, therefore, unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. — viii. 24.

And because I tell you the truth, ye believe - --- 45.

Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

But some of them went their ways to the Pharisees, and told them what things Jesus had - xi. 46. done.

Of sin; because they believe not on me. **x**vi. 9.

## CHAP. XIX.

## FIGURATIVE CHARACTERS OF CHRIST.

### SECT. 371. HUSBAND SOUGHT.

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach. Is.

### 372. BRANCH PROPHESTED OF.

In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. Is. iv. 2.

Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house

of Judah. Jer. xxxiii. 14.

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent. Ezek. xvii. 22.

In the mountain of the height of Israel will I

plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

And all the trees of the field shall know that I the Lord have brought down the high tree have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I the Lord have spoken, and have done  $\dot{u}$ . - 24.

And I will raise up for them a Plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. — xxxiv. 29.

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee; for they are men wondered at: for, behold, I will bring forth my servant The BRANCH. Zech. iii. 8.

And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man, whose name is The BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord. — vi. 12.

Even he shall build the temple of the Lord: and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. — — 13.

## 373. BREAD.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. John vi. 32.

For the bread of God is he which cometh | Cor. x. 4.

down from heaven, and giveth life unto the - 33.

Then said they unto him, Lord, evermore give us this bread. — — 34.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. - --- 35,

I am that bread of life. — — 48.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die. - --- 50.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. — — 51.

The Jews, therefore, strove among themselves, saying, How can this man give us his flesh to

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in

Whose eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up

at the last day. — 54.

For my flesh is meat indeed, and my blood is drink indeed. — — 55.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. — 56.

As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. - 57.

This is that bread which came down from heaven: not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for eve**r**. - -- 58.

And did all eat the same spiritual meat. 1 Cor. x. 3.

### 374. WATER.

Jesus answered, and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. John iv. 10.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water.

Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink. — vii. 37.

He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water. — — 38.

But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified. <del>--- 39.</del>

And did all drink the same spiritual drink: (for they drank of that spiritual Rock that fol-lowed them; and that Rock was Christ:) 1

### 375. SHEPHERD PROPHESIED OF.

And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. Ezek. xxxiv. 23.

And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth. Micah v. 4.

And this man shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. --5.

### 376. SHEPHERD AND DOOR.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. John x. 7.

All that ever came before me are thieves and robbers: but the sheep did not hear them.

I am the door: by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture. — - 9.

The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abun-**— — 10.** 

I am the good shepherd: the good shepherd giveth his life for the sheep. — — 11.

I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. - — 15.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd. — — 16.

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. 1 Peter ii. 25.

## 377. LIPE OF THE BELIEVER.

Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he

were dead, yet shall he live; John xi. 25.

And whosoever liveth, and believeth in me, shall never die. Believest thou this?

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. — xiv. 19.

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: 2 Tim. i. 10.

For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life which was with the Father, and was manifested unto us; 1 John i. 2.

And this is the record, that God hath given to us eternal life; and this life is in his Son. v. 11.

He that hath the Son hath life? and he that - 12. hath not the Son of God hath not life.

### 378. LAMB PORESHOWN.

Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion. Is. xvi. 1.

### 379. LAMB.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! John i. 29.

Again, the next day after, John stood, and

two of his disciples; —— 35.

And looking upon Jesus as he walked, he saith, Behold the Lamb of God! - 36.

And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. Rev. v. 6.

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. — xiv. 1.

## 380. LION.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. Rev. v. 5.

### 381. FOUNDATION.

For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. iii. 11.

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Eph. ii. 20.

In whom all the building fitly framed together, groweth unto an holy temple in the Lord: 21.

In whom ye also are builded together for an habitation of God through the Spirit. — 22.

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded. 1 Peter ii. 6.

## 382. FORETOLD AS THE CORNER-STONE.

The stone which the builders refused is become the head of the corner. Ps. cxviii. 22.

This is the Lord's doing; it is marvellous in our eyes. - 23.

This is the day which the Lord hath made; we will rejoice and be glad in it. — 24.

Therefore thus the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Is. **xxv**iii. 16.

For, behold, the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. Zech. iii. 9.

### 383. APPLICATION.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Mat. xxi. 42.

And have ye not read this scripture, The

stone which the builders rejected is become the head of the corner: Mar. xii. 10.

This was the Lord's doing, and it is marvellous in our eyes? — — 11.

And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Luke xx. 17.

This is the stone which was set at nought of you builders, which is become the head of the

corner. Acts iv. 11.

Unto you, therefore, which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. 1 Peter ii. 7.

### 384. PREDICTED AS A STUMBLING-BLOCK.

And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. Is. viii. 14.

And many among them shall stumble, and fall, and be broken, and be snared, and be taken. 15.

And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against. Lukc ii. 34.

#### 385. CHRIST A STUMBLING BLOCK TO SOME.

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. Mat. xxi. 44.

Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall it will

grind him to powder. *Luke* xx. 18.

As it is written, Behold, I lay in Sion a stumbling stone, and rock of offence: and whosoever believeth on him shall not be ashamed. Rom. ix. 33.

### 386. LIVING STONE.

If so be ye have tasted that the Lord is graoious. 1 Peter ii. 3.

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and

Yo also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

### 387. FORETOLD AS LIGHT AND SUN

I the Lord have called thee in righteousness and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; Is. xlii. 6.

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in dark-

ness out of the prison-house. --7.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. Mal. iv. 2.

## 388. LIGHT OF THE WORLD.

The people which sat in darkness saw great light; and to them which sat in the region and

shadow of death light is sprung up. Mat. iv. 16.
Through the tender mercy of our God; whereby the day spring from on high hath vis-

ited us, Luke i. 78.

To give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace. — — 79.

In him was life; and the life was the light of

John i. 4.

And the light shmeth in darkness; and the darkness comprehended it not. --5.

That was the true Light, which lighteth every man that cometh into the world, ---9.

Then spake Jesus again unto them saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. — viii. 12.

As long as I am in the world I am the light

of the world. — ix. 5.

Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. — xii. 35.

While ye have light, believe in the light, that ye may be the children of light. These things spare Jesus, and departed, and did hide himself

from them. -- 36.

I am come a light into the world, that whosoever believeth in me should not abide in darkness.

## 389. PROPHESIED OF AS A STAR.

I shall see him, but not now; I shall behold him, but not nigh: there shall come a star out of Jacob, and a Sceptre shall arise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Num. xxiv. 17.

## 390. ALLUSION.

And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. Rev. i. 16.

The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks, which thou sawest, are the seven churches. 20.

Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou liv-

est, and art dead. — iii. 1.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and

morning star. — xxii. 16.

## 391. PROPHESIED OF AS A SWORD.

Listen, O isles, unto me; and hearken, ye people from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. Is. xlix. 1.

And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver

hath he hid me; -2.

And said unto me, Thou art my servant, O Israel in whom I will be glorified. —— 3.

Then I said, I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God. —— 4.

## 392. DESCRIBED AS A SWORD

And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges. *Rev.* ii. 12.

Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. — — 16.

And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. — xix. 15.

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh. —— 21.

## 393. PICTURESQUE DESCRIPTION.

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. Rev. i. 13.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame

of fire, — — 14.

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound

of many waters. — — 15.

And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; — ii. 18.

And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. — xiv. 14.

And I saw heaven opened, and behold a white horse: and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. — xix. 11.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. — 12.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. — — 14.

# BOOK XI.—THE JEWS.

## CHAP. I.

## ORIGIN.

### SECT. 1. HEBREW ALPHABET.

A LEPH. Beth. Gimel. Daleth. He. Vau. Zain. Cheth. Teth. Jod. Caph. Lamed. Mem. Nun. Samech. Ain. Pe. Tsaddi. Koph. Resh. Schin. Tau.

## 2. HEBREW LANGUAGE.

And when they heard that he spake in the Hebrew tongue to them they kept the more silence: and he saith. Acts xxii. 2.

And he gathered them together into a place, called in the Hebrew tongue Armageddon. Rev. xvi. 16.

### 3. DESIGNATION.

Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: Gen. xii. 1.

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: --2.

And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. —— 3.

And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. — xvii. 7.

And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. Ex. vi. 7.

Now, therefore, if ye will obey my voice .n-deed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. — xix. 5.

And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. ——— 6.

The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. *Deut.* xxviii. 9.

And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. — — 10.

My tabernacle also shall be with them: yea, I will be their God, and they shall be my people, Ezek. xxxvii. 27.

## 4. DESIGN CONFIRMED.

Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: *Deut.* xxvi. 17.

Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. Is. xxix. 22.

And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken. — lxii. 12.

At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. *Jer.* xxxi. 1.

For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion. Joel

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## 5. REASONS WHY.

The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all

people: Deut. vii. 7.

But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. x. 15.

And to make thee high above all nations which he hath made, in praise and in name, and in honor; and that thou mayest be an holy peo-ple unto the Lord thy God, as he hath spoken. – xx**v**i. 19.

### 6. REFERRED TO.

For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. Deut. vii. 6.

For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations

that are upon the earth. — xiv. 2.

For the Lord's portion is his people; Jacob is the lot of his inheritance. Deut. xxxii. 9.

O ye seed of Abraham his servant, ye children

of Jacob his chosen. Ps. cv. 6.

For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. — cxxxv. 4.

But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. - 9.

### CANAAN PROMISED.

And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: Gen. xiii. 14.

For all the land which thou seest, to thee will I give it, and to thy seed for ever.

Arise, walk through the land in the length of t, and in the breadth of it; for I will give it unto thee.

And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. — xv. 7.

In that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates: 

The Kenites, and the Kenizzites, and the

Kadmonites, — 19.

And the Hittites, and the Perizzites, and the Rephaim, — — 20.

And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites. — 21. cerning the which I did swear to give it to Abra-

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God. - xvii. 8

And the Lord appeared unto him, and said, Go not down unto Egypt; dwell in the land which I shall tell thee of. — xxvi. 2.

Sojourn in this land, and I will be with thee. and will bless thee; for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father; --3.

And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after

thee will I give the land. - xxxv. 12.

And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. — xlviii. 21.

And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

### 8. REFLECTIONS ON THE PROMISE.

Saying, Unto thee will I give the land of Canaan, the lot of your inheritance; 1 Chron. xvi. 18:

When ye were but few, even a few, and stran-

gers in it. — — 19.
Saying, Unto thee will I give the land of Casaying, Unto thee will I give the land of Casaying Ps. cv. 11. naan, the lot of your inheritance: Ps. cv. 11.

When they were but a few men in number; yea, very few, and strangers in it. — — 12.

Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abra-

ham; Neh. ix. 7.
And foundest his heart faithful before thee, and madest a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art right-

And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, Acts vii. 2.

And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. — — 3.

Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell. — — 4.

And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

### THE PROMISE CONFIRMED.

And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. Ex. vi. 4.

And I will bring you in unto the land, con-

ham, to Isaac, and to Jacob; and I will give them as the dust to his sword, and as driven it you for an heritage: I am the Lord. Ex. vi. 8.

Thou shalt bring them in, and plant them in He pursued them, and passed safely; even by

the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established. -– xv. 17.

And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give — xxxiii. 1.

But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. Deut. iii. 28.

For ye shall pass over Jordan, to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein. - xi. 31.

Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. Jos. i. 3.

From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, to ward the going down of the sun, shall be your coast. —— 4.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. Ezek. xxxvi. 28.

### 11. CONDITIONS ANNEXED.

Now, therefore, in the sight of all Israel, the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God, that ye may pos-sess this good land, and leave it for an inheritance for your children after you for ever. 1 Chron. xxviii. 8.

Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them. 2 Kings xxi. 8.

For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; Jer.

If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your

Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. — 7

## REFLECTIONS.

When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

Who raised up the righteous man from the east, called him to his foot, gave nations before

He pursued them, and passed safely; even by the way that he had not gone with his feet. —3.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. Heb. xi. 8.

By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. — 9.

For he looked for a city which hath foundations, whose builder and maker is God. — 10.

## 12. HIERARCHY PERPETUAL.

And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priests' office: for their anointing shall surely be an everlasting priesthood throughout their generations. Ex xl. 15.

For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons for ever. Deut. xviii. 5.

For thou hast confirmed to thyself thy people Israel, to be a people unto thee for ever; and thou, Lord, art become their God. 2 Sam. vii. 24.

Also I will ordain a place for my people Is rael, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning. 1 Chron. xvii. 9.

And since the time that I commanded judges to be over my people Israel. Moreover, I will subdue all thine enemies. Furthermore I tell thee, that the Lord will build thee an house. - 10.

For thy people Israel didst thou make thine own people for ever; and thou, Lord, becamest **—— 22.** their God.

As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God; God will establish it for ever. Selah. Ps.

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Is. lx. 15.

Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be <u> — 21.</u> glorified.

For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; Jer. xxxiii. 17.

Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat-offerings, and to do sacrifice contin-<del>----- 18.</del>

But Judah shall dwell for ever, and Jerusa lem from generation to generation. Joel iii. 20

### 13. PERPETUITY ILLUSTRATED.

For as the new heavens and the new earth, him, and made him rule over kings? he gave which I will make, shall remain before me saith the Lord, so shall your seed and your name remain. Is. lxvi. 22.

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: Jer. xxxi. 35.

If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.

Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord. — 37.

Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night; and that there should not be day and night in

their season; — xxxiii. 20.

Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. — 21.

Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. — 24.

Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; — 25.

Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

— 26.

## 14. (INFERENCES) DUTY.

And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people that ye should be mine. Lev. xx. 26.

And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; This day thou art become the people of the Lord thy God. *Deut.* xxvii. 9.

Remember his marvellous works that he hath done, his wonders, and the judgments of his

mouth; 1 Chron. xvi. 12.

O ye seed of Israel his servant, ye children

of Jacob his chosen ones. — 13.

They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children ye would do the works of Abraham. *John* viii. 39.

## 15. AGGRAVATION OF SIN.

You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. *Amos* iii. 2.

Behold thou art called a Jew, and restest in the law, and makest thy boast of God. Rom.

And knowest his will, and approvest the things that are more excellent, being instructed out of the law; — 18.

And art confident that thou thyself art a guide of the blind, a light of them which are in dark-

### 16. COMFORT.

For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? Dcut iv. 7.

Zion heard and was glad, and the daughters of Judah rejoiced, because of thy judgments, O Lord. Ps. xcvii. 8.

Let Israel rejoice in him that made him: let the children of Zion be joyful in their king. — cxlix. 2.

But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. Is. xliii. 1.

Yet now hear, O Jacob my servant; and Israel whom I have chosen: — xliv. 1.

Jeshurun, whom I have chosen. — 2.

And your eyes shall see, and ye shall say,
The Lord will be magnified from the border of

Israel. Mal. i. 5.

Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. 2 Cor. xi. 22.

Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Phil. iii. 4.

Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee.

### 17. DIMINUTION.

Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir? Amos ix. 7.

### CHAP. II.

## IN EGYPT.

SECT. 18. SOJOURNING IN EGYPT FORETOLD.

AND he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years. Gen. xv. 13.

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob! And he said Here am I — vivi 2

said, Here am I. — xlvi. 2.

And he said, I am God, the God of thy father: fear not to go down into Egypt: for I will there make of thee a great nation. — 3.

I will go down with thee into Egypt; and I will also surely bring thee up again: and Jo seph shall put his hand upon thine eyes. ——4

And God spake on this wise, that his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. Acts vii. 6.

### 19. ENTRANCE INTO EGYPT.

And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. Gen. xlvi. 5.

And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: — 6.

His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, brought he with him into Egypt. — 7.

All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six. —— 26.

And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt were threescore and ten. — 27.

Now these are the names of the children of Israel which came into Egypt; every man and his household came with Jacob. Ex. i. 1.

Reuben, Simeon, Levi, and Judah, —— 2. Issachar, Zebulun, and Benjamin, —— 3.

Dan, and Naphtali, Gad and Asher. — 4. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. — 5.

And I gave unto Isaac, Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt. Jos. xxiv. 4.

Israel also came into Egypt, and Jacob sojourned in the land of Ham. Ps. cv. 23.

Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. Acts vii. 14.

So Jacob went down into Egypt, and died, he, and our fathers. — — 15.

## 20. ISRAEL IN EGYPT.

And Joseph dwelt in Egypt, he and his father's house: and Joseph lived an hundred and ten years. Gen. l. 22.

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. Ex. xii. 40.

And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt. — 41.

And say unto them, Thus saith the Lord God, In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God. Ezek. xx. 5.

## 21. UNPARALLELED SUFFERINGS THERE.

Now there arose up a new king over Egypt, which knew not Joseph. Ex. i. 8.

And he said unto his people, Behold, the — vi. 5.

And God spake on this wise, that his seed people of the children of Israel are more and ould sojourn in a strange land; and that they mightier than we: — — 9.

Come on, let us deal wisely with them, lest they multiply; and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. —— 10.

Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses. —— 11.

And the Egyptians made the children of Israel to serve with rigor. --- 13.

And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage. vi. 9.

But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day. Deut. iv. 20.

I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. — v. 6.

And the Egyptians evil-entreated us, and afflicted us, and laid upon us hard bondage. — xxvi. 6.

For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron. 1 Kings viii. 51.

For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Is. lii. 4.

Till another king arose, which knew not Jo-

seph. Acts vii. 18.

The same dealt subtilely with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live. — 19.

## 22. GOD'S REGARD THERETO.

And it came to pass in process of time that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. Ex. ii. 23.

And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. —— 24.

And God looked upon the children of Israel, and God had respect unto them. — 25.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. — iii. 7.

Now, therefore, behold the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. — — 9.

And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

And when we cried unto the Lord God of | with us: and now let us go, we beseech thee, our fathers, the Lord heard our voice, and looked on our affliction, and our labor, and our oppression. Deut. xxvi. 7.

And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea.

Neh. ix. 9.

I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. **Acts** vii. 34.

### DELIVERANCE PROMISED.

And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. Gen. xv. 14.

But in the fourth generation they shall come hither again: for the iniquity of the Amorites

is not yet full. — — 16.

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Ex. iii. 8.

Go and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you

in Egypt. —— 16.

And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

- vi. 1.

Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments. --6

And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterward he will let you go hence: when he shall let you go, he shall surely thrust

you out hence altogether. — xi. 1.

And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. Acts vii. 7.

## 24. MOSES AND AARON COMMISSIONED.

Come now, therefore, and I will send thee unto Pharach, that thou mayest bring forth my people, the children of Israel, out of Egypt. Ex. iii. 10.

And they shall hearken to thy voice: and hath met with us: let us go, we pray thee, three

thou shalt come, thou and the elders of Israel, days journey into the desert, and sacrifice unto unto the king of Egypt, and ye shall say unto the Lord our God; lest he fall upon us with him, The Lord God of the Hebrews hath met pestilence, or with the sword. - 3

three days journey into the wilderness, that we may sacrifice to the Lord our God. — — 18.

Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his

– vi. 11.

And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt. —— 13.

These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt, according to their armies.

These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt these are that Moses and Aaron.

And it came to pass, on the day when the Lord spake unto Moses in the land of Egypt,

- 28.

That the Lord spake unto Moses, saying, I am the Lord: speak thou unto Pharaoh king of Egypt all that I say unto thee. — — 29.

Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. - vii. 2.

And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

And the Lord said unto Moses, Pharach's heart is hardened: he refuseth to let the people

Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. — — 15.

### 25. objections of moses.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? Ex. iii. 11.

And he said, Certainly I will be with thee: and this shall be a token unto thee that I have sent thee; When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. - 12.

And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? — vi. 12.

And Moses said before the Lord, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me? — 30.

## MOSES DEMANDS THEIR LIBERTY.

And afterward Moses and Aaron went in and told Pharaoh, Thus saith the Lord God of Is-

And thou shalt say unto him, The Lord God | people? why is it that thou hast sent me? of the Hebrews hath sent me unto thee, saying, Let my people go that they may serve me in the wilderness; and, behold, hitherto thou wouldest not hear. Ex. vii. 16.

And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me.

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, (lo, he cometh forth to the water,) and say unto him, Thus saith the Lord, Let my people go, that they may serve me. — 20.

We will go three days journey into the wilderness, and sacrifice to the Lord our God, as

he shall command us. - --- 27.

And Moses said, Behold, I go out from thee, and I will entreat the Lord that the swarms of flies may depart from Pharach, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to sacrifice to the Lord.

Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. - ix. 1.

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me. -— x. 3.

And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we must hold a feast unto the Lord. - --- 9.

And Moses said, Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the Lord our God. **— 25**.

Our cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord until we come thither. — 26.

## 27. PHARAOH'S REFUSALS.

And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. v. 2.

And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens. — — 5.

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

And they said unto them, The Lord look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us. --- 21.

Lord, wherefore hast thou so evil entreated this go? — 8.

For since I came to Pharaoh to speak in thy name, he hath done evil to this people: neither hast thou delivered thy people at all.

As yet exaltest thou thyself against my people that thou wilt not let them go? — ix. 17.

And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: for in that day thou seest my face thou shalt die.

And Moses said, Thou hast spoken well: I will see thy face again no more. ---29.

### 28. PHARAOH THREATENED.

And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first born. Ex. iv. 22.

And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born.

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharach, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may — ix. 13. serve me.

For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. — — 14.

For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. - 15.

And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in a great anger. xi. 8.

### 29. PHARAOH CONSENTS.

Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people: and I will let the people go, that they may do sacrifice unto the Lord. Ex. viii. 8.

And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the - 25.

And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? — 26.

And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: entreat for me. **— — 28.** 

And Pharaoh's servants said unto him, How long shall this man be a snare unto us? Let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed? — x. 7.

And Moses and Aaron were brought again unto Pharoah: and he said unto them, Go, serve And Moses returned unto the Lord, and said, the Lord your God; but who are they that shall

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with you, as I will let you go, and your little ones: look to it; for evil is before you.

Not so: go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence.

And Pharoah called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you. — 24.

And he called for Moses, and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go serve the Lord, as ye have said.

Also take your flocks and your herds, as ye have said, and be gone; and bless me also. 32.

And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

### 30. COMMISSION REFERRED TO.

And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. 1 Sam. xii. 6.

He sent Moses his servant, and Aaron whom

he had chosen. Ps. cv. 26.

For I have brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. Mic. vi. 4.

## CHAP. III.

### OUT OF EGYPT.

### SECT. 31. THE JEWS LEAVE EGYPT.

AND the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. *Ex*. xii. 34.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children.

And a mixed multitude went up also with them; and flocks and herds, even very much **--- 3**8.

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals. — 39.

And it came to pass the self-same day, that the Lord did bring the children of Israel out of the land of Egypt by their armies. — — 51.

fathers cried unto the Lord, then the Lord sent Moses and Aaron, which brought forth your out arm: for his mercy endureth for ever.

And he said unto them, Let the Lord be so fathers out of Egypt, and made them dwell in this place. 1 Sam. xii. 8.

> He brought them forth also with silver and gold: and there was not one feeble person among their tribes. Ps. cv. 37.

> And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved. Hos. xii. 13.

> This Moses whom they refused, saying, Who made thee a ruler, and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the Acts vii. 35.

He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty 

The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. - xiii. 17.

### THEIR DELIVERANCE WONDERFUL.

And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ex. xix. 3.

Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought

you unto myself. — — 4.

Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretchedout arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Deut. iv. 34.

And the Lord brought us forth out of Egypt with a mighty hand, and with an out-stretched arm, and with great terribleness, and with signs,

and with wonders: — xxvi. 8.

For the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed. xxiv. 17.

And what one nation in the earth is like thy people, even like Israel, whom God went to re deem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? 2 Sam. vii. 23.

And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? 1 Chron. xvii. 21.

Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah. Ps. lxxvii. 15.

And brought out Israel from among them; When Jacob was come into Egypt, and your for his mercy endureth for ever: — cxxxvi. 11.

With a strong hand, and with a stretched-

According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. Micah vii. 15.

## 33. GOD'S DESIGNS THEREIN.

And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God. Ex. xxix. 46.

I am the Lord which hallow you. Lev.

xxii. 32.

That brought you out of the land of Egypt, to be your God: I am the Lord. — 33.

I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God. —

I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bond men: and I have broken the bands of your yoke, and made you go upright. - xxvi. 13.

I am the Lord your God, which brought you out of the land of Egypt to be your God: I am

the Lord your God. Num. xv. 41.

For I am the Lord thy God, the holy One of Israel, thy saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Is. xliii. 3.

Since thou wast precious in my sight thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life. -- 4.

But I wrought for my name's sake, that it should not be polluted before the heathen among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. Ezek. xx. 9.

Wherefore I caused them to go forth out of the land of Egypt, and brought them into the

wilderness. - 10.

## 34. TO PERPETUATE THE REMEMBRANCE.

And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Deut. vi. 20.

Then thou shalt say unto thy son, We were Pharaoh's bond men in Egypt; and the Lord brought us out of Egypt with a mighty hand. · — 21.

And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: - - 22.

And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. — 23.

### 35. EMANCIPATION JOYFUL.

And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians. *Ex*. xviii. 9.

I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. Ps. lxxxi. 10.

Egypt was glad when they departed: for the fear of them fell upon them. --- cv. 38.

For he remembered his holy promise, and Abraham his servant. — — 42.

And he brought forth his people with joy, and

his chosen with gladness. - 43.

Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; Jer. xxiii. 7.

But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land. — — 8.

### 36. INGRATITUDE REPROVED.

And it came to pass, when the children of Israel cried unto the Lord because of the Midianites, Judges vi. 7.

That the Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house - 8. of bondage.

And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before

you, and gave you their land. — — 9.

### 37. THE EGYPTIANS PURSUE.

Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. Ex. xiv. 2.

For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderress hath shut them in. <del>--- 3</del>.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

And he made ready his chariot, and took his

people with him.

And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. --7.

But the Egyptians pursued after them, (all the horses and chariots of Pharaoh, and his horsemen, and his army,) and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. - 9.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord.

And the Egyptians pursued, and went in atter them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

And I brought your fathers out of Egypt, and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. Jos. xxiv. 6.

## 38. JEWS' PREDELICTION FOR EGYPT.

And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Ex. xiv. 11.

Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die

in the wilderness. - - 12.

And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? Num. xiv. 3.

And they said one to another, Let us make a captain, and let us return into Egypt. — 4.

But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy

commandments, Neh. ix. 16.

And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. — 17.

## 39. CAUTION AGAINST, AND RETURN THITHER.

But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. *Deut.* xvii. 16.

He shall not return into the land of Egypt, but the Assyrian shall be his king, because they

refused to return. Hos. xi. 5.

And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels. ——6.

And all the people both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees. 2

Kings xxv. 26.

But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah; Jer. xliii. 5.

Even men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. ——6.

So they came into the land of Egypt; for they obeyed not the voice of the Lord. Thus came they even to Tahpanhes. — 7.

## CHAP. IV.

## WILDERNESS.

### SECT. 40. THE WILDERNESS DESCRIBED.

BUT God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. Ex. xiii. 18.

So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and

found no water. — xv. 22.

And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea. *Deut.* i. 19.

For the Lord thy God hath blessed thee in all the works of thy hand; he knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing. — ii. 7.

And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-geber, we turned and passed by the way of the wilderness of Moab. — — 8.

Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint. — viii. 15.

He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. — xxxii. 10.

Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts, and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? Jer. ii. 6.

I did know thee in the wilderness, in the land of great drought. Hos. xiii. 5.

## 41. ISRAEL'S ROUT DESCRIBED.*

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. Ex. xiii. 20.

And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

— xv. 27.

And they took their journey from Elim; and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. — xvi. 1.

In the third month, when the children of Israel were gone forth out of the land of Egypt,

• Vide Book vii. Sect. 39.

Sinai. Ex xix. 1.

For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. __ _ 2.

And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of

the testimony. Num. x. 11.

And the children of Israel took their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran. - 12.

And they first took their journey according to the commandment of the Lord by the hand of Moses. — — 13.

Thus were the journeyings of the children of Israel according to their armies, when they set forward. —— 28.

And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth. - xi. 35.

And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran. - xii. 16.

And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor. — xx. 22.

And they journeyed from mount Hor, by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. - xxi. 4.

And the children of Israel set forward, and

pitched in Oboth. — — 10.

And they journeyed from Oboth, and pitched at Ije abarim, in the wilderness which is before Moab, toward the sun rising. — — 11.

From thence they removed, and pitched in

the valley of Zered. —— 12.

From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites. -

And from the wilderness they went to Matta-

And from Mattanah to Nahaliel; and from Nahaliel to Bamoth. — — 19.

And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon. — 20.

And the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan by Jericho. — xxii. 1.

The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: Deut. i. 6.

Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Eu-

Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them. 8.

the same duy came they into the wilderness of the wilderness, by the way of the Red sea, as the Lord spake unto me: and we compassed mount Seir many days. — ii. 1.

And the Lord spake unto me, saying, -Ye have compassed this mountain long enough: turn you northward; — 3.

And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heed unto yourselves therefore.

Now rise up, said I, and get you over the brook Zered: and we went over the brook Ze-

So we abode in the valley over against Beth-

peor. — iii. 29.

And the children of Israel took their journey from Beeroth of the children of Jaakan to Mo sera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. — x. 6.

From thence they journeyed unto Gudgodah, and from Gudgodah to Jotbath, a land of riv-

ers of waters. — 7.

And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. Jos. iii. 1.

And it came to pass, after three days, that the officers went through the host. — 2.

And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. iv. 19

### 42. REFERRED UNTO

And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us; Num. xx. 14.

How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers. — — 15.

And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold, we are in Kadesh, a city in the uppermost of thy border. - - 16.

### 43. SINS IN THE WILDERNESS.

And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed. Num. xxxii. 13.

For if ye turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all his people. — — 15.

Yea, they despised the pleasant land; they believed not his word; Ps. evi. 24.

But murmured in their tents, and hearkened not unto the voice of the Lord. —— 25.

Therefore he lifted up his hand against them, to overthrow them in the wilderness. --26.

To overthrow their seed also among the nations, and to scatter them in the lands. - - 27.

But the house of Israel rebelled against me in the wilderness: they walked not in my stawe unto them, and to their seed after them. 8. tutes, and they despised my judgments, which Then we turned and took our journey into if a man do, he shall even live in them; and my would pour out my fury upon them in the wilderness to consume them. Ezek. xx. 13.

But with many of them God was not well pleased: for they were overthrown in the wil-

derness. 1 Cor. x. 5.

For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. *Heb.* iii. 16.

### 44. MERCIES IN THE WILDERNESS.

Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. **E**x. xv. 13.

Thou leddest thy people like a flock by the hand of Moses and Aaron. Ps. lxxvii. 20.

But made his own people to go forth like sheep, and guided them in the wilderness like a flock. — lxxviii. 52.

To him which led his people through the wilderness: for his mercy endureth for ever.

Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. *Jer.* xxxi. 2.

Nevertheless mine eye spared them from destroying them, neither did I make an end of them

in the wilderness. Ezek. xx. 17.

Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite. Amos. ii. 10.

And about the time of forty years suffered he their manners in the wilderness. Acts xiii. 18.

## 45. ALLUSIONS THERETO.

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. Deut. viii. 2.

And what he did unto you in the wilderness,

until ye came into this place; — xi. 5.

And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured Ezek. xx. 34.

And I will bring you into the wilderness of the people, and there will I plead with you face

- -- 35.

Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. - 36.

Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably

Hos. ii. 14.

And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she cometh up out of the land of Egypt. —— 15.

## 46. FATAL PROVOCATIONS.

Surely they shall not see the land which I

subbaths they greatly polluted: then I said, I | sware unto their fathers, neither shall any of them that provoked me see it. Num. xiv. 23.

(Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow turn ye, and get you into the wilderness, by the way of the Red sea. — 25.

But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

But as for you, your carcases, they shall fall in this wilderness. — — 32.

And the Lord heard the voice of your words,

and was wroth, and sware, saying, Deut. i. 34.
Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, -

Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord. —

Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither.

**–** 37.

But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him; for he shall cause Israel to inherit it. - 38.

Moreover, your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. — 39.

But as for you, turn ye, and take your journey into the wilderness, by the way of the Red

## 47. THREATENINGS FULFILLED.

And the space in which we came from Kadesh-barnea, until we are come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto Deut. ii. 14.

For indeed the band of the Lord was against them, to destroy them from among the host, until they were consumed. — 15.

For the children of Israel walked forty years in the wilderness, till all the people that were men of war which came out of Egypt were consumed, because they obeyed not the voice of the Lord: unto whom the Lord sware that he would not shew them the land, which the Lord sware unto their fathers that he would give us, a land that floweth with milk and honey. Jos. v. 6.

## 46. REFERENCES

Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands. Ezek. xx. 15.

Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries. Ezek. xx. 23.

But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? Heb. iii. 17.

I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. Jude 5.

## CHAP. V.

## INTO CANAAN.

## SECT. 49. BOUNDARIES OF CANAAN.

AND I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Ex. xxiii. 31.

And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites. Deut. iii. 12.

And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. — 13.

Jair the son of Manasseh took all the country of Argob, unto the coast of Geshuri and Maachathi, and called them after his own name Bashan-havoth-jair, unto this day. — 14.

And I gave Gilead unto Machir. — 15.

And I gave Gliead unto Machir. —— 15.

And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon, half the valley and the border, even unto the river Jabbok, which is the border of the children of Ammon. —— 16.

The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea, under Ashdoth-pisgah eastward. —— 17.

And they possessed his land, and the land of Og king of Bashan, two kings of the Amerites, which were on this side Jordan, toward the sunrising; — iv. 47.

From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon. — 48.

And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah. — 49.

Pass ye unto Calneh and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border? Amos vi. 2.

## 50. EZEKIEL'S PLAN OF CANAAN.

Thus saith the Lord God, This shall be the border whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions. Ezek xlvii. 13.

And ye shall inherit it, one as well as another; concerning the which I lifted up mine hand to give it unto your fathers; and this land shall fall unto you for inheritance. — — 14.

And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; — 15.

And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side. —— 17.

And the east side ye shall measure from Hau ran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side. — — 18.

The west side also shall be the great sea from the border, till a man come over against Hamoth. This is the west side. — 20.

So shall ye divide this land unto you according to the tribes of Israel. — — 21.

And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea. — xlviii. 28.

This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God. 29.

### 51. CANAAN DESCRIBED.

Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way. Ex. xxxiii. 3.

But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people. Lev. xx. 24.

And he hath brought us into this place, and

And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. Deut. xxvi. 9.

And they said, Arise, that we may go up against them; for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land. Judges xviii. 9.

When ye go, ye shall come unto a people se cure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth. — 10.

And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey. *Jer.* xxxii. 22.

In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands; Ezek. xx. 6.

### 52. CHARACTER OF THE ABORIGINES.

And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Lev. xviii. 25.

For all these abominations have the men of the land done, which were before you, and the

land is defiled; **—— 27.** 

For every abomination to the Lord, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. Deut. xii. 31.

For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do. - xviii. 14.

For ye know how we have dwelt in the land of Egypt, and how we came through the nations

which ye passed by; — xxix. 16.

And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them: - 17.

And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the chil-

dren of Israel. 1 Kings xxi. 26.

For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods. 2 Kings xvii. 7

And walked in the statutes of the heathen, (whom the Lord cast out from before the children of Israel,) and of the kings of Israel,

which they had made.

And now, O our God, what shall we say after this? for we have forsaken thy commandments,

Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the land, with their abominations, which have filled it from one end to another with their uncleanness.

### 53. THEIR EXPULSION COMMANDED.

And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. Num. xxxiii. 53.

But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein you dwell. --- 55.

Moreover, it shall come to pass, that I shall do unto you as I thought to do unto them.

**— — 56.** 

### 54. PROMISES OF EXPULSION.

I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. xxiii. 29.

By little and little I will drive them out from before thee, until thou be increased, and inherit - 30.

Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. xxxiv. 11

Out of Jacob shall come he that shall have

dominion, and shall destroy him that remaineth of the city. Num. xxiv. 19.

Hear, O Israel; Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great, and fenced up to heaven; Deut. ix. 1.

A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak? —— 2.

Understand, therefore, this day, that the Lord thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shall thou drive them out, and destroy them quickly as the Lord hath said unto thee. — — 3.

For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto them; — xi. 22.

Then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon; from the river, the river Euphrates, even unto the uttermost sea, shall your coast - 24.

The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath said. - xxxi. 3.

And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you. *Jos.* xxiii. 5.

He shall subdue the people under us, and the nations under our feet. Ps. xlvii. 3.

### 55. COMMISSION TO POSSESS THE LAND.

And the Lord said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I sware unto their

fathers to give unto them. Deut. x. 11.

Now, after the death of Moses the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister,

saying, Jos. i. 1.

Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. ---2.

And there remained among the children of Israel seven tribes which had not yet received their inheritance. — xviii. 2.

And Joshua said unto the children of Israel How long are ye slack to go to possess the land which the Lord God of your fathers hath given vou? Jos. xviii. 3.

### 56. Possession given.

And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. xxi. 43.

And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. — — 44.

There failed not ought of any good thing which the Lord had spoken unto the house of

Israel; all came to pass. —— 45.

And it came to pass, a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. -- xxiii. 1.

And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age.

And ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you.

Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. — 4.

And I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and olive yards which ye planted not do ye eat. — xxiv. 13.

So Joshua let the people depart, every man

unto his inheritance. - 28.

And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. Judges ii. 6.

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

## 57. SOME INHERIT EASTWARD OF JORDAN.

For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward: *Num.* xxxii. 19.

And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

Then Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh, Jos.

And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I command-

days unto this day, but have kept the charge of the commandment of the Lord your God.

And now the Lord your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan. — — 4.

Now to the one half of the tribe of Manasseh Moses had given possession in Bashan: but un-to the other half thereof gave Joshua among their brethren, on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them;

And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the Lord by the hand of Moses. — — 9.

### 58. ABORIGINES—EXPULSION OF.

And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession, according to their divisions. Jos. xii. 7.

In the mountains, and in the vallies, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents. Ps. lxxviii. 55.

So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would. Neh. ix. 24.

And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive-yards, and fruit trees in abundance; so they did eat, and were filled, and became fat, and delighted themselves in their great goodness. — 25.

And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. Acts xiii. 19.

## 59. REFLECTIONS THEREON.

Woe to thee, Moab! thou art undone, O people of Chemosh! he hath given his sons that escaped, and his daughters, into captivity unto Ye have not left your brethren these many Sihon king of the Amorites. Num. xxi. 29.

even unto Dibon, and we have laid them waste | Amos ii. 9. even unto Nophah, which reacheth unto Medeba. Num. xxi. 30.

Thus Israel dwelt in the land of the Amorites.

And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of

Egypt; Deut. iv. 37.

To drive out nations from before thee, greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this

day. — — 38.

And thou shalt go unto the priest that shall be in those days, and say unto him I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us. — xxvi. 3.

We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. Ps. xliv. 1.

How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. --2.

For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst

a favor unto them; —— 3.

He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

- xlvii. 4.

And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. — lxxviii. 54.

And gave them the lands of the heathen; and they inherited the labor of the people. — cv. 44.

And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. — cvi. 10.

He hath shewed his people the power of his works, that he may give them the heritage of the heathen. — cxi. 6.

Who smote great nations, and slew mighty kings: - cxxxv. 10.

Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

And gave their land for an heritage, an heritage unto Israel his people. — — 12.

And gave their land for an heritage: for his mercy endureth for ever: — cxxxvi. 21.

Even an heritage unto Israel his servant: for his mercy endureth for ever. — 22.

Who remembered us in our low estate: for his mercy endureth for ever. — 23.

Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? 2 Chron. xx. 7.

Moreover, thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. Neh. ix. 22.

Yet destroyed I the Amorite before them, whose height was like the height of the cedars,

We have shot at them; Heshbon is perished his fruit from above, and his roots from beneath.

### 60. REMNANT UNEXPELLED.

Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day. Jos. xiii. 13.

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

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

Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Achlab, nor of Achzib, nor of Helbah, nor of Aphek, nor of Rehob: — 31.

But the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did

not drive them out. **- 3**2.

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

Now these are the nations which the Lord left to prove Israel by them; (even as many of Israel as had not known all the wars of Canaan; iii. 1.

Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof;) - iii. 2.

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

They did not destroy the nations, concerning whom the Lord commanded them: Ps. cvi. 34

But were mingled among the heathen, and learned their works. — — 35.

### 61. SOME UNCONQUERED.

As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out, but the Jebusites dwell with the children of Judah at Jerusalem unto this day. Jos. xv. 63.

Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land. — xvii. 12.

Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megido and her towns: but the Canaanites would dwell in that land. Judges i. 27.

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

But the Amorites would dwell in mount

and he was strong as the oaks; yet I destroyed Heres in Aijalon, and in Shaalbim: yet the hand

became tributaries. Judges i. 35.

And the coast of the Amorites was from the going up to Akrabbim, from the rock and upward ___ 36.

## 62. MADE TRIBUTARIES.

And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute. Jos. xvi. 10.

Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive - xvii. 13. them out.

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

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

And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, Kings ix. 20.

Their children that were left after them in the land whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond service unto this day. 21.

As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not

of Israel, 2 Chron. viii. 7.

But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day. — 8.

### CHAP. VI.

### NUMBERS.

SECT. 63. POPULATION PROMISED.

AND I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Gen. xiii. 16.

And, behold, the word of the Lord came unto him, saying, this shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. — xv. 4.

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. — 5.

And I will make my covenant between me and thee; and will multiply thee exceedingly.

As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

of the house of Joseph prevailed, so that they I will make nations of thee: and kings shall come out of thee. ---

And the angel of the Lord called unto Abraham out of heaven the second time, - xxii. 15.

And said, By myself have I sworn, saith the Lord: for because thou hast done this thing, and hast not with-held thy son, thine only son; - 16.

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies: --17.

And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: - xxvi. 4.

And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake. -24.

And God said unto him, I am God Almighty; be fruitful and multiply; a nation, and a company of nations, shall be of thee; and kings shall come out of thy loins: — xxxv. 11.

And said unto me, Behold, I will make thee fruitful, and multiply thee, and will make of thee a multitude of people; and will give this land to thy seed after thee, for an everlasting posses-– xlviii. 4.

Saying, Surely blessing I will bless thee; and multiplying I will multiply thee. Heb. vi. 14.

## 64. PROMISE OF POPULATION FULFILLED.

And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. Gen. xlvii. 27.

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Ex. i. 7.

But the more they afflicted them the more they multiplied and grew. And they were grieved because of the children of Israel. -

He sent messengers, therefore, unto Baalam the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against Num. xxii. 5.

The Lord your God hath multiplied you, and behold, ye are this day as the stars of heaven for multitude. Deut. i. 10.

(The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!) ---

Thy fathers went down into Egypt with three score and ten persons; and now the Lord thy. God hath made thee as the stars of heaven for multitude. — x. 22.

Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry. 1 Kings iv. 20.

And the children of the half-tribe of Manas-And I will make thee exceeding fruitful, and seh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto | the children of Israel; as the Lord commanded mount Hermon. 1 Chron. v. 23.

And these were the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valor, famous men, and heads of the house of their fathers. — 24.

But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt. Acts vii. 17.

#### SUNDRY REFLECTIONS THEREON.

And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous; Deut. xxvi. 5.

And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. Jos. xxiv. 3.

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Ps. lxxx. 8.

Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. — — 10.

She sent out her boughs unto the sea, and her branches unto the river. —— 11.

And he increased his people greatly, and made them stronger than their enemies. — cv.

Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. Is. ii. 2.

Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance. Ezek. xxxiii. 24.

Their children also multipliedst thou as the stars of heaven, and broughtest them into the land concerning which thou hadst promised to their fathers, that they should go in to possess it. Neh. ix. 23.

### 66. NUMBER.

These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men; each one was for the house of his fathers. Num. i. 44.

So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel:

Even all they that were numbered were six hundred thousand, and three thousand, and five hundred and fifty.

These are those which were numbered of the children of Israel, by the house of their fathers: all those that were numbered of the camps, throughout their hosts, were six hundred thousand, and three thousand and five hundred and fifty. — ii. 32.

But the Levites were not numbered among

Moses. — — 33.

These were the numbered of the children of Israel, six hundred thousand, and a thousand seven hundred and thirty. - xxvi. 51.

#### 67. NUMBER RETURNED FROM CAPTIVITY.

The whole congregation together was forty and two thousand three hundred and threescore, Ezra ii. 64.

Besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing-men and singing-women.

The whole congregation together was forty and two thousand three hundred and threescore; *Neh*. vii. 66.

Besides their men-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven, and they had two hundred forty and five singing men and singing-- 67.

Their horses, seven hundred thirty and six; their mules, two hundred forty and five;

Their camels, four hundred thirty and five; six thousand seven hundred and twenty asses

#### 68. PROMISES OF INCREASE.

And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. 2 Kings xix. 30.

For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the

zeal of the Lord of hosts shall do this. — 31.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Is. xxvii. 6.

A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time. — lx. 22.

And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Jer. xxx. 19.

Behold, the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast. — xxxi. 27.

As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me. — xxxiii. 22.

And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be build-Ezek. xxxvi. 10.

And I will multiply upon you man and beast, and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord.

I will increase them with men like a flock.

As the holy flock, as the flock of Jerusalem

in her solemn feasts, so shall the waste cities be filled with flocks of men; and they shall know that I am the Lord. Ezek. xxxvi. 38.

#### CHAP. VII.

#### POLITY.

### SECT. 69. DIVISION INTO TWELVE TRIBES.

ALL these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. Gen. xlix. 28.

Now, therefore, take ye twelve men out of the tribes of Israel, out of every tribe a man. Jos.

iii. 12.

These are the sons of Israel, Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, 1 Chron. ii. 1.

Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher. — 2.

Now these are the names of the tribes: From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath, (for these are his sides east and west,) a portion for Dan. Ezek. xlviii. 1.

And by the border of Dan, from the east side unto the west side, a portion for Asher.

And by the border of Asher, from the east side even unto the west side, a portion for Naphtali. — — 3.

And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim. —— 5.

And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

And by the border of Reuben, from the east side even unto the west side, a portion for Judah.

As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion. — 23.

And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion. — 24.

And by the border of Zebulun, from the east side unto the west side, Gad a portion. — 27.

### 70. SOLICITUDE TO PRESERVE.

And the people came to the house of God,

and abode there till even before God, and lifted up their voices, and wept sore. Judges xxi. 2.

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

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

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

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

tribes of Israel. —— 15.

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

#### 71. SACRED ALLUSION.

And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Rev. vii. 4.

Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. — — 5.

Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. — — 6.

Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Isachar were sealed twelve thousand. — — 7.

Of the tribe of Zebulun were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. ——— 8.

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. — xxi. 12.

#### 72. to be a separate people.

Thou shalt make no covenant with them, nor with their gods. Ex. xxiii. 32.

They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

— 33.

For wherein shall it be known here, that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. — xxxiii. 16.

Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee. — xxxiv. 12.

from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Num. xxiii. 9.

That ye come not among these nations, these that remain among you, neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: Jos. xxiii. 7.

For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God. 1 Kings viii. 53.

And it shall be to me a name of joy, a praise and an honor, before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it. Jer. xxxiii. 9.

#### 73. LAWS FOR STRANGERS.

Ye shall have one manner of law, as well for the stranger as for one of your own country for I am the Lord your God. Lev. xxiv. 22.

And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savor unto the Lord; as ye do, so he shall do. Num. xv. 14.

One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the Lord. <del>---- 15.</del>

One law, and one manner shall be for you, and for the stranger that sojourneth with you.

Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land. Deut.

The children that are begotten of them shall enter into the congregation of the Lord in their third generation.

And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. Ezek. xlvii. 22.

And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God. — 23.

## LAWS AGAINST STRANGERS.

An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever; xxiii. 3.

Because they met you not with bread and

For from the top of the rocks I see him, and | Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee.

> Nevertheless the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. --5.

> Thou shalt not seek their peace nor their prosperity all thy days for ever.

> On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever. Neh. xiii. 1.

> Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

> Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude. ___ 3.

So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. Joel iii. 17.

#### 75. HEATHEN.

Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever. Ps. ix. 5.

The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people - xxxiii. 10.

Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise. — cvi. 47.

And they rejected his statutes, and his covenant that he made with their fathers, and his testimonics which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. 2 Kings xvii. 15.

We are thine: thou never barest rule over them; they were not called by thy name. Is. lxiii. 19.'

But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Ezek. xx. 14.

For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen. -- xxx. 3.

Prophecy, therefore, concerning the land of Israel, and say unto the mountains and to the hills, to the rivers, and to the vallies, Thus saith the Lord God, Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen: — xxxvi. 6.

Therefore thus saith the Lord God, I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

And when they entered unto the heathen, whither they went, they profaned my holy name when they said to them, These are the people of the Lord, and are gone forth out of his land. 20.

with water in the way, when ye came forth out And the heathen shall know that I the Lord of Egypt; and because they hired against thee do sanctify Israel, when my sanctuary shall be in

That they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this. Amos

Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

Thou wentest forth for the salvation of thy people, even for salvation with thine anointed: thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah. — — 13.

Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. — — 14.

#### ORIGIN OF THE SAMARITANS.

And he bought the hill Samaria of Shemer for twelve talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer owner of the hill, Samaria. 1 Kings xvi. 24.

And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof. — xvii. 24.

#### 77. CHARACTERS.

They feared the Lord and served their own gods, after the manner of the nations whom they carried away from thence. 2 Kings xvii. 33.

Unto this day they do after the former manner: they fear not the Lord, neither do they after their statutes, or after their ordinances or after the law and commandment which the Lord commanded the children of Jacob, whom he named Israel. <del>---- 34.</del>

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. Luke xvii. 15.

And fell down on his face, giving him thanks: and he was a Samaritan. —— 16.

And Jesus answering, said, Were there not

ten cleansed? but where are the nine? — 17.

There are not found that returned to give glory to God, save this stranger. —— 18.

Our fathers worshipped in this mountain: and ye say, that in Jerusalem is the place where men ought to worship. John iv. 20.

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

Ye worship ye know not what: we know what we worship; for salvation is of the Jews. - -- 22.

#### 78. MUTUAL ANTIPATHY.

And sent messengers before his face: and they went, and entered into a village of the Samaritans to make ready for him. Luke ix. 52.

And they did not receive him, because his face was as though he would go to Jerusalem. — 53.

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink salem. — cxxii. 2.

the midst of them for evermore. Ezek. xxxvii. | of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans.) John iv. 9.

> And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? — 27.

> Then answered the Jews, and said unto him Say we not well that thou art a Samaritan, and hast a devil? — viii. 48.

#### 79. RECEPTION OF THE GOSPEL.

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. Mat. x. 5.

But go rather to the lost sheep of the house - -- 6. of Israel. -

Then Philip went down to the city of Samaria, and preached Christ unto them. Acts. viii. 5.

Now when the apostles, which were in Jerusalem, heard that Samaria had received the word of God they sent unto them Peter and John. 14.

#### CHAP. VIII.

### JERUSALEM, (the Metropolis.)

#### **вест.** 80. ORIGIN AND CHARACTERS.

AND the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame thou shalt not come in hither: thinking, David cannot come in hither. 2 Sam. v. 6.

Nevertheless David took the strong hold of Zion: the same is the city of David. --7.

And David said on that day, Whosoever getteth up to the gutter and smiteth the Jebusites, and the lame, and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame 

And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were, the inhabitants of the land. 1 Chron. xi. 4.

And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David. 

Beautiful for situation, the joy of the whole earth, is mount Zion; on the sides of the north

the city of the great King. Ps. xlviii. 2.

Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. 11. Walk about Zion, and go round about her:

tell the towers thereof. -- 12.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. 

Our feet shall stand within thy gates, O Jeru

Jerusalem is builded as a city that is compact

together; Ps. cxxii. 3.

Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. 2 Chron. xv. 10.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Acts ii. 5.

#### 81. FAVORABLE PARTIALITY TO.

Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem. Ps. li. 18.

Pray for the peace of Jerusalem: they shall prosper that love thee. — cxxii. 6.

Peace be within thy walls, and prosperity within thy palaces. — — 7.

For my brethren and companions' sakes, I

will now say, Peace be within thee. — 8.

The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days -- cxxviii. 5. of thy life.

If I forget thee, O Jerusalem, let my right hand forget her cunning. Ps. cxxxvii. 5.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. — 7.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. *Is.* lxii. 1.

Ye that have escaped the sword, go away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind. Jer. li. 50.

And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. Zech. xii. 5.

## 82. GOD'S CHOICE.

Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time, 2 Sam. vii. 10.

And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee, that he will make thee an

Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there, neither chose I any man to be a ruler over my people Israel. 2 Chron. vi. 5.

But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel. — — 6.

His foundation is in the holy mountain. Ps. lxxxvii. 1.

The Lord loveth the gates of Zion more than all the dwellings of Jacob. --2.

Glorious things are spoken of thee, O city of God. Selah. — — 3.

I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia: this man was born there.

And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her. — 5.

The Lord shall count, when he writeth up the people, that this man was born there. Selah.

For the Lord hath chosen Zion; he hath desired it for his habitation. — cxxxii. 13.

But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem

a rejoicing, and her people a joy. Is. lxv. 18.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, A city of truth; and the mountain of the Lord of hosts, The holy mountain. Zech. viii. 3

#### 83. DIVINE PROTECTION.

God is known in her palaces for a refuge. Ps. xlviii. 3.

For, lo, the kings were assembled, they passed

by together. --4.

They saw it, and so they marvelled; they were troubled and hasted away. --5.

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken: Is. xxxiii. 20.

Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. 2 Kings xix. 32.

By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. — 33.

For I will defend this city to save it, for mine own sake, and for my servant David's

Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. Is. xxxvii. 33.

By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. - --- 34.

For I will defend this city to save it, for mine own sake, and for my servant David's sake.

And I will deliver thee and this city out of

the hand of the king of Assyria: and I will de-

fend this city. Is. xxxviii. 6.
Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. Zech. xii. 2.

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. — — 3.

And it shall come to pass in that day, that I wlll seek to destroy all the nations that come

against Jerusalem.

#### 84. JERUSALEM THREATENED.

Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacri-*Is.* xxix. 1.

Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. Jer. i. 14.

For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against the walls thereof round about, and against all the cities of Judah. - 15.

And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant. — ix. 11.

And I will make this city desolate, and an hissing: every one that passeth thereby shall be astonished and hiss, because of all the plagues — xix. 8.

Moreover, I will deliver all the strength of this city, and all the labors thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hands of their enemics, which shall spoil them, and take them, and carry them to Babylon. – xx. 5.

For I have set my face against this city for evil, and am not for good, saith the Lord; it shall be given unto the hand of the king of Babylon, and he shall burn it with fire. — xxi. 10.

Therefore thus saith the Lord, Behold I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he shall take it. - xxxii. 28.

For this city hath been to me as a provocation of mine anger and of my fury, from the day that they built it even unto this day, that I should remove it from before my face. — 31.

#### 85. VARIOUS SIEGES THEREOF

And it came to pass, in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem. 1 Kings xiv. 25.

Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him. 2 Kings xvi. 5. Chaldeans were by the city round about;) at they went by the way of the plain. —— 7.

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah king of Judah, that Zezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. Ls. vii. 1.

After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying.

2 Chron. xxxii. 9.

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. Dan.

At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. 2 Kings xxiv. 10.

And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign. —— 12.

And it came to pass in the ninth year of his

reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. 2 Kings xxv. 1.

And the city was besieged unto the eleventh year of king Zedekiah. — 2.

And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. --3.

In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. Jer. xxxix. 1.

And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the

city was broken up. -2.

And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergalsharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-shareezer, Rab-mag, with all the residue of the princes of the king of Babylon. -3.

And it came to pass, in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. — lii. 4.

So the city was besieged unto the eleventh year of king Zedekiah.

And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the - -- 6.

Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about;) and

#### 86. DESTRUCTION.

And in the fifth month, on the seventh day of the month, (which is the nineteenth year of king Nebuchadnezzar king of Babylon,) came Nebuzat-adan captain of the guard, a servant of the king of Babylon, unto Jerusalem: 2 Kings **xxv.** 8.

And he burnt the house of the Lord; and the king's house, and all the houses of Jerusalem, and every great man's house, burnt he with

And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. -- 10.

And the Chaldeans burnt the king's house, and the houses of the people with fire, and brake down the walls of Jerusalem. Jer. xxxix. 8.

And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about. ——lii. 14.

And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten. Ezek. xxxiii. 21.

That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jeru-Neh. i. 2.

And they said unto me, The remnant that are left of the captivity, there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down and the gates thereof are burnt with fire.

Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste and the gates thereof are burnt with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. — ii. 17.

#### 87. RESTORATION OF JERUSALEM PROMISED.

For God will save Zion, and will build the cities of Judah, that they may dwell there, and have it in possession. Ps. lxix. 35.

The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time is come. — cii. 13.

For thy servants take pleasure in her stones, and favour the dust thereof. — — 14.

So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

When the Lord shall build up Zion, he shall

appear in his glory. -

pear in his glory. —— 16.
Thus saith the Lord; Behold, I will bring again captivity of Jacob's tents, and have mercy on his dwelling places; and the cities shall be builded upon her own heap, and the palace shall remain after the manner thereof.

Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. builded. - - 4.

-- xxxi. 38.

And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. <del>--- 39</del>.

And the whole valley of the dead bodies, and of the ashes, and all the fields, unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down, any more for ever. - — 40.

So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy. Zech. i. 14.

And I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction.

Therefore saith the Lord, I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. -

Cry yet, saying, Thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad: and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. — 17.

And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem – ii. 12.

And it shall be, that whose will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. — xiv. 17.

### 88. JERUSALEM RESTORED.

Then I told them of the hand of my God, which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work. *Neh*. ii. 18.

But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? — 19.

Then answered I them, and said unto them, The God of heaven, he will prosper us; there

fore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in **— 20**.

Now it came to pass, when the wall was built, and I had set up the doors, and the porters, and the singers, and the Levites, were appointed, · vii. Ĭ.

That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem; for he was a faithful man, and feared God above many. — 2.

And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by let them shut the doors and bar them; and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

Now the city was large and great; but the people were few therein, and the houses were not

And the rulers of the people dwelt at Jerusa-

lem; the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities. Neh.

And the people blessed all the men that willingly offered themselves to dwell at Jerusalem.

#### 89. FINAL DESTRUCTION FORETOLD.

And when he was come near he beheld the city, and wept over it, Luke xix. 41.

Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. — 42.

And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knowest not the time of thy visitation. ——44.

### 90. JERUSALEM MYSTIC.

And these are the goings-out of the city on the north side, four thousand and five hundred measures. Ezek. xlviii. 30.

And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. — 31.

And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. — — 33.

At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there. — 35.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. Rev. xxi. 10.

of heaven from God, Rev. xxi. 10.

Having the glory of God: and her light was like unto a stone most precious, even like a jasperstone, clear as crystal. ——11.

### CHAP. 1X.

### MERIDIAN STATE.

SECT. 91. POWER AND DIGNITY.

HE shall pour the water out of his buckets, and his seed *shall be* in many waters; and his king shall be higher than Agag, and his kingdom shall be exalted. *Num.* xxiv. 7.

God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. —— 8.

He couched, he lay down as a lion, and as a great lion; who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee. — 9.

Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine: also his heavens shall drop down dew. Deut. xxxiii. 28.

Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places. —— 29.

And Judah and Israel dwelt safely, every man under his vine, and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon. 1 Kings iv. 25.

And the land of Judah shall be a terror unto Egypt; every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it. Is. xix. 17.

Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. Micah v. 9.

The Jews had light and gladness, and joy, and honor. Est. viii. 16.

### 92. ENEMIES.

And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did: and he abhorred Israel and reigned over Syria. 1 Kings xi. 25.

But Hazael king of Syria oppressed Israel all the days of Jehoahaz. 2 Kings xii. 22.

At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day. — xvi. 6.

Thus saith the Lord God, Because the enemy hath said against you, Aha, even the ancient high places are ours in possession; *Ezek*. xxxvi. 2.

Therefore prophesy and say, Thus saith the Lord God; Because they have made you desolate, and swallowed you upon every side, that ye might be a possession of the residue of the heathen, and ye are taken up in the lips of talkers, and are are an infamy of the people. — 3.

And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people. Dan. viii. 24.

Now also many nations are gathered against thee, that say, Let her her be defiled, and let our eye look upon Zion. *Micah* iv. 11.

#### ENEMIES THREATENED.

Now, therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord, and my name continually every day is blasphemed. Is. lii. 5.

Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold it is I.

Israel was holiness unto the Lord, and the first-fruits of his increase all that devour him shall offend; evil shall come upon them, saith the Lord. Jer. ii. 3.

Israel is as scattered sheep; the lions have driven him away: first, the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.

Therefore thus saith the Lord of hosts: the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the **——** 18. king of Assyria.

Because thou hast said, These two nations, and these two countries, shall be mine, and we will possess it; whereas the Lord was there: Ezek. xxxv. 10.

Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of the hatred against them; and I will make mysen known among them when I have judged thee. --11.

Therefore thus saith the Lord God, Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey. — xxxvi. 5.

#### 94. ALLIANCES.

So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant, and thy son: come up and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. Kings xvi. 7.

Then took Johanan, the son of Kreah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon: Jer. xli. 16.

And they departed, and dwelt in the habitation of Chimham, which is by Beth-lehem, to go

to enter into Egypt. —— 17.

Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in 

We have given the hand to the Egyptians, and to the Assyrians to be satisfied with bread. *Lam.* v. 6.

Ephraim feedeth on wind, and followeth after

olation; and they do make a covenant with the Assyrians, and oil is carried into Egypt. Hos.

#### 95. THEIR INUTILITY.

That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in

the shadow of Egypt! Is. xxx. 2.

Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of

Egypt your confusion. — — 3.
For his princes were at Zoan, and his ambassadors came to Hanes. — 4.

They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.

The burden of the beasts of the south: Into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still. — 7.

Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. xxxvi. 6.

As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save us. Lam. iv. 17.

And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. xxix. 6.

When they took hold of thee by thy hand thou didst break, and rend all their shoulder; and when they leaned upon thee thou brakest, and madest all their loins to be at a stand. — 7.

And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God. <del>-</del> — 16.

### 96. ALLIANCES REPROVED

And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. Is. xx. 5.

And the inhabitant of this isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape? 6.

Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong: but they look not unto the holy One of Israel, neither seek the Lord! - xxxi. 1.

Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evil-doers, and against the help of them that work iniquity. — 2.

And now what hast thou to do in the way of the east wind: he daily increaseth lies and des 'Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? Jer. ii. 18.

Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

Yea, thou shalt go forth from him, and thine hands upon thine head: for the Lord hath rejected thy confidences, and thou shalt not prosper in them. <del>---- 37.</del>

The Lord hath said concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly that I have admonished you this day.

And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. Ezek. xii. 14.

For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers. Hos. viii. 9.

Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes. — — 10.

### 97. EMIGRANTS TO EGYPT THREATENED.

Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people, from the least even to the greatest. Jer. xlii. 8.

And said unto them, Thus saith the Lord, the God of Israel, unto whom ye sent me to present your supplication before him; — — 9.

If ye will still abide in this land, then will I build you, and not pull you down; and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you. — 10.

Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: for I am with you to save you and to deliver you from his hand. — — 11

And I will shew mercies unto you, that he may have mercy upon you and cause you to return to your own land. —— 12.

But if ye say, We will not dwell in this land,

neither obey the voice of the Lord your God,

Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread,

and there will we dwell: ——14.

And, now, therefore, hear the word of the Lord, ye remnant of Judah; Thus saith the Lord of hosts, the God of Israel, If ye wholly set your faces to enter into Egypt, and go to sojourn there; <del>----- 15.</del>

Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt; and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die. — — 16.

So shall it be with all the men that set their faces to go into Egypt, to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them. --- 17.

For thus saith the Lord of hosts, the God of

poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt, and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no - 18.

Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will set my face against you for evil, and to cut off all Judah. xliv. 11.

And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword, and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine, and they shall be an execration, and an astonishment, and a curse, and a reproach. — — 12.

For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence.

So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there; for none shall return but such as shall escape. - 14.

#### 98. PROPHETICAL CONCLUSION.

In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. *Is.* xix. 23.

In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land. - --- 24.

Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance. - 25.

### WICKEDNESS OF THE JEWS.

And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? Num. xiv. 11.

Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff necked

people. Deut. ix. 6.
Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. 2 Kings xvii. 13.

Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their

Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. — — 19.

For he rent Israel from the house of David: Israel, As mine anger and my fury hath been and they made Jeroboam the son of Nebat king; and Jeroboam drave Israel from following the the field, and as plantings of a vineyard; and I Lord, and made them sin a great sin. 2 Kings xvii. 21.

Moreover, all the chief of the priests and the people transgressed very much, after all the abominations of the heathen; and polluted the house of the Lord, which he had hallowed in Jerusalem. 2 Chron. xxxvi. 14.

And I brought you into a plentiful country, to eat the fruit thereof, and the goodness thereof: but when ye entered ye defiled my land, and made mine heritage an abomination. Jer.

For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord. — v. 11.

For the children of Israel, and the children of Judah, have only done evil before me from their youth: for the children of Israel have only prowoked me to anger with the work of their hands, saith the Lord. - xxxii. 30.

For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the holy One of – li. 5.

And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them. Ezek. v. 6.

And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you. — xi. 12.

#### 100. PUNISHMENT THREATENED.

I will smite them with the pestilence, and disinherit them; and will make thee a great nation, and mightier than they. Num. xiv. 12.

Therefore thus saith the Lord God, Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you; Ezek. v. 7.

Therefore thus saith the Lord God, Behold I,

even I am against thee, and will execute judgments in the midst of thee in the sight of the na-

So will I send upon you famine, and evil beasts, and they shall bereave thee: and pestilence and blood shall pass through thee; and I will bring the sword upon thee: I the Lord have spoken it. - 17.

Thus saith the Lord, For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked.

For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem? Micah i. 5.

Therefore I will make Samavia as an heap of king of Moab eighteen years.

will pour down the stones thereof, into the valley and I will discover the foundation thereof. — 6.

Notwithstanding the land shall be desolate, because of them that dwell therein, for the fruit of their doings. — vii. 13.

#### 101. PUNISHED.

When God heard this he was wroth, and greatly abhorred Israel: Ps. lxxviii. 59.

So that he forsook the tabernacle of Shiloh, the tent which he placed among men. — -

For the Lord saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left nor any helper for Israel. 2 Kings xiv. 26.

And the Lord said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of __ __ 27. Joash.

Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. — xxiii. 26.

For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory. Is.

And they came in and possessed it; but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandedst them to do; therefore thou hast caused all this evil to come upom them. xxxii. 23.

Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it. *Ezek*. xxxvi. 18.

And I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings, I judged them. — — 19.

### 102. WARS THREATENED.

And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the

rth. Jer. xix. 7. But, behold, I will raise up against you a nation, O house of Israel, saith the Lord, the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilder-Amos vi. 14.

#### 103. DISTRESSING WARS INFLICTED.

And the children of Israel did evil again in the sight of the Lord; and the Lord strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the Lord. Judges iii. 12.

And he gathered unto him the children of Ammon, and Amalek, and went and smote Israel, and possessed the city of palm-trees. 13.

So the children of Israel served Elgon the

And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. Judges iv. 2.

And the children of Israel did evil in the sight of the Lord; and the Lord delivered them into the hand of Midian seven years. — vi. 1.

And the hand of Midian prevailed against Israel. - - 2.

And that year they vexed and oppressed the children of Israel; eighteen years all the children of Israel that were on the other side Jordan, in the land of the Amorites, which is in Gilead. – x. 8.

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

And when they forgat the Lord their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab; they fought against them. 1 Sam. xii. 9.

Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred

his own inheritance. Ps. cvi. 40.

And he gave them into the hand of the heathen; and they that hated them ruled over them. 

Their enemies also oppressed them, and they were brought into subjection under their hand.

In those days the Lord began to cut Israel short: and Hazael smote them in all the coasts of Israel. 2 Kings x. 32.

From Jordan eastward, all the land of Gilead the Gadites, and the Reubenites, and the Manassites, from Aroer, (which is by the river Arnon,) even Gilead and Bashan. —— 33.

And the anger of the Lord was kindled against Israel; and he delivered him into the hand of Hazel king of Syria, and into the hand of Ben-haid det he son of Hazael, all their days. 2

In those days the Lord began to send against Judah, Rezin the king of Syria, and Pekah the son of Ramaliah. — xv. 37.

And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of - xvii. 20.

But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

Who among you will give ear to this? who will hearken, and hear for the time to come. 23.

Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law:

Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew And I will scatter thee among the heathen, not; and it burned him, yet he laid it not to and disperse thee in the countries, and will conheart. — 25.

Is Israel a servant? is he a home-born slave? why is he spoiled? Jer. ii. 14.

The young lions roared upon him, and yelled, and they made his land waste: his cities are burnt without inhabitant. <del>---- 15.</del>

Also the children of Noph and Tahapanes have broken the crown of thy head. -

### CHAP. X.

### CAPTIVITY.

SECT. 104. CAPTIVITY FORETOLD.

THEREFORE shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck until he have destroyed Deut. xxviii. 48.

The cities of the south shall be shut up, and none shall open them; Judah shall be carried away captive all of it, it shall be wholly carried

away captive. Jer. xiii. 19.

And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord, Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. — xv. 2.

And I will cause them to be removed into all kingdoms of the earth, because of Manassah the son of Hezekiah, king of Judah, for that which he did in Jerusalem. **---- 4**.

For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? — — 5.

And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you. — — 14.

And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever. xvii. 4.

And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, so will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem that remain in this land, and them that dwell in the

land of Egypt: — xxiv. 8.

And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. --9.

And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries. Ezek. XII.

sume thy filthiness out of thee. — xxii. 15.

JEWS.

self in the sight of the heathen, and thou shalt know that I am the Lord. Ezek. xxii. 16.

### 105. BY WHOM.

Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. 2 Kings xx. 17.

Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the

Lord. Is. xxxix. 6.

And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; Jer. xxxii. 4. And he shall lead Zedekiah to Babylon, and

there shall he be until I visit him, saith the Lord: though ye fight with the Chaldeans, ye <del>-- -- 5</del>.

shall not prosper.

The word which came unto Jeremiah from the Lord, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying, — xxxiv. I.

Thus saith the Lord, the God of Israel; Go,

and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah hadspoken unto

all the people, saying, - xxxviii. 1.

Thus saith the Lord, he that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. -2.

Thus saith the Lord, This city shall surely be given into the hand of the king of Babylon's

army, which shall take it. — 3.

My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon, to the land of the Chaldeans; yet shall he not see it, though he shall die there. Ezek. xii. 13.

#### HOW LONG TO BE IN CAPTIVITY.

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. Jer. xxv.

And it shall come to pass, when seventy years

And thou shalt take thine inheritance in thy- | their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. — — 12.

For thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. - xxix. 10.

For I know the thoughts that I think toward you, saith the Lord; thoughts of peace, and not of evil, to give you an expected end.

## 107. ONE CAPTIVITY, (OF ISRAEL.)

In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abel-bethmaachah, and Janoah, and Kedeth, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. 2 Kings xv. 29.

### 108. ANOTHER CAPTIVITY, (OF ISRAEL.)

Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. 2 Kings xvii. 5.

In the ninth year of Hosea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes. --6.

And it came to pass, in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. - xviii. 9.

And at the end of three years they took it; even in the sixth year of Hezekiah, (that is the ninth year of Hoshea king of Israel,) Samaria was taken. 

And the king of Assyria did carry away Israel unto Assyria, and put them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes. --11.

Because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them.

For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them. --22.

Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

#### 109. ANOTHER CAPTIVITY, (JUDAH.)

Wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus; and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. 2 Chron. xxviii, 5.

#### 110. ANOTHER CAPTIVITY, (JUDAH.)

And he carried away all Jerusalem, and all are accomplished, that I will punish the king of the princes, and all the mighty men of valor, Babylon, and that nation, saith the Lord, for even ten thousand captives, and all the craftsmen [ 303 ]

and smiths: none remained, save the poorest sort of the people of the land. 2 Kings xxiv. 14.

And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land; those carried he into captivity from Jerusalem to Babylon.

And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

(After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were

departed from Jerusalem,) Jer. xxix. 2.
By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying.

### 111. ANOTHER CAPTIVITY, (JUDAH.)

And the city was broken up, and all the men of war fled by night, by the way of the gate between two walls, which is by the king's garden; (now the Chaldees were against the city round about;) and the king went the way toward the plain. 2 Kings xxv. 4.

And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. — — 6.

And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon, -

Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away. — — 11.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door. — 18.

And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city.

And Nebuzar adan captain of the guard took these, and brought them to the king of Babylon to Riblah. - 20.

And the king of Babylon smote them, and slew them at Riblah, in the land of Hamath. So Judah was carried away out of their land. **—** 21.

And Jehozadak went into captivity, when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar. 1 Chron. vi. 15.

Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. Jer. xxxix. 9. from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! — ii. 1.

Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. — lii. 15.

And the captain of the guard took Seraiah the chief priest, and Jephaniah the second priest, and the three keepers of the door.

He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land that were found in the midst of the city.

## 112. RECAPITULATION.

This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews, and three and twenty. Jer.

In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons: — 29.

In the three and twentieth year of Nebuchad. rezzar, Nebuzar adan the captain of the guard, carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

### 113. CAPTIVITY LAMENTED.

And delivered his strength into captivity, and his glory into the enemy's hand. Ps. lxxviii. 61. He gave his people over also unto the sword;

and was wroth with his inheritance. --62. By the rivers of Babylon there we sat down;

yea, we wept when we remembered Zion. cxxxvii. 1.

We hanged our harps upon the willows in the midst thereof. -- 2.

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. — 3.

How shall we sing the Lord's song in a strange land? — — 4.

The people of thy holiness have possessed u but a little while: our adversaries have trodden down thy sanctuary. Is. lxiii. 18.

Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. — lxiv. 10.

How doth the city sit solitary that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! Lam. i. 1.

Her adversaries are the chief, her enemies prosper: for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. -

How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down The Lord hath accomplished his fury; he above all that the Amorites did, which were nath poured out his fierce anger, and hath before him, and hath made Judah also to sin kindled a fire in Zion, and it hath devoured the foundations thereof. Lam. iv. 11.

The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

#### 114. STATE IN CAPTIVITY.

And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. *Leυ.* xxvi. 33.

And ye shall perish among the heathen, and the land of your enemies shall eat you up.

Now, in Shushan the palace there was a certain Jew whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; Est. ii. 5.

Who had been carried away from Jerusalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

Judah is gone into captivity because of affliction, and because of great servitude; she dwelleth among the heathen; she findeth no rest; all her persecutors overtook her between the straits. *Lam.* i. 3.

Son of man, thy brethren even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get ye far from the Lord; unto us is this land given in possession. *Ezek*. xi. 15.

Therefore say, Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall

And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the — xxxix. 23.

According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them. — 24.

Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. Hos. viii. 8.

And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them; and I will set mine eyes upon them for evil, and not for good. Amos ix. 4.

But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant and desolate. Zech. vii. 14.

#### 115. DESTRUCTION FORETOLD.

Because Manasseh king of Judah, hath done these abominations, and hath done wickedly came up, and Jehoiakim became his servant

before him, and hath made Judah also to sin with his idols; 2 Kings xxi. 11.

Therefore thus saith the Lord God of Israel. Behold, I am bringing such evil upon Jerusalem, and Judah, that whosoever heareth of it.

both his ears shall tingle. <del>---- 12.</del>

And I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahah: and I will wipe Jerusalem, as a man wipeth a dish, wiping it, and turning it upside down. - 13.

I will scatter them also among the heathen, whom neither they nor their fathers have known; and I will send a sword after them, till I have consumed them. Jer. ix. 16.

And I will appoint over them four kinds, saith the Lord; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. — xv. 3.

And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers. — xxiv. 10.

Therefore thus saith the Lord of hosts, Be-

cause ye have not heard my words, — xxv. 8.
Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. — — 9.

Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end

of them. — xliv. 27.

A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them. — Ezek. v. 12.

Moreover, I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. —— 14.

So it shall be a reproach and a taunt, an instruction and an astonishment, unto the nations that are round about thee, when I shall execute judgments in thee in anger, and in fury, and in furious rebukes: I the Lord have spoken it. **—** 15.

When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread. - 16.

And the slain shall fall in the midst of you; and ye shall know that I am the Lord. — vi. 7.

Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be. Hos. v. 9.

#### 116. DESTRUCTION ACCOMPLISHED.

In his days Nebuchadnezzar king of Babylon

And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah, to destroy it, according to the word of the Lord, which he spake by his servants the prophets.

#### 117. A REMNANT PROMISED.

For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. Jer. iv. 27.

Nevertheless, in those days, saith the Lord, I will not make a full end with you. - v. 18.

For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished. xxx. 11.

Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose word shall stand, mine,

or theirs. — xliv. 28.

Fear thou not, O Jacob my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished. — xlvi. 28.

Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. Ezek. vi. 8.

Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters; behold, they shall come forth unto you, and ye shall see their way, and their doings, and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. - xiv. 22

And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Amos ix. 8.

For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain

fall upon the earth.

And it shall come to pass, that in all the land saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. Zech. xiii. 8.

### 118. PROMISE OF A REMNANT FULFILLED.

Now, when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the tand, and had committed unto his men, and

three years; then he turned, and rebelled against women, and children, and of the poor of the him. 2 Kings xxiv. 1. tive to Babylon; Jer. xl. 7.

Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the Sons of Ephai the Netophathite, and Jezaniah the son of a Maachatite, they and their men.

And Gedaliah the son of Ahikam, the son of Shaphan, sware unto them and to their men, saying, Fear not to serve the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you. — — 9.

As for me, behold, I will dwell in Mizpah to serve the Chaldeans which will come unto us: but ye, gather ye wine and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken. — — 10.

Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan,

Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine and summer fruits very much.

- 12.

And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. Ezra ix. 8.

#### 119. PROMISES TO THE REMNANT.

And the remnant that is escaped out of the house of Judah shall again take root downward, and bear fruit upward: Is. xxxvii. 31.

For out of Jerusalem shall go forth a rem-

nant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.

But I will leave a few men of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the heathen whither they come; and they shall know that I am the Lord. Ezek. xii. 16.

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God. Zech. xiii. 9.

#### CHAP. XI.

#### TO BE RESTORED.

### SECT. 120. RETURN FROM CAPTIVITY FORETOLD.

THUS saith the Lord against all mine evil neighbors, that touch the inheritance which I have caused my people Israel to inherit; behold, I will pluck them out of the land, and pluck out the house of Judah from among them. xii. 14.

And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again. every man to his heritage, and every man to his land. **--** 15.

Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; — xvi. 14.

But, The Lord liveth that brought up the

children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. —— 15.

Thus saith the Lord, the God of Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans, for their good. - xxiv. 5.

For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.

For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. — xxx. 3.

Therefore fear thou not, O my servant Jucob, saith the Lord, neither be dismayed, O Israel for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest and be quiet, and none shall make him afraid.

And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, it shall be delivered into the hand of the king of Babylon by the sword, and by the fam-

ine, and by the pestilence; — xxxii. 36.
Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. - xxxii. 37.

And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. — xxxiii. 7.

But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return. and be in rest and at ease, and none shall make him afraid. - xlvi. 27.

And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Ezek. xx. 38.

And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. Zech. x. 6.

## TO BE RESTORED BY CYRUS (FORETOLD.)

That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built; and I will raise up the decayed places thereof: Is. xliv. 26.

That saith to the deep, Be dry; and I will

dry up thy rivers: -- 27.

That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts. — xlv. 13.

Thus saith the Lord Gou, Denou, I am up mine hand to the Gentiles, and set up my standard to the people; and they shall bring they daughters shall Thus saith the Lord God, Behold, I will lift thy sons in their arms, and thy daughters shall be carried upon their shoulders. — xlix 22.

And kings shall be thy nursing fathers, and their queens thy nursing-mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. -

In the day that thy walls are to be built, in that day shall the decree be far removed

*Micah* vii. 11.

#### 122. BY SUBJUGATION OF ENEMIES.

And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives whose captives they were; and they shall rule over their oppressors. Is. xiv. 2.

Alas! for that day is great, so the none is like it: it is even the time of Jacob's trouble;

but he shall be saved out of it. Jer. xxx. 7.

For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him.

Hear the word of the Lord, O ye nations. and declare  $\dot{u}$  in the isles afar off, and say, He Digitized by GOOS

that scattered Israel will gather him and keep him, as a shepherd doth his flock. Jer. xxxi. 10.

For the Lord hath redeemed Jacob, and ransomed him from the hand of kim that was stronger than he.

Thus saith the Lord of hosts. The children of Israel and the children of Judah were oppressed together; and all that took them captives held them fast; they refused to let them

Their Redeemer is strong; The Lord of hosts is his name: he shall thoroughly plead their cause that he may give rest to the land, and disquiet the inhabitants of Babylon.

Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. Zeph. iii. 19.

#### 123. BY ASSISTANCE OF STRANGERS.

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the holy One of Israel, because he hath glorified thee. Is. lx. 9.

And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. — lxvi. 20.

### 124. FROM WHENCE GATHERED.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. Is. xi. 11.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. -

And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. - xxvii. 12.

And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. 

Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the – xliii. 5.

I will say to the north, Give up, and to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth;

Even every one that is called by name: for I have created him for my glory, I have formed hosts, the mount Zion. Is. xviii. 7. him; yea, I have made him. — - 7.

Behold, these shall come from far; and, lo, these from the north and from the west, and these from the land of Sinim. — xlix. 12.

And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. — lxvi. 19.

In those days the house of Judah shall walk

with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your

fathers. Jer. iii. 18.

Therefore say, Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. Ezek. xi. 17.

And say unto them, Thus saith the Lord God. Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. — xxxvii. 21.

Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from

the west country. Zech. viii. 7.

I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them. --- x. 10.

#### 125. JOURNEY HOMEWARDS.

And there shall be an highway for the remnant of his people, which shall be left, from Assyria: like as it was to Israel in the day that he

came up out of the land of Egypt. Is. xi. 16.

For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rere ward. lii. 12.

Behold, I will bring them from the northcountry, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. Jer. xxxi. 8.

They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born. —-

Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel. Hos. i. 11.

#### 126. TO WHERE BROUGHT.

In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto: a nation meted out, and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of

And I will bring forth a seed out of Jacob

and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. Is. 1xv. 9.

And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan and his soul shall be satisfied upon mount Ephraim and Gilead. *Jer.* 1. 19.

And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. Ezek. xxxiv. 13.

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. — xxxvi. 24.

bring you into your own land. — xxxvi. 24.

And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin shall possess Gilead. Ob. 19.

And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. —— 20.

And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom

shall be the Lord's. —— 21.

And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people and I will be their God, in truth and in righteousness. Zech. viii. 8.

### 127. ACCESSION OF STRANGERS PROMISED.

For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their ownland: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. Is. xiv. 1.

Thus saith the Lord, The labor of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee; they shall make supplication unto thee, saying, surely God is in thee; and there is none else, there is no god.—xlv. 14.

The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him. — lvi. 8.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising. — lx. 3.

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. ——4.

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. — 5.

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. ——11.

In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortresses even to the river, and from sea to sea, and from mountain to mountain. Micah vii. 12.

And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee; and thou shalt know that the Lord of hosts hath sent me unto thee. Zech. ii. 11.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. — viii. 22.

Thus saith the Lord of hosts, in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you. — 23.

### 128. INCREASED POPULATION.

For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. Is. xlix. 19.

The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, the place is too strait for me; give place to me, that I may dwell. —— 20.

Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive and removing to and fro? and who hath brought up these? Be. hold, I was left alone; these, where had they been? — 21.

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: — liv. 2.

For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. — — 3.

And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. Jer. xxiii. 3.

For thus saith the Lord of hosts, the God of

For thus saith the Lord of hosts, the God of Israel, Houses, and fields, and vineyards, shall be possessed again in this land. — xxxii. 15.

Thus saith the Lord of hosts, Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. — xxxiii. 12.

In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord. —— 13.

Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities.

I will also cause you to dwell in the cities, and the wastes shall be builded. Ezek. xxxvi. 33.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

— 34.

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. Amos ix. 14.

In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; Micah

And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever. —— 7.

And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. — 8.

I will hiss for them; and gather them; for I have redeemed them: and they shall increase as they have increased. Zech. x. 8.

And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again.

All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and *from* the tower of Hananeel unto the king's wine-presses. xiv. 10.

And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. —— 11.

### 129. FUTURE UNITY.

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Is. xi. 13.

And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Ezek xxxvii 18

what thou meanest by these? Ezek. xxxvii. 18. Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. —19.

And the sticks whereon thou writest shall be in thine hand before their eyes. — 20.

And I will make them one nation in the land upon the mountains of Israel, and one King shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. — 22.

The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify themselves against Judah. Zech. xii. 7.

#### 130. FUTURE SANCTITY.

At that time they shall call Jerusalem, The their congregation shall be established before

throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. Jer. iii. 17.

the imagination of their evil heart. Jer. iii. 17.
And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof, from thence. Ezek.

I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. — xx. 41.

But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. Ob. 17.

For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. Zeph. iii. 9.

From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering. — — 10.

The Lord thy God in the midst of thee s mighty: he will save, he will rejoice over thee with joy; he will rest in his love, he will joy

over thee with singing. — — 17.

#### 131. GREAT DOMINATION.

But they shall fly upon the shoulders of the Philistines toward the west: they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. Is. xi. 14.

Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing: and they that strive with thee shall perish. — xli. 11.

For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. — 13.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I snote thee, but in my favor have I had mercy on thee. — lx. 10.

Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity: and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. Jer. xxx. 16.

Their children also shall be as aforetime, and their congregation shall be established before

me, and I will punish all that oppress them. Jer.

And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them that despised them; and they shall know that I am the Lord God. Ezek. xxviii. 24.

And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them: and there shall not be any remaining of the house of Esau: for the Lord hath spoken it. Ob. 18.

The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. Zeph. iii. 15.

When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. Zech. ix. 13.

In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem. — xii. 6.

And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. — xiv. 13.

And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. — — 14.

### 132. INCREASED DIGNITY.

Lift up thine eyes round about, and behold: all these gather themselves together and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them as with an ornament, and bind them on thee as a bride docth. Is. xlix. 18.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob. — lx. 16.

And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. lxi. 9.

For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after. Jer. xxx.

At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord. Zeph. iii. 20.

And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts. *Mal.* iii. 12.

### 133. STABILITY.

Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses. 2 Chron. xxxiii. 8.

For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them. Is. lxi. 7.

And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. Jer. xxxi. 28.

Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul. — xxxii. 41.

Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. *Ezek.* xxviii. 25.

And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God. ——26.

After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have always been waste: but it is brought forth out of the nations, and they shall dwell safely all of them. — xxxviii. 8.

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God. Amos ix. 15.

And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. Zech. ii. 4.

and cattle therein. Zech. ii. 4.

For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. — — 5.

#### 134. BENEFITS REDOUNDING.

And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. Ezek. xx. 42.

And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. — xxxix. 21.

So the house of Israel shall know that I am the Lord their God from that day and forward.

After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. — 26.

When I have brought them again from the people, and gathered them out of the enemies' fands, and am sanctified in them in the sight of

many nations; Exek. xxxix. 27.

Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. — 28.

#### CHAP. XII.

#### RESTORATION.

#### SECT. 135. DEVOUT ASPIRATIONS.

OH! that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. Ps. xiv. 7.

Oh! that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. — iiii. 6.

Turn again our captivity, O Lord, as the

streams in the south - cxxvi. 4.

#### 136. THE DECREE OF LIBERTY.

Now, in the first year of Cyrus king of Persia, (that the word of the Lord, spoken by the mouth of Jeremiah, might be accomplished,) the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 2 Chron. xxxvi. 22.

Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah: who is there among you of all his people? the Lord his God be with him, and let him go up. — 23.

Now, in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled,) the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put

it also in writing, saying, Ezra i. 1.

Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house in Jerusalem, which is in Judah:

Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem, — 3.

And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free will offering for the house of God that is in Jerusalem.

I make a decree, that all they of the people of

Israel, and of his priests and Levites in my realm, which are minded of their own free will to go up to Jerusalem go with thee. - vii. 13.

For we were bond-men: yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia to give us a reviving to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

### 137. GRATULATORY STIMULI.

Go ye forth of Babylon, flee ye from the Chal deans: with a voice of singing declare ye, tell this, utter it even to the end of the earth: say ye, The Lord hath redeemed his servant Jacob-

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. - lii. 1.

Shake thyself from the dust, arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Zech. ii. 6.

Deliver thyself, O Zion, that dwellest with the

daughter of Babylon. - 7.

For thus saith the Lord of hosts. After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you, toucheth the apple of his eye. --- 8.

#### 138. DEPARTURE FROM BABYLON.

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem. Ezra i. 5.

And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

— 6.

This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand

of the Lord his God upon him. — vii. 6.

And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king. -- 7.

## 39. RE-ESTABLISHMENT IN CANAAN.

So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinim, dwelt in their cities, and all Israel in their cities. Ezra ii. 70.

And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. --- iii. 1.

So the wall was finished in the twenty and

fifth day of the month Elul, in fifty and two days. **Neh.** vi. 15.

So the priests, and the Levites, and the porters, and singers, and some of the people, and the Nethinim, and all Israel, dwelt in their cities; and when the seventh month came the children of Israel were in their cities. — vii. 73.

#### 140. JOYFUL EXULTATIONS.

Lord, thou hast been favorable unto thy land: thou hast brought back the captivity of Jacob. **Ps.** lxxxv. 1.

Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy.

— cvi. 2.

When the Lord turned again the captivity of Zion, we were like them that dream. — cxxvi. 1.

Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. — 2.

The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel. — cxlvii. 2.

And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, Is. xiv. 3.

That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! ——4.

What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it. —

Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mount for her:

all ye that mourn for her; — lxvi. 10.

For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. Jer. xxxi. 6.

For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. ——7.

In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. Zeph. iii. 16.

And it shall come to pass, that as ye were a curse among the heathen, O house of Judah and house of Israel: so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. Zech. viii. 13.

For thus saith the Lord of hosts, As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not; ——14.

So again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not. — — 15.

### 141. opposition.

Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Ezra iv. 21.

Now, when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. ——23.

Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia. — 24.

When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. Neh. ii. 10.

So I came to Jerusalem, and was there three days. — — 14.

But it came to pass, that when Sanballat heard that we builded the wall he was wroth, and took great indignation, and mocked the Jews. — iv. 1.

Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein, (though at that time I had not set up the doors upon the gates.) — vi. 1.

That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono: but they thought to do me mischief. —— 2.

And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? — 3.

### 142. TEMPORARY DISTRESS.

Behold, we are servants this day, and for the land that thou gavest unto our fithers, to eat the fruit thereof, and the good thereof, behold we are servants in it. Neh. ix. 36.

And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. ---37.

### 143. FINAL DISPERSION FORETOLD.

Behold, your house is left unto you desolate. Mat. xxiii. 38.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. — 39.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Luke xxi. 20.

Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. — — 21.

For these be the days of vengeance, that all things which are written may be fulfilled. — 22.

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. — — 23.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the

Gentiles, until the times of the Gentiles be ful | nation bringing forth the fruits thereof. filled. Luke xxi. 24.

But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. — xxiii.

For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. — 29.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. — 30.

## CHAP. XIII.

### CATASTROPHE

### SECT. 144. DERELICTION OF THE HEBREWS.

FOR the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. 1 Kings xiv. 15.

And he shall give Israel up, because of the sins of Jeroboam, who did sin, and who made Israel to sin. - - 16.

And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall become a prey and a spoil to all their enemies. 2 Kings xxi. 14.

Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of

Egypt, even unto this day. — 15.

And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, My name shall be there. — xxiii. 27.

And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. Jer. vii. 15.

I have forsaken mine house, I have left mine heritage; I have given the dearly-beloved of my soul into the hand of her enemies. — xii. 7.

Thus shalt thou say unto him, The Lord saith thus, Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land. — xlv. 4.

#### 145. GENTILES TO SUCCEED.

And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name. Is. lxv.

and that which should have been for their welfare, iet it become a trap. Ps. lxix. 22.

Therefore say I unto you, The kingdom of God shall be taken from you and given to a gone forth, and mine arm shall judge the people:

xxi. 43.

For we have heard him say, That this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. Acts vi. 14.

#### 146. GENTILE CHURCH FORETOLD.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ps. ii. 8.

Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's

All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the

nations shall worship before thee. — xxii. 27.
Princes shall come out of Egypt: Ethiopia shall soon stretch out her hands unto God.

lxviii. 31.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. *Is*. ii. 2.

And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. — xlii. 1.

He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law. ——— 4.

And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my

God shall be my strength. — xlix. 5.

And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. — — 6.

Thus saith the Lord, the Redeemer of Israel, and his holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the holy One of Israel, and he shall choose thee.

Thus saith the Lord, In an acceptable time have I heard thee, and in the day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; — -- 8.

That thou mayest say to the prisoners, Go Let their table become a snare before them : | forth; to them that are in darkness, Shew your selves: they shall feed in the ways, and their pastures shall be in all high places. — — 9.

My righteousness is near; my salvation is

the isles shall wait upon me, and on mine arm shall they trust. Is. li. 5.

So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider.

Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the holy One of Israel; for he hath glorified thee. - lv. 5.

And the Gentiles shall see thy rightcousness and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. —lxii. 2.

Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the ___ 3. hand of thy God.

I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was

not called by my name. — lxv. 1. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Hos. i. 10.

And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God. — ii. 23.

In that day will I raise up the tabernacle of

David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old. Amos ix. 11.

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. Micah iv. 1.

And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battlebow shall be cut off: and he shall speak peace unto the heathen; and his dominion snall be from sea even to sea, and from the river even to the ends of the earth. Zech. ix. 10.

For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. Mal. i. 11.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. Mat. viii. 11.

And in his name shall the Gentiles trust. xii. 21.

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of Luke xiii. 29.

BOOK XI.

And, behold, there are last which shall be first, and there are first which shall be last.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Rev. xi. 15.

#### 147. PROPHECIES APPLIED THEREUNTO.

That it might be fulfilled which was spoken

by Esaias the prophet, saying, Mat. xii. 17.

Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall shew judgment to the Gentiles. Mat. xii. 18.

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves un-worthy of everlasting life, lo, we turn to the Gentiles: Acts xiii. 46.

For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth. -- 47.

And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: — xv. 13.

Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. —— 14.

And to this agree the words of the prophets; as it is written, — — 15.

After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; — 16.

That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. — — 17.

Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel: Rom. ix. 6.

Neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called, -- 7.

That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. <del>---</del> 8.

For this is the word of promise, At this time will I come, and Sara shall have a son.

As he saith also in Hosea, I will call them My people, which were not my people; and her Beloved, which was not beloved. — 25.

And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, the children

ses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. — x. 19.

found of them that sought me not; I was made manifest unto them that asked not after me. Rom. ix. 20.

And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. — xv. 9.

And again he saith, Rejoice, ye Gentiles, with

his people. — — 10.

And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. —— 11.

And again, Esaias saith, There shall be a root of Jesse; and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. 12.

But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. --21.

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Gal. iii. 14.

Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit:

Ep. iii. 5.

That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise

in Christ by the gospel. — — 6.

For if Jesus had given them rest, then would he not afterward have spoken of another day. Heb. iv. 8.

And these all, having obtained a good report through faith, received not the promise: xi. 39.

God having provided some better thing for us, that they without us should not be made perfect. **– 40**.

### 148. THE UNCONSCIOUS PROPHET.

And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all. John xi. 49.

Nor consider that it is expedient for us that one man should die for the people, and that the

whole nation perish not. — 50.

And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; <del>-</del> -- 51.

And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. — — 52.

### 149. APPLICATION OF TYPES.

But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; Cor. iii. 7.

How shall not the ministration of the Spirit be

rather glorious? — — 8.

For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. <del>--- 9</del>.

For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. --10.

But Esaias is very bold, and saith, I was much more that which remaineth is glorious, - 11.

Nevertheless, what saith the scripture? Cast out the bond woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. Gal. iv. 30.

So then, brethren, we are not children of the bond-woman, but of the free. - --- 31.

For the priesthood being changed, there is made of necessity a change also of the law. Heb. vii. 12.

For there is verily a disannulling of the commandments going before, for the weakness and unprofitableness thereof. - 18.

#### 150. ARGUMENTATION FOR A GENTILE CHURCH.

And think not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. Mat. iii. 9.

Bring forth, therefore, fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. Luke iii. 8.

But we believe that, through the grace of the Lord Jesus Christ, we shall be saved even as

they. Acts xv. 11.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom. i. 16.

But glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the

– ii. 10. Gentile.

Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also. - iii. 29.

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; — ix. 30.

But Israel, which followed after the law of righteousness, hath not attained to the law of

righteousness. —— 31.
Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone. --32

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. — x. 12.

But them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 1 Cor. i. 24.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Gal.

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. -29.

#### 151. ILLUSTRATED BY A PARABLE.

But when the husbandmen saw him they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours. Luke xx. 14.

at excelleth. —— 10.

For if that which is done away was glorious, the vineyard do unto them? —— 15.

He shall come and destroy these husbandmen, and shall give the vineyard to others. And, when they heard it, they said, God forbid. Luke xx. 16.

#### 152. A MINISTRY APPOINTED FOR THE GENTILES.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. 'Acts i. 8.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children

of Israel. — ix. 15.

And he said unto me, Depart: for I will send thee far hence unto the Gentiles. — xxii. 21.

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; — xxvi. 16.

Delivering thee from the people, and from the Gentiles, unto whom now I send thee. — 17.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Acts xxvi. 18.

By whom we have received grace and apostleship, for obedience to the faith among all nations,

for his name. Rom. i. 5.

Now, I would not have you ignorant, brethren, that oftentimes I proposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. —— 13.

I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise.

So as much as in me is, I am ready to preach the gospel to you that are at Rome also. — 15.

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

— xv. 16.

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 2 Cor. iii. 6.

For this cause, I Paul the prisoner of Jesus Christ for you Gentiles. *Eph.* iii. 1.

If ye have heard of the dispensation of the grace of God, which is given me to you ward. 2.

Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. — 7.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ: — — 8.

Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God. Col. i. 25.

Even the mystery, which hath been hid from ages and from generations, but now is made manifest to his saints. —— 26.

To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. — — 27.

And Jesus which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me. — iv. 11.

Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not.) a teacher of the Gentiles in faith and verity. 1 *Tim.* ii. 7.

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. 2 *Tim.* i. 11.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on earth, and to every nation, and kindred, and tongue, and people. *Rev.* xiv. 6.

#### 153. MINISTRY PROSPERED.

And the word of the Lord was published throughout all the region. Acts xiii. 49.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. — xv. 12.

And, when he had saluted them, he doclared particularly what things God had wrought among the Gentiles by his ministry. Acts

But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. Rom. x.

For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, — xv. 18.

Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. —— 19.

Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation. — 20.

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter, Gal. ii. 7.

(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles.) —

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision ——9.

And came and preached peace to you which were afar off, and to them that were nigh. *Eph.* ii. 17.

Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear, and I was delivered out of the mouth of the lion. 2 Tim. iv. 17.

#### 154. THE GOSPEL RECEIVED BY SOME JEWS.

But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Mat.

And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty.) Acts i. 15.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. — ii. 41.

And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of <u> — — 42</u>.

bread, and in prayers. —— 42.

Howbeit many of them which heard the word believed; and the number of the men was about five thousand. — iv. 4.

And of the rest durst no man join himself to them; but the people magnified them. - v.

And believers were the more added to the Lord, multitudes both of men and women. -14.

And the word of God increased; and the number of the disciples multiplied in Jerusalem

greatly; and a great company of the priests were obedient to the faith. — vi. 7.

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews, and also of the Greeks, believed. – xiv. 1.

After these things Paul departed from Athens, and came to Corinth. — xviii. 1.

And found a certain Jew, named Aquila, born in Pontus, lately came from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto

And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. -- xix. 10.

### 155. EMBRACED BY MANY GENTILES.

Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. Acts ix. 31.

But the word of God grew and multiplied. - xii. 24.

And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. — xiv. 27.

And there they abode long time with the dis-

And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy to all the brethren. • xv. 3.

And when they were come to Jerusalem they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. --4.

And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. — xvii. 4.

Therefore many of them believed; also of honorable women which were Greeks, and of

men not a few. — — 12.

So Paul departed from among them. Howbeit certain men clave unto him, and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them. — 34.

Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. Col. i. 6.

#### 156. JEWISH PREJUDICES.

Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? John vii. 35.

And the apostles and brethren that were in Judea heard that the Gentiles had also received

the word of God. Acts xi. 1.

And when Peter was come up to Jerusalem, they that were of the circumcision contended

with him. —— 2.
Saying, Thou wentest in to men uncircumcised, and didst eat with them. —— 3.

And when they heard it they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are zealous of the law:

And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs. — 21.

What is it therefore? the multitudes must needs come together: for they will hear that thou art come.

### 157. OBJECTIONS REMOVED.

And, as he talked with him, he went in, and found many that were come together. x. 27.

And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation: but God hath shewed me that I should not call any man common or unclean. — — 28.

Therefore come I unto you without gainsaying, as soon as I was sent for, I ask, therefore, for what intent ye have sent for me. --29.

But the voice answered me again from heaven, What God hath cleansed, that call not thou common. — xi. 9.

And this was done three times: and all were drawn up again into heaven. — — 10.

And, behold, immediately there were three men already come unto the house, where I was sent from Cesarea unto me. — — 11.

And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man's house: — — 12.

And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter: Acts xi. 13.

surname is Peter; Acts xi. 13.

Who shall tell thee words, whereby thou and

all thy house shall be saved. —— 14.

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I that I could withstand God? —— 17.

When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. —— 18.

And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that, a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. — xv. 7.

And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even

as he did unto us; - - 8.

And put no difference between us and them, purifying their hearts by faith. — — 9.

### 158. ADVICE TO GENTILE CONVERTS.

Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God. Acts xv. 19.

But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

— 20.

And if some of the branches be broken off, and thou, being a wild olive-tree, wert graffed in among them, and with them partakest of the root and fatness of the olive-tree, Rom. xi. 17.

Thou wilt say then, The branches were broken off, that I might be graffed in. —— 19.

Well; because of unbelief they were broken off, and thou standest by faith, Be not highminded, but fear. —— 20.

For if God spared not the natural branches, take heed lest he also spare not thee. — — 21.

Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee goodness, if thou continue in his goodness: otherwise thou also shall be cut off. — 22.

But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? Gal. ii. 14.

We who are Jews by nature, and not sinners of the Gentiles. ——15.

This witness is true: wherefore rebuke them sharply, that they may be found in the faith. Tet. i. 13.

Not giving heed to Jewish fables, and commandments of men that turn from the truth. —

#### 159. REFLECTIONS.

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands, Eph. ii. 11.

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. 1 Peter ii. 40.

#### 160. GOSPEL REJECTED BY JEWS IN GENERAL.

Beware, therefore, lest that come upon you which is spoken of in the prophets, Acts xiii.

Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. —— 41.

clare it unto you. —— 41.

And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was Christ. — xviii. 5.

And when they opposed themselves, and blasphemed, he took his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gen-

And when they agreed not among themselves they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, — xxviii. 25.

Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive, —

For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. —— 27.

Be it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. — xxviii. 28.

And when he had said these words the Jews departed, and had great reasoning among themselves. — 29.

#### 161. THEIR VIOLENT OPPOSITION.

Whereupon, O king of Agrippa, I was not disobedient unto the heavenly vision. Acts xxvi. 19.

But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. —— 20.

For these causes the Jews caught me in the temple, and went about to kill me. — 21.

Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway:

CHAP. XIII.]

for the wrath is come upon them to the utter- the giving of the law, and the service of God, most. 1 Thess. ii. 16.

### 162. AND TEMPORARY FALL THEREBY.

And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them Rom. xi. 9.

Let their eyes be darkened, that they may not see, and bow down their back alway.

I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. — — 11.

Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness.

For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, I magnify mine office. — 13.

If by any means I may provoke to emulation them which are my flesh, and might save some 

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? — 15.

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief. — — 30.

Even so have these also now not believed, that through your mercy they also may obtain mercy. - - 31.

For God hath concluded them all in unbelief, that he might have mercy upon all. — — 32.

## 163. RESTORATION DESIRED.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. Rom. x. 1.

For I could wish that myself were accursed from Christ for my brethren my kinsmen, according to the flesh. — ix. 3.

Who are Israelites; to whom pertaineth the

and the promises. — — 4.

### 164. ULTIMATE CONVERSION OF THE JEWS FORETOLD.

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. Rom. xi. 1.

And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. — 23.

For if thou wert cut out of the olive-tree, which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these which be the natural branches be graffed into their own olive-tree?

For I would not brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. — 25.

And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. <del>---- 26</del>.

For this is my covenant unto them, when I shall take away their sins. — 27.

As concerning the gospel they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. — 28.

Seeing then that we have such hope, we use great plainness of speech; 2 Cor. iii. 12.

And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: - 13.

But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. — — 14.

But even unto this day, when Moses is read, the vail is upon their heart. — — 15.

Nevertheless when it shall turn to the Lord, adoption, and the glory, and the covenants, and the vail shall be taken away. -- 16.

# BOOK XII.—KINGS AND RULERS.

## CHAP. I.

#### PRELIMINARIES.

### SECT. 1. A NATION WITHOUT A KING.

IN those days there was no king in Israel; but every man did that which was right in his own eyes. Judges xvii. 6.

In those days there was no king in Israel; and in those days the tribe of the Danites sought them an inheritance to dwell in: for unto that day all their inheritance had not fallen unto them among the tribes of Israel. - xviii. 1.

Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure: and there was no magistrate in the land, that might put them to shame in any thing: and they were far from the Zidonians, and had no business with any man.

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

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Hos.

For now they shall say, We have no king, because we feared not the Lord; what then should a king do to us? — x. 3.

### GOD REJECTED AS KING.

And Samuel called the people together unto the Lord to Mizpeh; 1 Sam. x. 17.

And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians and out of the hand exercise authority upon them. Matt. xx. 25.

of all kingdoms, and of them that oppressed you:

And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a King over us. — — 19.

Now, therefore, stand and see this great thing, which the Lord will do before your eyes. - xii. 16.

Is it not wheat-harvest to-day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight

of the Lord, in asking you a king. ——17.
So Samuel called unto the Lord; and the Lord sent thunder and rain that day; and all the people greatly feared the Lord and Samuel.

And all the people said unto Samuel, Pray for thy servants unto the Lord thy God that we die not: for we have added unto all our sins this evil, to ask us a king. — — 19.

And Samuel said unto the people, Fear not: ye have done all this wickedness, yet turn not aside from following the Lord, but serve the Lord with all your heart; — 20.

What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee; shall not sorrows take thee, as a woman in travail? *Jer.* xiii. 21.

They have set up kings, but not by me; they have made princes, and I knew it not; of their silver and their gold have they made them idols, that they may be cut off. Hos. viii. 4.

I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? — xiii. 10.

I gave thee a king in mine anger and took

him away in my wrath. —— 11. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great

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sover will be great among you, let him be your minister; Mat. xx. 26.

And whosoever will be chief among you, let

him be your servant; — 27.

But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. Mar. x. 42.

But so it shall not be among you: but whosoever will be great among you shall be your

- 43.

And whosoever of you will be the chiefest shall be servant of all. - - 44.

And he said unto them, The kings of the Gentiles exercise lordship over them: and they that exercise authority upon them are called Benefactors. Luke xxii. 25.

But ye shall not be so: but he that is greatest among you let him be as the younger; and he that is chief as he that doth serve. —-

#### WHO MAY BE KING.

When thou art come unto the land which the Lord thy God giveth thee, and shall possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me: Deut. xvii. 14.

Thou shalt in any wise set him king over thee whom the Lord thy God shall choose; one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. — — 15.

#### 4. WHO MAY NOT.

That the hypocrite reign not, lest the people be ensnared. Job xxxiv. 30.

Delight is not seemly for a fool; much less for a servant to have rule over princes. Prov. xix. 10.

Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Ec. x. 16.

Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

Servants have ruled over us: there is none that doth deliver us out of their hand. Lam.

And I will give children to be their princes, and babes shall rule over them. Is. iii. 4.

As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of the paths. --- 12.

#### 5. MONARCHY RESOLVED ON.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah. 1 Sam. viii. 4.

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

But the thing displeased Samuel when they said, give us a king to judge us. And Samuel prayed unto the Lord. - --- 6.

And the Lord said unto Samuel, Hearken unto

But it shall not be so among you: but who | thee; for they have not rejected thee, but they have rejected me, that I should not reign over

> According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods; so do they also unto thee.

> Nevertheless the people refused to obey the voice of Samuel: and they said, Nay; but we

will have a king over us,

That we also may be like all the nations, and that our king may judge us, and go out before us and fight our battles. — 20.

And Samuel heard all the words of the people, and he rehearsed them in the ears of the <del>- -- 2</del>1.

And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city. — — 22

And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay: but a king shall reign over us, when the Lord your God was your king. 1 Sam. xii. 12.

Now, therefore, behold the king whom ye have chosen, and whom ye have desired! and, behold the Lord hath set a king over you. 13.

#### 6. DIVINE PROTEST.

Now, therefore, hearken unto their voice; howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them. 1 Sam. viii. 9.

And Samuel told all the words of the Lord unto the people that asked of him a king. -

And he said, This will be the manner of the king that shall reign over you; He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

And he will appoint him captains over thousands and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. — — 12.

And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. — 13.

And he will take your fields, and your vine yards, and your olive-yards, even the best of them to his servants. — 14.

And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. -- 15.

And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. -16.

He will take the tenth of your sheep: and ye shall be his servants.

And ye shall cry out in that day, because of your king which ye shall have chosen you: and the Lord will not hear you in that day. -18.

#### OFFICE DECLINED.

Then the men of Israel said unto Gideon the voice of the people in all that they say unto Rule thou over us, both thou and thy son, and thy son's son also: for thou hast delivered us | ple, because their cry is come unto me. — 16. from the hand of Midian. Judges viii. 22.

And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you. 

When a man shall take hold of his brother, of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand. Is. iii. 6.

In that day shall be swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people.

### 8. (KINGS) MYSTICAL.

And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short Rev. xvii. 10. space.

And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into

perdition. --11.

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. — — 12.

These have one mind, and shall give their power and strength unto the beast. — — 13.

#### CHAP. II.

#### ACCESSION.

#### SECT. 9. SELF-ASSUMPTION.

AND Cush begat Nimrod; he began to be a mighty one in the earth. Gen. x. 8.

And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land

- 10.

And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. 2 Sam. xv. 1.

Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him. 1 Kings i. 5.

And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes. 2 Kings **x**. 5.

#### 10. GOD'S SELECTION.

Now, the Lord had told Samuel in his ear a

day before Saul came, saying, 1 Sam. ix. 15.
To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines; for I have looked upon my peo-

And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

And Saul the son of Kish was taken: and when they sought him he could not be found. - x. 21.

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

And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. — xvi. 1.

And Samuel said, How can I go? if Saul

hear it he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to

sacrifice to the Lord. — 2.

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

And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.

But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. -- 7.

Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. —— 8.

Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.

Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. — — 10.

And Samuel said unto Jesse, Are here all thy children? And he said, there remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

And he sent, and brought him in. Now he was ruddy and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's for it was his from the Lord. 1 Kings ii. 15.

And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. — xi. 37.

And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did, that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. — 38.

And I will for this afflict the seed of David,

but not for ever. 1 Kings xi. 39.

Solomon sought, therefore, to kill Jeroboam: and Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon. — — 40.

And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and, when thou comest, anoint Hazael to be king over

— xix. 15.

And Jehu the son of Nimshi shalt thou anoint to be king over Israel, and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room. -- 16.

And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu

shall Elisha slay. —— 17.

And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth gilead. 2 Kings

And when thou comest hither, look out there Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber.

Then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel; then open the door, and flee, and tarry not. — 3.

So the young man, even the young man the prophet, went to Ramoth gilead. — 4.

And when he came, behold, the captains of the host were sitting: and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O cap-

Then Jehu came forth to the servants of his 10rd; and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his com-<del>- —</del> 11. munication.

And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel.

#### BY THE ARMY.

So do God to Abner, and more also, except, as the Lord hath sworn to David, even so I do to him; 2 Sam. iii. 9.

To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-

And he could not answer Abner a word again, because he feared him. - - 11.

And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto - 12.

These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the not on thee, and on all thy father's house? 1 Lord concerning Israel. 1 Chron. xi. 10.

And there came of the children of Benjamin and Judah to the hold unto David.

And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in my hands, the God of our fathers look thereon, and rebuke it. --17.

Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: Peace, peace be unto thee, and peace be to thy helpers; for thy God helpeth thee. Then David received them, and made them captains of the band. -- 18.

And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord.

And of the half-tribe of Manasseh, eighteen thousand, which were expressed by name, to come and make David king. ---

All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to make David king.

And there they were with David three days, eating and drinking: for their brethren had prepared for them.  $\stackrel{\smile}{-}$  = 39.

Moreover, they that were nigh them, even unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly, for there was joy in Israel. - 40.

And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. 1 Kings xvi. 16.

#### POPULAR ELECTION.

And Abimelech the son of Jerubbaal went to Shechem, unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh.

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

And all the men of Shechem gathered togeth: er, and all the house of Millo, and went and made Abimelech king by the plain of the pillar that was in Shechem. —— 6.

And on whom is all the desire of Israel? is

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And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me? 1 Sam. ix. 21.

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

— xi. 14.

And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace-offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly. —— 15.

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

— XII. I.

Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them. 2 Sam. ii. 7.

And Abner had communication with the elders of Israel, saying, Ye sought for David in times past to be king over you. — iii. 17.

Now then do  $\dot{u}$ ; for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. — — 18.

And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin. —— 19.

So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that were with him, a feast. — 20.

Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. — v. 1.

Also in time past, when Saul was king over us thou wast he that leddest out and broughtest in Israel; and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. — 2.

Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh. 1 Chron. xi. 1.

And, moreover, in time past, even when Saul was king, thou wast he that leddest out and broughest in Israel; and the Lord thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.

— 2.

And did eat and drink before the Lord on that day with great gladness; and they made Solomon the son of David king the second time, and anointed him unto the Lord to be the chief governor, and Zadok to be priest.

xxix. 22.

And Rehoboam went to Shechem; for all Israel were come to Shechem to make him king. 1 Kings xii. 1.

And Rehoboam went to Shechem; for to Shechem were all Israel come to make him king. 2 Chron. x. 1.

#### 13. CONSTITUTIONAL COMPACTS.

Then Samuel told the people the manner of the kingdom, and wrote ii in a book, and laid ii up before the Lord. And Samuel sent all the people away, every man to his house. 1 Sam. x. 25.

And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all thine heart desireth. And David sent Abner away; and he went in peace. 2 Sam. iii. 21.

So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel. — v. 3.

Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the Lord: and they anointed David king over Israel according to the word of the Lord by Samuel. 1 Chron. xi. 3.

And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt, 1 Kings xii. 2.

That they sent and called him: and Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, —— 3.

Thy father made our yoke grievous: now, therefore, make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. —— 4.

And he said unto them, Depart yet for three days, then come again to me. And the people departed. — 5.

And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him in the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son. 2 Kings xi. 4.

And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. 2 Chron. xxiii. 1.

And all the congregation made a covenant with the king in the house of God: and he said unto them, Behold, the king's son shall reign, as the Lord hath said of the sons of David. — 3.

### CHAP. III.

#### INAUGURATION.

### 14. CORONATION, CEREMONIES, AND PROCLAMATION.

THEN Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? 1 Sam. x. 1.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to - xvi. 13.

And king David said, Call me Zadok the priest, and Nathan the prophet, and Benniah the son of Jehoiada. And they came before the king. 1 Kings i. 32.

The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:

And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. — — 34.

So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon: and they blew the trumpet; and all the people said, God save king Solomon. — 39.

And all the people came up after him; and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound

And Adonijah, and all the guests that were with him, heard it, as they made an end of eating. And when Joab heard the sound of the trumpet he said, Wherefore is this noise of the city being in an uproar? 1 Kings i. 41.

And Jonathan answered and said to Adonijah, Verily our lord king David hath made - 43. Solomon king.

And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule: - - 44.

And Zadok the priest and Nathan the prophet have anointed him king in Gihon; and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have rang again. Thi heard. — 45.

And also Solomon sitteth on the throne of the kingdom. — — 46.

And he arose, and went into the house; and he poured oil on his head and said unto him, Thus saith the Lord God of Israel, I have

garment, and put it under him on the top of the tion unto them. Acts xii. 21

stairs and blew with trumpets, saying, Jehu is

And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made king, and anointed him; and they clapped their hands, and said, God save the king. -- xi. 12.

#### 15. CONGRATULATIONS.

And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king. 1 Sam. x. 24.

And Benaiah the son of Jehoiada answered the king, and said, Amen: the Lord God of my

lord the king say so too. 1 Kings i. 36.
As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king - -- 37.

And, moreover, the king's servants came to bless our Lord king David, saying, God make the name of Solomon better than thy throne, and make his throne greater than thy name, and the king bowed himself upon the bed. — 47.

And also thus said the king, Blessed be the Lord God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing

And Hiram king of Tyre sent his servants unto Solomon; (for he had heard that they had anointed him king in the room of his father;) for Hiram was ever a lover of David. — v. 1.

Then Huram the king of Tyre answered in writing, which he sent to Solomon; Because the Lord hath loved his people, he hath made thee king over them. 2 Chron ii. 11.

Huram said moreover, Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build a house for the Lord, and a house for his kingdom. — — 12.

Then they brought out the king's son and put upon him the crown, and gave him the testimony, and made him king: and Jehoiada and his sons anointed him, and said, God save the king. — xxiii. 11.

#### 16. ENTHRONED.

And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king's house: and he sat on the throne of the kings: 2 Kings

And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the Lord: and they came through the high gate into the king's house. and set the king upon the throne of the kingdom. 2 Chron. xxiii. 20.

anointed thee king over the people of the Lord, even over Israel. 2 Kings ix. 6.

Then they hasted, and took every man his apparel, sat upon his throne, and made an ora-

#### 17. REGALIA AND GUARDS.

And Pharaoh took off his ring from his hand. and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. Gen. xli. 42.

And I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord. 2 Sam. i. 10.

And he took their king's crown from off his head, (the weight whereof was a talent of gold with the precious stones,) and it was set on David's head: and he brought forth the spoil of the city in great abundance. — xii. 30.

For thou presentest him with the blessings of goodness; thou settest a crown of pure gold

on his head. Ps. xxi. 3.

And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla. 2 Chron. xviii. 8.

And the king of Israel, and Jehoshaphat king of Judah, sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: Est. v. 1.

And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

Then said the king unto her, What wilt thouqueen Esther? and what is thy request? it shall be even given thee to the half of the kingdom, - -- 3.

And Haman answered the king, For the man whom the king delighteth to honor, — vi. 7.

Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: — — 8.

And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honor, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor.

Then the king said to Haman, Make haste, and take the apparel, and the horse, as thou hast said, and do so even to Mordecai the Jew that sitteth at the king's gate: let nothing fail of all that thou hast spoken. — — 10.

Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to hon-— — 11.

Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king. — viii. 4.

Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. *Zech*. vi. 14.

And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. — ix. 16.

And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? 1 Sam. xxvi.

And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy Lord the king? for there came one of the people in to destroy the king thy Lord.

This thing is not good that thou hast done. As the Lord liveth ye are worthy to die, because ye have not kept your master, the Lord's an-And now see where the king's spear is, and the cruse of water that was at his bolster! - 16.

Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel. 2 Sam. xix. 40.

Behold his bed, which is Solomon's: threescore valiant men are about it, of the valiant of. Israel. *Sol.* iii. 7.

They all hold swords, being expert in war: every man hath his sword upon his thigh, because of fear in the night. — — 8.

And king Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house. 1 Kings xiv. 27.

And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard-chamber.

Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. 2 Chron. xii. 10.

And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard-chamber.

And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down: 2 Kings xi. 6.

And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranges let him be slain, and be ye with the king as he goeth out and as he cometh in.

And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the Lord. — — 10.

And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the tem-- - 11.

And a third part shall be at the king's house; And the crowns shall be to Helem, and to and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the Lord. 2 Chron. xxiii. 5.

And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house he shall be put to death: but be ye with the king when he cometh in, and when he goeth out. — 7.

Moreover, Jehoiada the priest delivered to the captains of hundreds, spears, and bucklers, and shields that had been king David's, which were in the house of God. ——9.

And he set all the people, (every man having his weapon in his hand,) from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about. --- 10.

## CHAP. IV.

## POWER.

## SECT. 18. ABSOLUTE.

AND Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. Gen. vli 44

And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee, for all manner of workmanship, every willing skilful man, for any manner of service; also the princes and all the people will be wholly at thy commandment. 1 Chron. xxviii.

The king's wrath is as the roaring of a lion: but his favor is as dew upon the grass. Prov.

The fear of a king is as the roaring of a lion; whose provoketh him to anger sinneth against his own soul. — xx. 2.

It is the glory of God to conceal a thing: but the honor of kings is to search out a matter.

The heaven for height, and the earth for depth, and the heart of kings is unsearchable. —

Where the word of a king is there is power; and who may say unto him, What doest thou? Ec. viii. 4.

#### 19. LIMITATIONS.

For all the people, and all Israel, understood that day, that it was not of the king to slay Abner the son of Ner. 2 Sam. iii. 37.

And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel? — — 38.

And I am this day weak though anointed king; and these men the sons of Zeruiah be too hard for me: — — 39.

There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. Ps. xxxiii. 16.

It is better to trust in the Lord than to put confidence in man. — exviii. 8.

It is better to trust in the Lord than to put confidence in princes. — — 9.

Put not your trust in princes, nor in the son of man, in whom there is no help. — cxlvi. 3.

His breath goeth forth, he returneth to his earth: in that very day his thoughts perish. —

Then the king sent unto him a captain of fifty, with his fifty: and he went up to him; (and, behold, he sat on the top of a hill;) and he spake unto him, Thou man of God, the king hath said, Come down.

And he said, If the Lord do not help thee,

And he said, If the Lord do not help thee, whence shall I help thee out of the barn-floor, or out of the wine-press? — vi. 27.

Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you. Jer. XXXVIII. 5.

any thing against you. Jer. xxxviii. 5.

Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth may be changed. Dan. vi. 15.

## 20. POWER TO CALL A COUNCIL OF STATE.

And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. *Josh.* xxiv. 1.

And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. 2 Kings xxiii. 1.

And David consulted with the captains of thousands and hundreds, and with every leader. 1 Chron. xiii. 1.

And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us:

And he gathered together all the princes of Israel, with the priests and the Levites. — xxiii. 2.

And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem. — xxviii. 1.

Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers. 2 Chron. i. 2.

Then the king sent and gathered together all the elders of Judah and Jerusalem. xxxiv. 29. And they made proclamation throughout Ju-

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dah and Jerusalem unto all the children of the | taken from Haman, and gave it unto Mordecai. captivity, that they should gather themselves together unto Jerusalem; Ezra x. 7.

And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

#### 21. PATRONAGE.

Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. Gen. xli. 40.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

He made him lord of his house, and ruler of all his substance; Ps. cv. 21.

To bind his princes at his pleasure, and teach his senators wisdom.

And Balak sent yet again princes, more, and more honorable than they. Num. xxii. 15.

And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto - 16.

For I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me: come, therefore, I pray thee, curse me this 

And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able to promote thee to honor? — — 37.

And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar. 1 Kings ii. 35.

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. Est. iii. 1.

And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. — — 10.

And the king said unto Haman, The silver is

given to thee, the people also, to do with them as it seemeth good to thee.

And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. — vi. 4.

And the king's servants said unto him, Behold, Haman standeth in the court. king said, Let him come in.

So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honor? Now Haman thought in his heart, To whom would the king delight to do honor more than to myself? — 6.

On that day did the king Ahasuerus give the house of Haman, the Jews' enemy, unto Esther the queen: and Mordecai came before the king; for Esther had told what he was unto her.

And the king took off his ring, which he had but a wise man will pacify it. Prov. xvi. 14.

And Esther set Mordecai over the house of Haman. - 2.

Then the king made Daniel a great man, and gave many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Dan. ii. 48.

Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed nego, over the affairs of the province of Babylon: but Daniel

sat in the gate of the king. — 49.

Then the king promoted Shadrach, Meshach, and Abed nego, in the province of Babylon. - iii. 30.

It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; - vi. 1.

And over these three presidents, (of whom Daniel was first,) that the princes might give accounts unto them, and the king should have no damage. - 2

Then this Daniel was preferred above the presidents, and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. · <del>---</del> 3.

And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him: and having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. Acts xii. 20

#### 22. REMARKS THEREON.

Therefore now flee thou to thy place: I thought to promote thee unto great honor, but, lo, the Lord hath kept thee back from honor. Num.

For promotion cometh neither from the east, nor from the west, nor from the south; Ps. lxxv. 6.

The king's favor is toward a wise servant: but his wrath is against him that causeth shame. Prov. xiv. 35.

In the light of the king's countenance is life; and his favor is as a cloud of the latter rain.

Many will entreat the favor of the prince; and every man is a friend to him that giveth gifts. - xix. 6.

There is an evil which I have seen under the sun, as an error which proceedeth from the ruler;

Folly is set in great dignity, and the rich sit in low place.

I have seen servants upon horses, and princes walking as servants upon the earth. — -

#### 23. POWER OF THE SWORD,

I will early destroy all the wicked of the land, that I may cut off all the wicked doers from the city of the Lord. Ps. ci. 8.

And Solomon said, If he will shew himself a worthy man, there shall not be a hair of him fall to the earth; but if wickedness shall be found in him, he shall die. 1 Kings i. 52.

The wrath of a king is as messengers of death;

Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the welfare of this people, but the hurt. Jer. xxxviii. 4.

But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed. Dan.

xi._16.

But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. Luke xix. 27.

#### 24. DISPENSING POWER.

The king sent and loosed him; even the ruler of the people, and let him go free. Ps. cv. 20.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears, to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. *Est.* viii. 3.

And said, If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hamedatha the Agagite which he wrote to destroy the Jews which are in all the king's provinces. — 5.

For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred? 6.

Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. — — 7.

## 25. APPOINTS SUCCESSOR.

Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David, our lord knoweth it not. 1 Kings i. 11.

Now, therefore, come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. —— 12.

Go, and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? — — 13.

And she said unto him, My Lord, thou swarest by the Lord thy God unto thy handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon the throne.

And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. — 20.

Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne. —— 24.

For he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest: and, behold, they eat and drink before him, and say, God save king Adonijah. — 25.

But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. ——— 26.

Is this thing done by my lord the king, and thou hast not shewed it unto the servant who should sit on the throne of my lord the king af ter him? — 27.

Then king David answered and said, Call me Bath-sheba: and she came into the king's presence, and stood before the king. —— 28.

Then he shall come up after him, that he may come and sit upon my throne, for he shall be king in my stead, and I have appointed him to be ruler over Israel and over Judah. —— 35.

And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king. 2 Chron. xi. 22.

And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, because he was the first-born.

— xxi. 3.

## 26. PROVIDENCE IN THE SUCCESSION.

Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah the house of my father; and among the sons of my father he liked me, to make me king over all Israel: 1 Chron. xxviii. 4.

And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. — 5.

And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those. Dan. xi. 4.

## 27. INSTANCES OF POWERFUL MONARCHS.

And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon

him such royal majesty as had not been on any king before him in Israel. 1 Chron. xxix. 25.

Then sat Solomon upon the throne of David his father; and his kingdom was established

greatly. 1 Kings ii. 12.

For he had dominion over all the region on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. iv. 24.

And Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly. 2 Chron. i. 1.

And he reigned over all the kings, from the river even unto the land of the Philistines, and

to the border of Egypt. — ix. 26.
So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me. Ec. ii. 9.

Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces.) Est. i. 1.

That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in

Shushan the palace. -2.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor. Dan. v. 18.

And, for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down. — 19.

## 28. TYPICAL.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Ps. lxxii. 8.

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

Yea, all kings shall fall down before him; all nations shall serve him. — — 11.

## 29. POWERFUL MONARCHS PREDICTED.

And the mighty king shall stand up, that shall rule with great dominion, and do according to his will. Dan. xi. 3.

And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. — -

# CHAP. V.

## RELATIVE DUTIES.

# SECT. 30. DUTIES OF RULERS.

THE God of Israel said, the rock of Israel spake to me, He that ruleth over men must be Is it fit to say to a king, Thou art wick just, ruling in the fear of God. 2 Sam. xxiii. 3. and to princes, Ye are ungodly? — — 18.

And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. 1 Kings xii. 7.

Be wise now, therefore, O ye kings; be instruct-

ed, ye judges of the earth. Ps. ii. 10.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. — lxxii. 4.

For he shall deliver the needy when he crieth; the poor, also, and him that hath no helper. 12.

He shall spare the poor and needy, and shall save the souls of the needy. --13.

When I shall receive the congregation I will

judge uprightly. — lxxv. 2.

The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

And touching the house of the king of Judah. say, Hear ye the word of the Lord; Jer. xxi. 11.

O house of David, thus saith the Lord, Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench  $\dot{u}$ , because of the evil of your doings. - 12.

Thus saith the Lord, Go down to the house of the king of Judah, and speak there this word,

And say, Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people, that en-

ter in by these gates; —— 2.

Thus saith the Lord, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor, and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots, and on horses, he, and his servants, and his people.

## 31. DUTIES OF CITIZENS.—PRAYER.

Thou wilt prolong the king's life; and his

years as many generations. Ps. lxi. 6.

He shall abide before God for ever; O prepare mercy and truth, which may preserve him.

Give the king thy judgments, O God, and thy righteousness unto the king's son - lxxii. 1.

He shall judge thy people with righteousness, and thy poor with judgment.

That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. Ezra vi. 10.

For kings, and for all that are in authority; that we may lead a quiet and peacable life in all godliness and honesty. 1 Tim. ii. 2.

#### 32. HIGH RESPECT.

Shall even he that hateth right govern? and wilt thou condemn him that is most just? Job xxxiv. 17.

Is it fit to say to a king, Thou art wicked?

strike princes for equity. Prov. xvii. 26.

My son, fear thou the Lord and the king; and meddle not with them that are given to change; — xxiv. 21.

For their calamity shall rise suddenly; and who knoweth the ruin of them both?

Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him. Ec. viii. 3.

If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great – x. 4.

Curse not the king, no, not in thy thought; and curse not the rich in thy bed chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

And they that stood by said, Revilest thou

God's high priest? Acts xxiii. 4.

Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

#### 33. OBEDIENCE.

And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. Num. xxvii. 20.

Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death, only be strong and of a good courage. Josh. i. 18.

I counsel thee to keep the king's commandment, and that in regard of the oath of God. Ec. viii. 2.

Let every soul be subject under the higher powers. For there is no power but of God; the powers that be are ordained of God. Rom. xiii. 1.

Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. — 2.

For rulers are not a terror to good works, but Wilt thou then not be afraid of the to the evil. power? do that which is good, and thou shalt have the praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

Put them in mind to be subject to principalisies and powers, to obey magistrates, to be ready to every good work. *Tit.* iii. 1. to every good work.

Submit yourselves to every ordinance of men for the Lord's sake; whether it be to the king, as supreme; 1 Peter ii. 13.

Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. — — 14.

For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men; — 15.

## 34. OBEYED.

Moses commanded us a law, even the inheri- for ever. — 21.

Also to punish the just is not good, nor to tance of the congregation of Jacob. Deut

And he was king in Jeshurun when the heads of the people and the tribes of Israel were gathered together. — — 5.

And they answered Joshua, saying, All that thou commandest us we will do, and whitherso ever thou sendest us we will go. Josh. i. 16.

According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with 

Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him. xxix. 23

And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. -- - 24.

## 35. EXCEPTION.

But Peter and John answered, and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge we. Acts iv. 19.

For we cannot but speak the things which we

have seen and heard. — 20.

Then Peter and the other apostles answered and said, We ought to obey God rather than men. - v. 29.

#### 36. RESPECT BY WORDS.

Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. Gen. xliv. 18.

And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king? 1 Sam.

And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed?

After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea? — xxiv. 14.

And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am? 2 Sam. ix. 8.

Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever. 1 Kings i. 31.

And, as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my Lord, O king! 2 Kings vi. 26.

Now the queen, by reason of the words of the king and his lords, came into the banquet house; and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed. Dan. v. 10.

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. — vi. 6. Then said Daniel unto the king, O king, live

For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him: for this thing was not done in a corner. Acts xxvi. 26.

#### 37. RESPECTFUL GESTURES.

David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king? And when Saul looked behind him. David stooped with his face to the earth, and 1 Sam. xxiv. 8 bowed himself.

Then king David sent and fetched him out of the house of Machir, the son of Ammiel, from

Lo-debar. 2 Sam. ix. 5.

Now, when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth! And he answered, Behold thy servant! **— — 6**.

And Joab fell to the ground on his face, and bowed himself and thanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

xiv. 22.

And Araunah looked and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. -– xxiv. 20.

And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face 1 Chron. xxi. 21. to the ground.

And Bath-sheba bowed, and did obeisance unto the king. And the king said, What would est thou? 1 Kings i. 16.

And they told the king, saying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

#### 38. RESPECTFUL ACTIONS.

On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life. Josh. iv. 14.

And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there; for why should thy servant dwell in the royal city with thee? 1 Sam. xxvii. 5.

Then Achish gave him Ziklag that day; wherefore Ziklag pertaineth unto the kings of Judah

unto this day. — 6.

And all the people took notice of it, and it pleased them; as whatsoever the king did,

pleased all the people. 2 Sam. iii. 36.

But the people answered, Thou shalt not go forth; for if we flee away, they will not care for us; neither if half of us die will they care for us: but now thou art worth ten thousand of us; therefore now it is better that thou succor us out of the city. – xviii. 3.

But Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

xxi. 17.

Now when the prince shall prepare a voluntary burnt-offering, or peace-offerings voluntarily unto the Lord, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings as he did on the sabbath-day: then he shall go forth; and after his going forth one shall shut the gate. Ezek. xlvi. 12.

## CHAP. VI.

## TAXES.

## SECT. 39. RULE TO PAY TAXES.

AND when they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth not your Master pay tribute? Mat. xvii. 24.

He saith, Yes. And when he was come into the house Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? __ _ 25.

Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and, when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and thee. 

Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cesar or not? -

xxii. 17.

But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? And they Shew me the tribute money. brought unto him a penny.

And he saith unto them, Whose is this image

and superscription? 

They say unto him, Cesar's. Then saith he unto them, Render, therefore, unto Cesar the things which are Cesar's; and unto God the things that are God's. - 21.

Is it lawful to give tribute to Cesar, or not?

*Mark* xii. 14.

Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see - 15.

And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cesar's.

And Jesus answering said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled - --- 17.

For, for this cause pay ye tribute also; for they are God's ministers, attending continually

upon this very thing. Rom. xiii. 6.

Render therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Rom.

## 40. TAXES.

Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. Gen. xlvii. 23.

And it shall come to pass, in the increase, that ye shall give the fifth part unto Pharaoh; and four parts shall be your own, for seed of the field, and for your food, and for them of your household, and for food for your little ones.

And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. — 25.

And he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute. xlix. 15.

And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him, to confirm the kingdom in his hand. 2 Kings

And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land. --20.

And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money, according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh. xxiii. 35

There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river: and toll, tribute, and custom, was paid unto them. Ezra iv. 20.

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. Est. x. 1.

#### 41. TAX ASSESSMENT.

And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. Luke ii. 1.

(And this taxing was first made when Cyrenius was governor of Syria.)

And all went to be taxed, every one to his own city. — — 3.

## 42. TAXES FORBORNE.

Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor. Neh. v. 14.

But the former governors, that had been before me, were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea, even their servants bare rule over the people; but so did not I, because God. Ezek. xlv. 9. of the fear of God. — — 15.

Then the king made a great feast unto all his princes and his servants, even Esther's feast and he made a release to the provinces, and gave gifts according to the state of the king Est. ii. 18.

#### 43. OPPRESSIVE TAXES.

And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. 1 Kings xii. 10.

And now, whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions. — -

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. -

And the king answered the people roughly, and for sook the old men's counsel that they gave **– –** 13.

And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. — — 14.

Thy father made our yoke grievous: now, therefore, ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee. 2 Chron.

For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come to me again on the third day. -

And the king answered them roughly: and king Rehoboam forsook the counsel of the old --- 13.

And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with

There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards. Neh. v. 4.

#### 44. DIVINE INTERFERENCE.

The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. Is. iii. 14.

What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith

the Lord God of hosts. - 15.

Thus saith the Lord God, Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession: but he shall give his sons inheritance out of his own possession, that my people be not scattered every man from his possession. Ezek. xlvi. 18.

## 45. PAYMENT REFUSED, &C.

Then king Rehoboam sent Hadoram, that was over the tribute; and the children of Israel stoned him with stones that he died: but king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. 2 Chron. x. 18.

And Israel rebelled against the house of Da-

vid unto this day. — — 19.

Be it known now unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenge of the kings. Ezra iv. 13.

Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger nor in battle. Dan. xi. 20.

## 46. TAX-GATHERERS.

Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones that he died: therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. 1 Kings xii. 18.

Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he

that counted the towers: Is. xxxiii. 18.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. — lx. 17.

Then came also publicans to be baptized, and said unto him, Master what shall we do? Luke

iii. 12.

And he said unto them, Exact no more than that which is appointed you. — — 13.

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. — v. 27.

And, behold, there was a man named Zacheus, which was the chief among the publicans, and he was rich. — xix. 2.

## 47. REVENUE.

Now the weight of the gold that came to Solomon in one year was six hundred threescore and six talents of gold. 1 Kings x. 14.

Now the weight of gold that came to Solomon in one year was six hundred and threescore and

six talents of gold; 2 Chron. ix. 13.

Besides that which chapmen and merchants brought: and all the kings of Arabia, and governors of the country, brought gold and silver to Solomon. —— 14.

#### 48. ROYAL LANDS.

And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward; and the length shall be over against one of the portions, from the west border unto the east border. Ezek. xlv. 7.

In the land shall be his possession in Israel; and my princes shall no more oppress my people: and the rest of the land shall they give to the house of Israel according to their tribes.

Thus saith the Lord God, If the prince give a gift unto any of his sons, the inheritance there-of shall be his sons: it shall be their possession by inheritance. — xlvi. 16.

And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

— x|viii. 21.

Moreover, from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince. —— 22.

## 49. PRESENTS.

But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents: but he held his peace. 1 Sam. x. 27.

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba

shall offer gifts. Ps. lxxii. 10.

And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year. 1 Kings x. 25.

And many brought gifts unto the Lord to Je-

And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth. 2 Chron. xxxii. 23.

## 50. PERSONAL SERVICE.

And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. 1 Kings v. 13.

And this is the reason of the levy which king Solomon raised, For to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. — ix. 15.

## CHAP. VII.

## TREASON.

#### SECT. 51. FORBIDDEN.

FOR rebellion is as the sin of witchcraft, and • 4ubbornness is as iniquity and idolatry: because thou hast rejected the word of the Lord, he hath also rejected thee from being king. 1 Sam. xv. 23.

An evil man seeketh only rebellion; therefore a cruel messenger shall be sent against him. **Prov.** xvii. 11.

## 52. INSTANCES.

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

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

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

But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. 2 Sam. xv. 10

And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices: and the conspiracy was strong; for the people increased continually with Absalom. ——12.

And there came a messenger to David, saying, The hearts of the men of Israel are after Absa-- --- 13.

And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. - - 14.

And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.

And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite; and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse; every man to his tents, O Israel. - xx. 1.

So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem. — -

And he conferred with Joab the son of Jeruiah, and with Abiathar the priest: and they, following Adonijah, helped him. 1 Kings i. 7.

Jehoiada, and Nathan the prophet, and Shimei, vi. 2.

and Rei, and the mighty men which belonged to David, were not with Adonijah.

And Adonijah slew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which is by Enrogel, and called all his brethren the king's sons. and all the men of Judah the king's servants.

But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not. -- 10.

And his servant Zimri (captain of half his chariots) conspired against him as he was in Tirzah, drinking himself drunk in the house of Arza, steward of his house in Tirzah. — xvi. 9.

And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. 2 Kings ix. 23.

And these are they that conspired against him, Zabad the son of Shimeath an Ammonitess. and Jehozabad the son of Shimrith a Moabitess. 2 Chron. xxiv. 26.

#### 53. PUNISHED

And David said unto him, Thy blood be upon thy head: for thy mouth hath testified against thee, saying, I have slain the Lord's anointed. 2 Sam. i. 16.

The matter is not so: but a man of mount Ephraim, (Sheba the son of Bichri by name,) hath lifted up his hand against the king, even against David; deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. - xx. 21.

Then the woman went unto all the people in her wisdom: and they cut off the head of Sheba the son of Bichri, and cast it out to Joab: and he blew a trumpet, and they retired from the city, every man to his tent; and Joab re-

turned to Jerusalem unto the king. —— 22.

And also by the hand of the prophet Jehu, the son of Hanani, came the word of the Lord against Baasha, and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him. 1 Kings xvi. 7.

And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father. Kings xiv. 5.

In those days, (while Mordecai sat in the king's gate,) two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. Est. ii. 21.

And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.

And when inquisition was made of the matter it was found out; therefore they were both hanged on a tree: and it was written in the book of the Chronicles before the king. -

And it was found written, That Mordecai had h, and with Abiathar the priest: and they, told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who But Zadok the priest, and Benaiah the son of sought to lay hand on the king Ahasuerus. And the king said, What honor and dignity hath been done to Mordecai for this; Then said the king's servants that ministered unto him, There is nothing done for him. Est. vi. 3.

#### 54. MUTINY IN THE WILDERNESS.

Now Korah the son of Izhar, the son of Kohath, the son of Levi; and Dathan, and Abiram the sons of Eliab; and On the son of Peleth, sons of Reuben, took men: Num. xvi. 1.

And they rose up before Moses, with certain

And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown. —— 2.

And they gathered themselves together against Moses, and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? — — 3.

And Moses sent to call Dathan and Abiram, the sons of Eliab; which said, We will not come up. —— 12.

Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey to kill us in the wilderness, except thou make thyself altogether a prince over us? — 13.

Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up. -- 14.

## 55. TREASON FALSELY SURMISED.

Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; Will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; 1 Sam.

That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse; and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day? — 8.

Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king. ——11.

And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord.

And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God, for him, that he should rise against me, to lie in wait, as at this day. ———13.

Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honorable in thine house? — 14.

Did I then begin to enquire of God for him? be it far from me. Let not the king impute any

thing unto his servant, nor to all the house of my father; for thy servant knew nothing of all this, less or more. — 15.

And the king said, Thou shalt surely die, Ahimelech, thou and all thy father's house. 16.

And when Athaliah heard the noise of the guard, and of the people, she came to the people into the temple of the Lord. 2 Kings xi. 13.

Now, when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord. 2 *Chron.* xxiii. 12.

And she looked, and behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets; also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, treason! 13.

And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword. Amos vii. 9.

For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. ——11.

Wherein was written, It is reported among the heathen and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. Neh. vi. 6.

And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah; and now shall it be reported to the king according to these words. Come now, therefore, and let us take counsel together. — 7.

## 56. TREASONABLE WORDS, &C.

And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed as he came. 2 Sam. xvi. 5.

And he cast stones at David, and at all the servants of king David: and all the people, and all the mighty men, were on his right hand and on his left. — — 6.

And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial. — 7.

The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man. —— 8.

And as David and his men went by the way. Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust. 2 Sam. xvi. 13.

#### 57. ANIMADVERSION.

And the people said unto Samuel, Who is he that said, shall Saul reign over us? bring the men, that we may put them to death. 1 Sam.

And Saul said, There shall not a man be put to death this day; for to-day the Lord bath

wrought salvation in Israel. —--- 13.

Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. 2 Sam. xvi. 9.

But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed? xix. 21.

And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? Shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel? — 22.

## 58. REGICIDES.

And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul, thine enemy which sought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his seed. 2 Sam. iv. 8.

And Baasha the son of Ahijah, of the house

of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon; 1 Kings xv. 27.

Even in the third year of Asa king of Judea did Bashan slay him, and reigned in his stead.

And his servants arose and made a conspiracy, they slew Jehoash in the house of Millo, which goeth down to Silla. 2 Kings xii. 20.

Now they made a conspiracy against him in Jerusalem; and he fled to Lachish; but they sent after him to Lachish, and slew him there. – xiv. 19.

And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him and reigned in his stead. — xv. 10.

And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uz-

And the servants of Amon conspired against him, and slew the king in his own house.

And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him, for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: 2 Chron. xxiv. 25.

Now, after the time that Amaziah did turn away from following the Lord, they made a conspiracy against him in Jerusalem, and he fled to Lachish: but they sent to Lachish after him, and slew him there. — xxv. 27.

And they brought him upon horses, and buried him with his fathers in the city of Judah. — 28. And his servants conspired against him, and slew him in his own house. — xxxiii. 24.

#### 59. DEATH SOUGHT BY A KING.

He said unto me again, Stand, I pray thee, upon me, and slay me; for anguish is come upon me, because my life is yet whole in me. 2 Sam.

So I stood upon him, and slew him, because I was sure that he could not live after that he was - -- 10.

And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed? - --- 14.

#### 60. OTHER INSTANCES.

And he brought the present unto Eglon king of Moab: and Eglon was a very fat man. Judges iii. 17.

And, when he had made an end to offer the present, he sent away the people that bare the

present. — — 18.

But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him. - 19.

And Ehud came unto him; and he was sitting in a summer-parlor, which he had for him-self alone; and Ehud said, I have a message from God unto thee. And he arose out of his - 20.

And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly. --21.

And the haft also went in after the blade; and the fat closed upon the blade, so that he could could not draw the dagger out of his belly; and the dirt came out. — 22.

And as Jehu entered in at the gate she said, Had Zimri peace who slew his master? 2 Kings

And he lifted up his face to the window, and said, Who is on my side? And there looked out to him two or three eunuchs. ----

And he said, Throw her down. So they threw her down; and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. - 33.

But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that followeth her kill with the For the priest had said, Let her not be sword. slain in the house of the Lord. — xi. 15.

And they laid hands on her: and she went by the way by the which horses came into the king's house; and there was she slain. — — 16.

And all the people of the land rejoiced, and the city was in quiet; and they slew Athaliah with the sword beside the king's house. — 20.

Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges; and whose followeth her let him be slain with the sword. For the priest said, Slay her not in the house of the Lord. 2 Chron. xxiii. 14. So they laid hands on her; and when she was come to the entering of the horse gate, by the king's house, they slew her there. — — 15.

And all the people of the land rejoiced: and

And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword. — 21.

## 61. FORETOLD.

Moreover, the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day; but what? even now. 1 Kings xiv. 14.

Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; — xvi. 2.

Behold, I will take away the posterity of

Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat. — — 3.

For the whole house of Ahab shall perish; and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel. 2 Kings ix. 8.

And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. — — 9.

## 62. FAMILY MASSACRE.

And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends. 1 Kings xvi. 11.

Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. (Now the king's sons being seventy persons, were with the great men of the city, which brought them up.) 2 Kings x. 6.

And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel. ——7.

And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

And it came to pass in the morning that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him; but who slew all these?

And when he came to Samaria he slew all that remained unto Ahab in Samaria till he had destroyed him, according to the saying of the Lord, which he spake to Elijah. ——17.

And when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose, and destroyed all the seed royal. — xi. 1.

## 63. REBELLIOUS DISPOSITIONS.

Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Ezra iv. 12.

We certify the king, that if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river. — — 16.

## 64. REVOLUTIONS.

And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, (whose mother's name was Zeruah, a widow woman,) even he lifted up his hand against the king. 1 Kings xi. 26.

And this was the cause that he lifted up his hand against the king: Solomon built Millo and repaired the breaches of the city of David his father: — 27.

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel, Now, see to thine own house, David. So Israel departed unto their tents. — xii. 16.

So Israel rebelled against the house of David unto this day. — — 19.

And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David but the tribe of Judah only. —— 20.

Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel. — xiv 7

my people Israel, — xiv. 7.

And rent the kingdom away from the house of David, and gave it thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; —— 8.

And when all Israel saw that the king would

not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents. 2 Chron. x. 16.

But as for the children of Israel that dwelt in the cities of Judah. Rehoboam reigned over

Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his Lord. --6.

And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude. - 8.

#### 65. RIVAL KINGS.

For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged. Prov. xxviii. 2.

Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri. 1 Kings xvi. 21.

But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned. —

Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day; but when the sun ariseth they flee away, and their place is not known where they are. Nahum iii. 17.

## 66. RESTORATION.

Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king; for Israel had fled every man to his tent. 2 Sam. xix. 8.

And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines. and now he is fled out of the land for Absalom.

And Absalom, whom we anointed over us, is dead in battle: now, therefore, why speak ye not a word of bringing the king back?

And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house, seeing the speech of all Israel is come to the king, even to his house? - 11.

Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king? -- 12.

Judah, even as the heart of one man: so that they sent this word unto the king, Return thou, and all thy servants. — — 14.

So the king returned, and came to Jordan. And Judah came to Gilgal to go to meet the king to conduct the king over Jordan.

- Ĭ5.

And, behold, all the men of Israel came to meet the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king and his household, and all David's men with him, over Jor-

And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter?

have we eaten at all of the king's cost? or hath he given us any gift? — — 42.

And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David that ve: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer that the words of the men of Israel

#### 67. REVOLUTIONS FORETOLD.

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

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

And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. — xv. 26.

And, as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it

**— —** 27.

And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine that is better than thou. -28.

And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, Iwill rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: 1 Kings xi. 31.

But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. . - 35.

Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he, and his seed, and are cast into a land which they know not? Jer. xxii. 23. O earth, earth, earth, hear the word of the

Lord. 

Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: And he bowed the heart of all the men of for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in *Jer.* xxii. 30.

And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end: Ezek. xxi. 25.

Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abate him that is high. 

I will overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him. — 27.

#### 68. REVOLTS.

Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. Gen. xiv. 4.

Then Moab rebelled against Israel after the death of Ahab. 2 Kings i. 1.

But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king — iii. 5.

In his days Edom revolted from under the hand of Judah, and made a king over them-— viii. 20.

So Joram went over to Zair, and all the chariots with him; and he rose by night, and smote the Edomites which compassed them about, and the captains of the chariots: and the people fled into their tents.

Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at - 22. the same time.

In his days the Edomites revolted from under the dominion of Judah, and made themselves a king. 2 Chron. xxi. 8.

Then Jehoram went forth with his princes, and all his chariots with him; and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libna revolt from under his hand; because he had forsaken the Lord God of his fa-

Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. 2 Kings xvii. 3.

And the king of Assyria found conspiracy in Hoshea, for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year; therefore the king of Assyria shut him up, and bound him in prison.

And the Lord was with him, and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. xviii. 7.

## 69. LOYALTY.

And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. 1 Sam. xxiv. 4.

And it came to pass afterward, that David's heart smote him, because he had cut off Saul's were afraid, and rose up, and went every man skirt. — — 5.

And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.

So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his

Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now, therefore, let me smite him, I pray thee, with the spear even to the earth at once, and I will

not smite him the second time. — xxvi. 8.

And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed and be guiltless? — -

David said furthermore, As the Lord liveth, the Lord shall smite him: or his day shall come to die; or he shall descend into battle, and per-- 10.

The Lord forbid that I should stretch forth mine hand against the Lord's anointed.

And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? — xxiv. 9.

Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave: and some bade me kill thee; but mine eye spared thee: and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed. --10.

Moreover, my father, see; yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take - --- 11.

The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee. — — 12.

As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. — — 13.

The Lord render to every man his righteous ness, and his faithfulness: for the Lord delivered thee into my hand to-day, but I would not stretch forth mine hand against the Lord's an-— xxvi. 23.

And one of Joab's men stood by him, and said, He that favoreth Joab, and he that is for David, let him go after Joab. 2 Sam. xx. 11.

## 70. FORCED LOYALTY.

And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David. 2 Sam. xix. 16.

And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before - --- 17. the king.

And all the guests that were with Adonijah his way. 1 Kings i. 49

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## 71. AFFECTED LOYALTY.

And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king. 2 Sam. xvi. 16.

And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not

with thy friend? — — 17.

## CHAP. VIII.

## PROVIDENCE.

## SECT. 72. SPIRITUAL AND TEMPORAL POWERS.

AND Jehoash did that which was right in the sight of the Lord all his days, wherein Jehoiada the priest instructed him. 2 Kings xii. 2.

Also, in the third year of his reign, he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. 2 Chron.

And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

And he said unto them, Render, therefore, unto Cesar the things which be Cesar's, and unto God the things which be God's. Luke xx. 25.

Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you. 1 Cor. iv. 8.

## 73. REPROVED.

As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets, Jer. ii. 26.

Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. — 27.

And it shall come to pass at that day, saith the Lord, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder. — iv. 9.

Because of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. — xxxii. 32.

And they have turned unto me the back, and not the face; though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. — — 33.

Her princes in the midst thereof are like wolves ravining the prey, to shed blood, and to destroy souls, to get dishonest gain. Ezek. xxii. 27.

And her prophets have daubed them with untempered *morter*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. —— 28.

Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. *Mic.* iii. 9.

They build up Zion with blood, and Jerusalem

with iniquity. — — 10.

The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. —— 11.

Therefore shall Zion, for your sake, be plowed as a field, and Jerusalem shall become heaps; and the mountain of the house as the high places of the forest. —— 12.

## 74. GOD'S CARE FOR KINGS.

And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched. 1 Sam. x. 26.

And king Solomon shall be blessed, and the throne of David shall be established before the Lord for ever. 1 Kings ii. 45.

The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! Ps. xxi. 1.

His glory is great in thy salvation: honor and majesty hast thou laid upon him. — — 5.

For the king trusteth in the Lord; and through the mercy of the most High he shall not be moved. — — 7.

By me kings reign, and princes decree justice. *Prov.* viii. 15.

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

## 75. KINGS THREATENED.

He shall cut off the spirit of princes: he is terrible to the kings of the earth. Ps. lxxvi. 12.

Let the high praises of God be in their mouth, and a two-edged sword in their hand; — exlix. 6.

To execute vengeance upon the heathen, and punishments upon the people; — 7.

To bind their kings with chains, and their no bles with fetters of iron; — 8.

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To execute upon them the judgment written: this honor have all his saints. Praise ye the Lord. Ps. cxlix. 9.

And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. Is. xxiv. 21.

And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. **--- 22**.

For Tophet is ordained of old; yea, for the king it is prepared: he hath made it deep and large; the pile thereof is fire and much wood: the breath of the Lord, like a stream of brimstone, doth kindle it. — xxx. 33.

That bringeth the princes to nothing: he maketh the judges of the earth as vanity.

Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

For thus saith the Lord unto the king's house of Judah, Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. Jer. xxii. 6.

Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah, They shall not lament for him, saying, Ah, my brother! or, Ah, sister! they shall not lament for him, saying, Ah, lord; or, Ah, his glory! - 18.

He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jeru-<del>---- 19.</del>

As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee

thence: —— 24.

And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. -25.

And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born, and there shall ye die.

But the land whereunto they desire to return, thither shall they not return.

And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the Lord. — xlix. 38.

All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. Ezek. xxvii. 35.

But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. Dan. vii. 26.

And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the Lord. Amos ii. 3.

#### 76. ROYAL SINNERS ARRAIGNED.

consumed, both you and your king. 1 Sam. xii. 25

And Elisha said, As the Lord of hosts liveth, before whom I stand, surely were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. 2 Kings iii. 14.

Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed, Is. x. 1.

To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! -

And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord. Ezek. vii. 27.

They return, but not to the most High; they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue. This shall be their derision in the land of Egypt. Hos. vii. 16.

All their wickedness is in Gilgal; for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more; all their princes are revolters. - ix. 15.

So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off. — x. 15.

## 77. KINGS PUNISHED.

He looseth the bond of kings, and girdeth their loins with a girdle. Job xii. 18.

He leadeth princes away spoiled, and overthroweth the mighty. - 19.

He poureth contempt upon princes, and weakeneth the strength of the mighty.

He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. — 24.

They grope in the dark without light, and he maketh them to stagger like a drunken man. **— 25.** 

He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. Ps. cvii. 40.

All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt. Ec. viii. 9.

## 78. SLAIN BY ENEMIES.

So Jehu the son of Jehoshaphat, the son of But if ye shall still do wickedly, ye shall be Nimshi, conspired against Joram: (now Joram



had kept Ramoth-gilead, he and all Israel, be-1 cause of Hazael king of Syria. 2 Kings ix. 14.

But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria:) and Jehu said, If it be your minds, then let none go forth nor escape out of the city, to go to tell it in Jezreel. --15.

So Jehu rode in a chariot, and went to Jezreel; (for Joram lay there; and Ahaziah king of Judah was come down to see Joram. -

But when Ahaziah the king of Judah saw this, he fled by the way of the garden house; and Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam; and he fled to Megiddo, and died there.

And the destruction of Ahaziah was of God. by coming to Joram; for, when he was come, he went out with Jehoram against Jehu, the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab. 2 Chron. xxii. 7.

And it came to pass, that when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. - --- 8.

And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him they buried him; because (said they) he is the son of Jehoshaphat, who sought the Lord with all his heart. So the house of Ahaziah had no power <del>---- 9</del>. to keep still the kingdom.

And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture; and they are gone without strength before the pursuer. Lam. i. 6.

The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen. — iv. 20.

Princes are hanged up by their hand: the faces of elders were not honored. - v. 12.

As for Samaria, her king is cut off as the foam upon the water. Hos. x. 7.

## CHAP. 1X.

## CHARACTERS.

SECT. 79. GOOD NATIONAL RULERS DESCRIBED.

A DIVINE sentence is in the lips of the king; his mouth transgresseth not in judgment. *Prov.* xvi. 10.

It is an abomination to kings to commit wickedness; for the throne is established by righteousness. — — 12.

Righteous lips are the delight of kings: and they love him that speaketh right. -- 13.

A king that sitteth in the throne of judgment scattereth away all evil with his eyes. - xx. 8.

A wise king scattereth the wicked, and bringeth the wheel over them.

## 80. ADVANTAGES OF GOOD RULERS.

He withdraweth not his eyes from the righteous: but with kings are they on the throne; vea, he doth establish them for ever, and they are exalted. Job xxxvi. 7.

And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people. 1 Kings v. 7.

Mercy and truth preserve the king; and his

throne is upholden by mercy. Prov. xx. 28.

Take away the wicked from before the king, and his throne shall be established in righteous-- xxv. 5.

The king that faithfully judgeth the poor, his throne shall be established forever. - xxix. 14.

## 81. CONTRAST.

When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden. *Prov.* xxviii. 12.

When the righteous are in authority the people rejoice: but when the wicked beareth rule the people mourn. — xxix. 2.

## 82. SUNDRY GOOD KINGS

And David reigned over all Israel; and David executed judgment and justice unto all his people. 2 Sam. viii. 15.

And Asa did that which was right in the eyes of the Lord, as did David his father. 1 Kings xv. 11.

And he walked in all the ways of Asa his father: he turned not aside from it, doing that which was right in the eyes of the Lord; nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places. (Jehoshaphat.) - xxii. 43.

And he did that which was right in the sight of the Lord, according to all that his father Amaziah had done. (Azariah.) 2 Kings xv. 3.

And he did that which was right in the sight of the Lord: he did according to all that his father Uzziah had done. (Jotham.)

And he did that which was right in the sight of the Lord according to all that David his father did. — xviii. 3.

So David reigned over all Israel, and executed judgment and justice among all his people. 1 Chron. xviii. 14.

And Asa did that which was good and right in the eyes of the Lord his God. 2 Chron. xiv. 2.

And he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the Lord. — xx. 32.

And he did that which was right in the sight of the Lord, according to all that his father Am. aziah did. — xxvi. 4.

#### 83. REPORMERS.

And commanded Judah to seek the Lord God

mandment. 2 Chron. xiv. 4.

And Jehoshaphat dwelt at Jerusalem: and he went out again through the people, from Beer sheba to mount Ephraim, and brought them back unto the Lord God of their fathers. – xix. 4.

#### 84. MOST EXCELLENT.

He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. 2 Kings xviii. 5.

For he clave to the Lord, and departed not from following him, but kept his command-ments, which the Lord commanded Moses. (Hezekiah.) - 6.

And he did that which was right in the sight of the Lord, according to all that David his fa-

ther had done. 2 Chron. xxix. 2.

And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left. 2 Kings xxii. 2.

And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand

nor to the left. 2 Chron. xxxiv. 2.

And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might acording to all the law of Moses; neither after him arose there any like him. 2 Kings xxiii. 25.

#### 85. ONE NOT SO EXCELLENT.

And he did that which was right in the sight of the Lord, yet not like David his father: he did according to all things as Joash his father did. 2 Kings xiv. 3.

So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong three years, for three years they walked in the way of David and Solomon. 2 Chron. xi. 17.

And he did that which was right in the sight of the Lord, but not with a perfect heart.

And he did that which was right in the sight of the Lord, according to all that his father Uzziah did; howbeit he entered not into the temple of the Lord. And the people did yet corruptly. - xxvii. 2.

## 86. LIST OF BAD RULERS.

And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David

his father. 1 Kings xi. 6.

And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father. (Abijam.) -

And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin. (Nadab.) 26.

And he did evil in the sight of the Lord; and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin. (Baasha.) 34.

But Omri wrought evil in the eyes of the

of their fathers, and to do the law and the com- | Lord, and did worse than all that were before --- xvi. 25.

> For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of

> Israel to anger with their vanities. --26. And Ahab the son of Omri did evil in the sight of the Lord above all that were before him.

And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin. (Ahazi---- xxii. 52

And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as did the house of Ahab; for he was the son-inlaw of the house of Ahab. (Ahaziah.) 2 Kings

But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart; for he departed not from the sins of Jeroboam, which made Israel to sin. - x. 31.

And he did that which was evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. (Jehoahaz.) - xiii. 2.

And he did that which was evil in the sight of the Lord, he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin, but he walked therein. (Jehoash.) — — 11.

And he did that which was evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. (Zechariah.) -

And did not that which was right in the sight of the Lord his God, like David his father. (Ahaz.) — xvi. 2.

And he walked in the way of the kings of Israel, like as did the house of Ahab; for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord. (Jehoram.) 2 Chron. xxi. 6.

And king Zedekiah, the son of Josiah, reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in

the land of Judah. Jer. xxxvii. 1.

But neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord which he spake by the prophet Jeremiah.

And he did that which was evil in the sight of the Lord, according to all that his fathers had done. (Jehoahaz.) 2 Kings xxiii. 32.

And he did that which was evil in the sight of the Lord, according to all that his father had

ne. (Jehoiachin.) — xxiv. 9. And he did that which was evil in the eyes of the Lord, according to all that Jehoiakim had (Zedekiah.) Jer. lii. 2.

And he did that which was evil in the sight of the Lord; he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin. (Menahem.) 2 Kings xv. 18.

And he did evil, because he prepared not his heart to seek the Lord. (Rehoboam.) 2 Chron. xii. 14.

And he walked in the way of the kings of Is

rael, as did the house of Ahab; for the daugh- | him sick with bottles of wine; he stretched out sight of the Lord. (Jehoram.) 2 Kings viii. 18.

And he did that which was evil in the sight of the Lord, according to all that his fathers had

(Jehoiakim.) - xxiii. 37.

And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel, (Manasseh.) — xxi. 2.

And he did that which was evil in the sight of the Lord; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to

(Jereboam.) — xiv. 24.

And he did that which was evil in the sight of the Lord; he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. (Pekah.) — xv. 24.

And he did that which was evil in the sight of the Lord; he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. (Pekahiah.) --28.

### 87. MITIGATION.

Now Jehoram, the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. 2 Kings iii. 1.

And he wrought evil in the sight of the Lord, but not like his father, and like his mother: for he put away the image of Baal that his father had made. --2.

Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. ---

And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him. - xvii. 2.

## (DIVERS FRAILTIES.) FOLLY.

Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? Is. xix.

The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof. — — 13.

#### 89. LUXURY.

It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink. Prov. xxxi. 4.

Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. - 5.

The posts went out, being hastened by the king's commandment: and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed. Est. iii. 15.

They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. Zeph. i. 8.

But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately are

in the king's courts. Luke vii. 25.

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning. xviii. 9.

#### 90. FLATTERY AND LIES.

Excellent speech becometh not a fool; much less do lying lips a prince. Prov. xvii. 7.

If a ruler hearken to lies, all his servants are

wicked. — xxix. 12.

Now, after the death of Jehoida came the princes of Judah, and made obeisance to the king: then the king hearkened unto them. 2 Chron. xxiv. 17.

And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. Dan. viii. 25.

And in his estate shall stand up a vile person to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. — xi. 21.

And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. 

They make the king glad with their wickedness, and the princes with their lies. Hos. vii. 3.

#### 91. PRIDE.

That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand or to the left; to the end that he may prolong his days in his king-dom, he and his children, in the midst of Israel. Deut. xvii. 20.

And humbled not himself before the Lord, as Manasseh his father had humbled himself: but Amon trespassed more and more. 2 Chron. xxxiii. 23.

And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. — xxxvi. 12.

For he saith, Are not my princes altogether kings? Is. x. 8.

Is not Calno as Charchemish? is not Hamath as Arpad? is not Samaria as Damascus? — 9.

Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem: — xxviii. 14.

## 92. AVARICE.

Thy princes are rebellious, and companions In the day of our king the princes have made | of thieves : every one loveth gifts, and followeth after rewards; they judge not the fatherless, | And he answered, Because I know the evil that neither doth the cause of the widow come unto them. Is. i. 23.

Their drink is sour; they have committed whoredom continually: her rulers with shame do

love, Give ye. Hos. iv. 18.

Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. Amos

For they know not to do right, saith the Lord, who store up violence and robbery in their palaces. — — 10.

Therefore thus saith the Lord God, An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man he uttereth his mischievous desire; so they wrap it up. Mic.

#### 93. TYRANNY.

Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break t in pieces. Dan vii. 23.

The princes of Judah were like them that remove the bound; therefore I will pour out my wrath upon them like water. Hos. v. 10.

Ephraim is oppressed and broken in judgment, because he willingly walked after the command-- 11. ment.

And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment? Mic. iii. 1.

Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh

from off their bones?

Who also eat the flesh of my people, and flay their skin from off them, and they break their bones, and chop them in pieces as for the pot, and as flesh within the caldron. — — 3.

Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the

bones till the morrow. Zeph. iii. 3.

For I will no more pity the inhabitants of the land, saith the Lord: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deiver them. Zech. xi. 6.

## 94. CRUELTY.

Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? Ps. xciv. 20.

They gather themselves together against the soul of the righteous, and condemn the innocent 

Princes have persecuted me without a cause; but my heart standeth in awe of thy word.
-- cxix. 161.

thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and will dash their children, and rip up their women with child. 2 Kings viii. 12.

And Hazael said but what? is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou shalt be king over Syria. — — 13.

Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another, beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord. — xxi. 16.

Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and diverse also of the princes of Israel. 2 Chron.

Behold, the princes of Israel, every one were in thee to their power to shed blood. Ezek. xxii. 6.

#### 95. IDOLATRY.

For he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done. 1 Kings xxii. 53.

And he did that which was evil in the sight of the Lord, as his father Manasseh did. 2 Kings

And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: -

And he forsook the Lord God of his fathers, and walked not in the way of the Lord. — 22.

For he walked in the ways of the kings of Israel, and made also molten images for Baalim. 2 Chron. xxviii. 2.

But did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel. — xxxiii. 2.

But he did that which was evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them. - --- 22.

## 96. SEDUCTION.

The wicked walk on every side, when the vilest men are exalted. Ps. xii. 8.

But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel. 2 Kings xxi. 9.

So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. 2 Chron. xxxiii. 9.

For the leaders of this people cause them to err; and they that are led of them are destroyed. Is. ix. 16.

## 97. BLASPHEMY.

And the king shall do according to his will: And Hazael said, Why weepeth my lord? and he shall exalt himself, and magnify himself above every god, and shall speak marvellous man of Issachar; and he dwelt in Shamar in things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Dan. and died, and was buried in Shamir. --2.

#### 98. GENERAL OBSERVATIONS.

As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people. Prov. xxviii. 15.

The prince that wanteth understanding is also a great oppressor; but he that hateth covetousness shall prolong his days. -

When the wicked rise, men hide themselves; but when they perish, the righteous increase.

Better is a poor and a wise child than an old and foolish king, who will no more be admonished. Ec. iv. 13.

For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor. — 14.

## CHAP. X.

#### DYNASTIES.

SECT. 99. JUDGES OF ISRAEL.

DAN shall judge his people, as one of the tribes of Israel. Gen. xlix. 16.

And after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet. Acts xiii. 20.

## 100. BEFORE SAMUEL'S TIME.

And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother. Judges iii. 9.

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

But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab.

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

And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad: and he also delivered Israel.

Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more; and the country was in quietness forty years in the days of Gideon. — viii. 28.

And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a mount Ephraim. — x. l.

And he judged Israel twenty and three years,

And after him arose Jair a Gileadite, and judged Israel twenty and two years. — — 3.

And he had thirty sons that rode on thirty ass-colts, and they had thirty cities, which are called Havoth jair unto this day, which are in the land of Gilead. —— 4.

And Jair died, and was buried in Camon. 5. And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in one of the cities of Gilead. — xii. 7.

And after him Ibzan of Beth-lehem judged

And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons; and he judged Israel seven years. —— 9.

Then died Ibzan, and was buried at Beth-le-

hem. 10.

And after him Elon a Zebulonite judged Israel; and he judged Israel ten years.

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

And after him Abdon the son of Hillel a Pirathonite judged Israel. — — 13.

And he had forty sons, and thirty nephews, that rode on threescore and ten ass-colts; and he judged Israel eight years.

And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites. —15.

And he judged Israel in the days of the Philistines twenty years. (Samson.)

#### 101. SAMUEL AND HIS SONS.

And Samuel judged Israel all the days of his life. 1 Sam. vii. 15.

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

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

And it came to pass, when Samuel was old, that he made his sons judges over Israel.

Now the name of his first-born was Joel, and the name of his second Abiah: they were judges in Beer-sheba. — 2.

## 102. KING DAVID.

And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake. 2 Sam. v. 12.

Thou also hast delivered me from the strivings of my people; thou hast kept me to be head of the heathen: a people which I knew not shall serve me. — xxii. 44.

And David perceived that the Lord had confirmed him king over Israel; for his kingdom was lifted up on high, because of his people Israel. 1 Chron. xiv. 2.

the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me. Ps. xviii. 43.

As soon as they hear of me they shall obey me; the strangers shall submit themselves unto **— — 44.** 

The strangers shall fade away, and be afraid

out of their close places. — — 45.

Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David and to his seed for evermore. — — 50.

He chose David also his servant, and took him

from the sheep-folds; — lxxviii. 70.

From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. — — 71.

So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands. 

Then thou spakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. — lxxxix. 19.

I have found David my servant: with my holy

oil have I anointed him: — 20.

With whom my hand shall be established: mine arm also shall strengthen him.

The enemy shall not exact upon him, nor the son of wickedness afflict him.

And I will beat down his foes before his face, and plague them that hate him. - 23.

There will I make the horn of David to bud: I have ordained a lamp for mine anointed. cxxxii. 17.

His enemies will I clothe with shame: but upon himself shall his crown flourish. — — 18.

#### 103. PROMISES TO DAVID'S LINE.

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 2 Sam. vi. 12.

He shall build a house for my name, and I will establish the throne of his kingdom for

He is the tower of salvation for his king; and sheweth mercy to his anointed, unto David and to his seed for evermore. — xxii. 51.

I have made a covenant with my chosen, I have sworn unto David my servant. lxxxix. 3.

Thy seed will I establish for ever, and build

up thy throne to all generations. Selah. — 4. His seed also will I make to endure for ever, and his throne as the days of heaven.

But upon David, and upon his seed, and upon his house, and upon his throne, there shall be peace for ever from the Lord. 1 Kings ii. 33.

#### 104. CONDITION.

Moreover, I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day. 1 Chron. xxviii. 7.

That the Lord may continue his word, which he spake concerning me, saying, If thy children

Thou hast delivered me from the strivings of | take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel. 1 Kings ii. 4.

The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. Ps. cxxxii. 11.

If thy children will keep my covenant, and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. - 12

And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments; 1 Kings ix. 4.

Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. --5.

And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; 2 Chron.

Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel. — — 18.

## PLEADING THE PROMISE.

His seed shall endure for ever, and his throne as the sun before me. Ps. lxxxix. 36.

It shall be established for ever as the moon, and as a faithful witness in heaven. Selah. - 37.

But thou hast cast off, and abhorred; thou hast been wroth with thine anointed.

Thou hast made void the covenant of thy servant; thou hast profaned his crown, by casting it to the ground. —— 39.

Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt; 2 Chron. xiii. 5.

## 106. ACCOMPLISHMENT.

Notwithstanding, in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. 1 Kings xi. 12.

Howbeit I will not rend away all the king-

dom; but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake, which I have chosen. - 13.

But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel; - --- 32.

Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

Nevertheless, for David's sake, did the Lord

his son after him, and to establish Jerusalem; 1 Kings xv. 4.

Yet the Lord would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, and to his children. 2 Kings viii. 19.

Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever. 2 Chron. xxi. 7.

## 107. KINGS OF JUDAH AND ISRAEL, -SAUL AND DAVID.

And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. Acts xiii. 21.

And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand;

But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 2 Sam. vii. 15.

And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. — 16.

I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee: Chron. xvii. 13.

But I will settle him in mine house and in my kingdom for ever; and his throne shall be established for evermore. — — 14.

And when he had removed him he raised up unto them David to be their king: to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. Acts xiii. 22.

# 108. ізн-вознетн.

But Abner the son of Ner, captain of Saul's host, took Ish bosheth the son of Saul, and brought him over to Mahanaim: 2 Sam. ii. 8.

And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

Ish-bosheth, Saul's son, was forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David. 

## 109. DAVID'S REIGN.

And the time that David was king in Hebron over the house of Judah was seven years and six months. 2 Sam. ii. 11.

And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. 1 Kings ii. 11.

David was thirty years old when he began to reign, and he reigned forty years. 2 Sam.

his God give him a lamp in Jerusalem, to set up and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

> Thus David the son of Jesse reigned over all Israel. 1 Chron. xxix. 26.

> And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. — — 27.

So when David was old, and full of days, he made Solomon his son king over Israel.

And he died in a good old age, full of days, riches, and honor: and Solomon his son reigned in his stead. — xxix. 28.

## 110. solomon.

And Solomon reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. 1 Kings iv. 21.

And the time that Solomon reigned in Jerusalem over all Israel was forty years. — xi. 42.

And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead **— — 43.** 

And Solomon reigned in Jerusalem over all Israel forty years. 2 Chron. ix. 30.

And Solomon slept with his fathers; and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

## 111. (KINGS OF JUDAH) REHOBOAM.

And Rehoboam the son of Solomon reigned Rehoboam was forty and one years in Judah. old when he began to reign; and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there: and his mother's name was Naamah an Ammonitess. 1 Kings xiv. 21.

So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel to put his name there: and his mother's name was Naamah an Ammonitees. 2 Chron. xii. 13.

But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over 1 Kings xii. 17.

And Rehoboam slept with his fathers, and was buried with his fathers in the city of David; and his mother's name was Naamah an Ammonitess: and Abijam his son reigned in his stead. — xiv. 31.

## 112. ABUAH OR ABUAM.

And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead. 2 Chron. xii. 16.

Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah. — xiii. l.

He reigned three years in Jerusalem: (his mother's name also was Micaiah, the daughter of Uriel of Gibeah:) and there was war be In Hebron he reigned over Judah seven years tween Abijah and Jeroboam.

Now, in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. 1 Kings xv. 1.

Three years reigned he in Jerusalem: and his mother's name was Maachah, the daughter of

And Abijam slept with his fathers; and they buried him in the city of David; and Asa his son reigned in his stead. — 8.

## 113. ASA.

And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. 1 Kings

And forty and one years reigned he in Jerusalem: and his mother's name was Maachah, the daughter of Abishalom. - 10.

And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his - 24.

And Abijah slept with his fathers, and they buried him in the city of David; and Asa his son reigned in his stead. In his days the land was quiet ten years. 2 Chron. xiv. 1.

And Asa slept with his fathers, and died in

the one and fortieth year of his reign.

xvi 13.

#### 114. JEHOSHAPHAT.

And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. Chron. xvii. 1.

And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. 1 Kings xxii. 41

Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem: and his mother's name was Azubah, the daughter of Shilhi.

And Jehoshaphat reigned over Judah. was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem: and his mother's name was Azubah, the daughter of Shilhi. 2 Chron. xx. 31.

And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his

stead. 1 Kings xxii. 50.

## 115. JEHORAM.

Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David; and Jehoram his son reigned in his stead. 2 Chron. xxi. 1.

And in the fifth year of Joram, the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat

king of Judah began to reign. 2 Kings viii. 16.
Thirty and two years old was he when he began to reign; and he reigned eight years in Je-

Jehoram was thirty and two years old when he began to reign; and he reigned eight years in Jerusalem. 2 Chron. xxi. 5.

Thirty and two years old was he when he began to reign; and he reigned in Jerusalem eight years, and departed without being desired: howbeit they buried him in the city of David, but not in the sepulchres of the kings. — 20.

## 116. AHAZIAH.

And Joram slept with his fathers, and was buried with his fathers in the city of David, and Ahaziah his son reigned in his stead.

viii. 24,
And the inhabitants of Jerusalem made Ahaband of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. Chron. xxii. 1.

Forty and two years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem: his mother's name also was Athaliah the daughter of Omri.

In the twelfth year of Joram, the son of Ahab king of Israel, did Ahaziah the son of Jehoram

king of Judah began. 2 Kings viii. 25.
Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem: and his mother's name was Atha-

liah, the daughter of Omri king Israel. — 26. And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah. – ix. 29.

## 117. QUEEN ATHALIAH.

But when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed-royal of the house of Judah. 3 Chron. xxii. 10.

But Jehoshabeath, the daughter of the king took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. - 11.

And he was with them hid in the house of God six years: and Athaliah reigned over the land.

#### 118. JOASH ALIAS JEHOASH.

In the seventh year of Jehu Jehoash began to reign; and forty years he reigned in Jerusalem; and his mother's name was Zibiah of Beer sheba. 2 Kings xii. 1.

Joash was seven years old when he began to reign; and he reigned forty years in Jerusalem: his mother's name also was Zibiah of Beer-sheba. 2 *Chron*. xxiv. 1.

Seven years old was Jehoash when he began to reign. 2 Kings xi. 21.

For Jozachar the son of Shimeath, and Jeho-zabad the son of Shomer, his servants, smote him, and he died: and they buried him with his fathers in the city of David; and Amaziah his son reigned in his stead. — xii. 21.

## 119. AMAZIAH.

In the second year of Joash, son of Jehoahaz

king of Israel, reigned Amaziah the son of Joash

king of Judah. 2 Kings xiv. 1.

He was twenty and five years old when he began to reign; and reigned twenty and nine years in Jerusalem: and his mother's name was Jeho-addan of Jerusalem. — 2.

Amaziah was twenty and five years old when he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem. 2 Chron. xxv. 1.

And Amaziah, the son of Joash king of Judah, lived after the death of Joash son of Jehoahaz king of Israel, fifteen years. 2 Kings xiv. 17.

And Amaziah, the son of Joash king of Judah, lived after the death of Jehoash, son of Jehoahaz king of Israel, fifteen years. 2 Chron. xxv. 25.

And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah. 2 Kings xiv. 21.

## 120. UZZIAH ALIAS AZARIAH.

Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. 2 Chron. xxvi. 1.

He built Eloth, and restored it to Judah, after that the king slept with his fathers. —— 2.

Sixteen years old was Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: and his mother's name also was Jecoliah of Jerusalem. — — 3.

In the twenty and seventh year of Jeroboam king of Israel began Azariah, son of Amaziah king of Judah, to reign. 2 Kings xv. 1.

Sixteen years old was he when he began to reign; and he reigned two and fifty years in Jerusalem: and his mother's name was Jecholiah of Jerusalem. —— 2.

So Uzziah slept with his fathers, and they buried him with his fathers, in the field of the burial which belonged to the kings; for they said, He is a leper; and Jotham his son reigned in his stead. 2. Chron. xxvi. 23

## 121. JOTHAM.

So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead. 2 Kings xv. 7.

In the second year of Pekah, the son of Remaliah king of Israel, began Jotham the son of Uzziah king of Judah to reign. — 32.

Five and twenty years old was he when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name was Jerusha, the daughter of Zadok. —— 33.

Jotham was twenty and five years old when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name was Jerusha, the daughter of Zadok. 2 Chron. xxvii. 1.

He was five and twenty years old when he began to reign; and reigned sixteen years in Jerusalem. — — 8.

And Jotham slept with his fathers; and they buried him in the city of David: and Ahaz his son reigned in his stead —— 9.

## 122. AHAZ.

And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead. 2 Kings xv. 38.

In the seventeenth year of Pekah the son of Kemaliah, Ahaz the son of Jotham king of Ju-

dah began to reign. - xvi. 1.

Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem.

Ahaz was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem; but he did not that which was right in the sight of the Lord, like David his father. 2 Chron. xxviii. 1.

And Ahaz slept with his fathers, and was buried with his fathers in the city of David; and Hezekiah his son reigned in his stead. 2 Kings xvi. 20.

#### 123. HEZEKIAH.

And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem; but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead. 2 Chron. xxviii. 27.

Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

2 Kings xviii. 1.

Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem: his mother's name also was Abi, the daughter of Zachariah. —— 2.

Hezekiah began to reign when he was five and twenty years old; and he reigned nine and twenty years in Jerusalem: and his mother's name was Abijah, the daughter of Zechariah. 2 Chronxix. 1.

And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honor at his death: and Manasseh his son reigned in his stead. — xxxii. 33.

# 124. MANASSEH.

And Hezekiah slept with his fathers, and Manasseh his son reigned in his stead. 2 Kings xx. 21.

Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem: and his mother's name was Hephzibah. 2 Kings xxi. 1.

And Manasseh slept with his fathers, and was buried in the garden of Uzza, and Amon his son reigned in his stead. — — 18.

#### 125. AMON.

So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead. 2 *Chron.* xxxiii. 20.

Amon was two and twenty years old when he began to reign; and he reigned two years in

Jerusalem: — — 21.

Amon was twenty and two years old when he began to reign; and he reigned two years in

Jerusalem: and his mother's name was Meshul- abominations which he did, and that which was lemeth, the daughter of Haruz of Jothan. 2 Kings xxi. 19.

And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his

And he was buried in his sepulchre, in the garden of Uzza: and Josiah his son reigned in **- 26**. his stead.

#### 126. JOSIAH.

But the people of the land slew all them that had conspired against king Amon; and the people of the land made his son Josiah king in his stead. 2 Chron. xxxiii. 25.

Josiah was eight years old when he began to reign; and he reigned in Jerusalem one and

- xxxiv. 1. thirty years.

Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem; and his mother's name was Jedidah, the daughter of Adiah of Boseath. 2 Kings

And his servants carried him in a chariot dead from Migiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead. — xxiii. 30.

## 127. JEHOAHAZ.

Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. 2 Chron. xxxvi. 1

Jehoahaz was twenty and three years old when he began to reign; and he reigned three months

in Jerusalem. - - 2.

Jehoahaz was twenty and three years when he began to reign; and he reigned three months in Jerusalem; and his mother's name was Hamutal, the daughter of Jeremiah of Libnah. 2. Kings xxiii. 31.

And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. 2 Chron.

xxxvi. 3.

## 128. JEHOIAKIM.

And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt. 2 Chron. xxxvi. 4.

Jehoiakim was twenty and five years old when he began to reign: and he reigned eleven years in Jerusalem; and he did that which was evil in the sight of the Lord his God.

And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away; and he came to Egypt, and died there. 2 Lings xxiii. 34.

Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Zebudah, the daughter of Pedaiah of Rumah. — 36.

[ 353 ]

found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead. 2 Chron. xxxvi. 1.

#### 129. JEHOIACHIN.

So Jehoiakim slept with his fathers, and Jeholachin his son reigned in his stead. 2 Kings xxiv. 6.

Jehoiachin was eighteen years old when he began to reign; and he reigned in Jerusalem three months: and his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

Jehoiachin was eight years old when he began to reign; and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord. 2 Chron. xxxvi 9.

And when the year was expired, king Nebuchadnezzar sent and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem. — — 10.

## 130. ZEDEKIAH.

And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. 2 Kings xxiv. 17.

Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

And he did that which was evil in the sight of the Lord, according to all that Jehoiachin had done. - 19.

Zedekiah was one and twenty years old when he began to reign; and he reigned eleven years in Jerusalem; and his mother's name was Hamutal, the daughter of Jeremiah of Libnah. Jer. lii. 1.

Zedekiah was one and twenty years old when he began to reign; and reigned eleven years in Jerusalem. 2 Chron. xxxvi. 11.

## 131. KINGS OF ISRAEL (AFTER THE REVOLT.)

And the days which Jeroboam reigned were two and twenty years: and he slept with his fa-thers; and Nadab his son reigned in his stead. 1 Kings xiv. 20.

And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. — 33.

So Baasha slept with his fathers and was buried in Tirzah: and Elah his son reigned in his stead. – xvi. 6.

In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah two years.

And Zimri went in and smote him and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. --- 10.

In the twenty and seventh year of Asa king Now the rest of the acts of Jehoiakim, and his of Judah did Zimri reign seven days in Tirzah: thon, which belonged to the Philistines. 1 Kings xvi. 15.

In the thirty and first year of Asa king of Judah began Omri to reign over Israel twelve years: six years reigned he in Tirzah. — 23.

So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his

- 28.

And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

So Ahab slept with his fathers: and Ahaziah his son reigned in his stead. - xxii. 40.

Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. - 51.

And Jehu slept with his fathers; and they buried him in Samaria: and Jehoahaz his son reigned

in his stead. 2 Kings x. 35.

And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

In the three and twentieth year of Joash, the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. — xiii. 1.

And Jehoahaz slept with his fathers; and

they buried him in Samaria: and Joash his son

reigned in his stead. — — 9.

In the thirty and seventh year of Joash king Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria and reigned sixteen years. - 10.

And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead. xiv. 16.

In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

And Jeroboam slept with his fathers, even with the kings of Israel: and Zechariah his son

reigned in his stead.

In the thirty and eighth year of Azariah king of Judah did Zechariah the son of Jeroboam reign over Israel in Samaria six months.

Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah: and he reigned a full month in Samaria.

For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shalhum the son of Jabesh in Samaria, and slew him, and reigned in his stead. — 14.

In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Sa-

And Menahem slept with his fathers, and Pekahiah his son reigned in his stead. — 22.

In the fiftieth year of Azariah king of Judah,

and the people were encamped against Gibbe | Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites; and he killed him, and reigned in

In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twen-

In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. — xvii. 1.

## 132. SUNDRY GENTILE KINGS.

And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead. 2 Sam. x. 1.

And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead. 2 Kings viii. 15.

So Hazael king of Syria died: and Ben-haded

his son reigned in his stead. — xiii. 24.

Now it came to pass after this, that Nahash the king of the children of Ammon died: and his son reigned in his stead. 1 Chron. xix. 1.

And Daniel continued even unto the first year

Dan. i. 21. of king Cyrus.

In that night was Belshazzar the king of the - v. 30. Chaldeans slain.

And Darius the Median took the kingdom, being about threescore and two years old. —31.

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

In the first year of Darius the son of Ahasuerus of the seed of the Medes, which was made king over the realm of the Chaldeans -ix. 1.

## CHAP. XI.

## RANKS.

SECT. 133. QUEEN AND REGENT.

AND also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove: and Asa destroyed her idol, and burnt it by the brook Kidron. 1 Kings xv. 13.

And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thy heart be merry; I will give thee the vineyard of Naboth the Jezreelite. — xxi. 7.

Say unto the king, and to the queen, Humble yourselves, sit down; for your principalities shall come down, even the crown of your glory. Jer. xiii. 18.

There was then no king in Edom; a deputy was king. 1 Kings xxii. 47.

## 134. PRINCES.

And Benaiah the son of Jehoida was over both the Cherethites and the Pelethites; and David's sons were chief rulers. 2 Sam. viii. 18.

There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali. Ps. lxviii. 27.

The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon, in the fourth year of his reign: and this Seraiah was a quiet prince. Jer. li. xv.

Moreover, the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and, behold, at the door of the gate five and twenty men: among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. Ezek. xi. 1.

Then said he unto me, Son of man, these are the men that devise mischief, and give wicked

counsel, in this city. — 2.

#### 135. SINGLE MAGISTRATE.

And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? Num. xi. 11.

I am not able to bear all this people alone, be-

cause it is too heavy for me. — — 14.

And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

And I spake unto you at that time, saying, I

am not able to bear you myself alone. Deut. i. 9.
How can I myself alone bear your cumbrance, and your burden, and your strife? — — 12.

#### 136. NOBLES.

Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty. Judges v. 13.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders, and to the nobles, that were in ais city dwelling with Naboth. 1 Kings xxi. 8.

And the men of his city, even the elders and the nobles, who were the inhabitants in his city did as Jezebel had sent unto them, and as it was written in the letters which she had sent 

But their nobles put not their necks to the

work of their Lord. Neh. iii. 5.

Moreover, in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. — vi. 17.

For there were many in Judah sworn unto him. because he was the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam, the son of Berechiah.

The nobles held their peace, and their tongue cleaved to the roof of their mouth. Job. xxix. 10. Make their nobles like Oreb, and like Zeeb; yea, all their princes as Zebah, and as Zalmuna, Ps. lxxxiii. 11.

Who said, Let us take to ourselves the houses

of God in possession. — — 12.

Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. Is. xiii. 2.

They shall call the nobles thereof to the kingdom, but none shall be there, and all her

princes shall be nothing. — xxxiv. 12.

Thus saith the Lord your Redeemer, the holy One of Israel, For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. - xliii. 14.

And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. Jer. xxx. 21.

Thy shepherds slumber, O king of Assyria; thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them. Nah. iii. 18.

My heart is toward the governors of Israel that offered themselves willingly among the people. Bless ye the Lord. Judges v. 9.

And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of

Babylon had left, even over them he made Geda liah the son of Ahikam, the son of Shaphan, ruler. 2 Kings xxv. 22.

And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river, and they furthered the people, and the house of God. Ezra viii. 36.

And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. Est. ix. 3.

## 138. OFFICERS OF STATE.

And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder; 2 Sam. viii. 16.

And Zadok the son of Ahitub, and Abimelech the son of Abiathar were the priests; and Seraiah was the scribe. — — 17.

And Adoram was over the tribute; and Jehosaphat the son of Ahilud was recorder;

And Sheva was scribe; and Zadok and Abiathar were the priests: -**— — 25**.

And Ira also the Jairite was a chief ruler <del>----- 26</del>. about David.

And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud recorder; 1 Chron. xviii. 15.

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And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests, and Shavsha was scribe; 1 Chron. xviii. 16.

And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king. — 17.

Also Jonathan, David's uncle, was a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni was with the king's sons: - xxvii. 32.

And Ahithophel was the king's counsellor, and Hushai the Archite was the king's companion.

And he said unto them, Come again unto me after three days. And the people departed. 2 Chron. x. 5.

And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me, to return answer to this people? **–** 6.

And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joab the son of Asaph the recorder. 2 Kings xviii. 18.

Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment; Est.

And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom.)

For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. — ix. 4.

For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed. — x. 3.

## 139. OFFICERS OF REVENUE, &C.

And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziah. 1 *Chron.* xxvii. 25.

And over them that did the work of the field, for tillage of the ground, was Ezri the son of Chelub: — — 26.

And over the vineyards was Shimei the Ramathite: over the increase of the vineyards, for the wine-cellars, was Zabdi the Shiphmite: —-

And over the olive-trees and the sycamoretrees, that were in the low plains, was Baal-hanan the Gederite: and over the cellars of oil was

And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the vallies was Shaphat the son of Adlai:

Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Merono thite: — — 30.

And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's. — — 31.

The mighty man, and the man of war, the jndge, and the prophet, and the prudent, and the ancient, Is. iii. 2.

The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer and the eloquent orator. --3.

## 140. OBSERVATIONS.

Now, therefore, let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Gen. xli. 33.

He leadeth counsellors away spoiled, and maketh the judges fools. Job xi. 17.

And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, The faithful city. Is. i. 26.

# BOOK XIII. - LAWLESS LOVE.

## CHAP. I.

## DUBIOUS OR UNLAWFUL CONTRACTS.

## SECT. 1. BIGAMY FORBIDDEN.

NEITHER shalt thou take a wife to her sister to vex her, to uncover her nakedness, besides the other in her life-time. Lev. xviii. 18.

Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. *Deut.* xvii. 17.

And did not he make one? yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. *Mal.* ii. 15.

## 2. ACCOMMODATING LAW.

If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated: and if the first-born son be her's that was hated. Deut. xxi. 15.

Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is indeed the first-born: 16.

## 3. INSTANCES OF BIGAMY.

And Lamech took unto him two wives, the name of the one was Adah, and the name of the other Zillah. Gen. iv. 19.

And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: —— 23.

And Esau was forty years old when he took to wife Judith, the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: — xxvi. 34.

And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. 1 Sam. i. 2.

And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife — xxvii. 3.

And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. — xxx. 5.

So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite. 2 Sam. ii. 2.

And Ashur the father of Tekoah had two wives, Helaah, and Naarah. 1 Chron. iv. 5.

And Shaharim begat children in the country of Moab after he had sent them away; Hushim and Baara were his wives. — viii. 8.

And Joash did that which was right in the sight of the Lord all the days of Jehoida the priest. 2 Chron. xxiv. 2.

And Jehoiada took for him two wives; and he begat sons and daughters. — — 3.

## 4. VARIOUS APOLOGIES.

Now Sarai, Abram's wife, bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar. Gen. xvi. 1.

And Sarai, said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. —— 2.

And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. — — 3.

When Esau saw that Isaac had blessed Jacob, and sent him away to Padan aram, to take him a wife from thence; and that as he blessed him, he give him a charge, saying, Thou shalt not

take a wife of the daughters of Canaan. Gen. of Nabal the Carmelite; and the third Absalom,

C H A P. 1.

And that Jacob obeyed his father and his mother, and was gone to Padan-aram; ---And Esau seeing that the daughters of Ca-

naan pleased not Isaac his father, ——— 8.

Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife. --9.

And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. — xxx. 3.

And she gave him Bilhah her handmaid to wife; and Jacob went in unto her.

When Leah saw that she had left bearing, she took Zilpah her maid, and gave her to Jacob to

#### 5. Two sisters.

Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years. Gen. xxix. 27.

And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife - 28.

And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

And he went in also unto Rachel, and he loved Rachael more than Leah, and served with him yet seven other years. — — 30.

#### 6. ALLUSION.

And the names of them were Aholah the elder, and Aholibah her sister; and they were mine, and they bare sons and daughters. Thus were their names, Samaria is Aholah, and Jerusalem Aholibah. Ezek. xxiii. 4.

## 7. POLYGAMY.

Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee. Gen. xxx. 26.

Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite. — xxxvi. 2.

And Bashemath, Ishmael's daughter, sister

of Nebajoth. - 3.

If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters, no man is with us; see God is witness betwixt me — xxxi. 50.

And Gideon had threescore and ten sons of his body begotten; for he had many wives. Judges viii. 30.

And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went after her; and she went after the messengers of David,

and became his wife. 1 Sam. xxv. 42.

David also took Ahinoam of Jezreel; and they were also both of them his wives. -

And unto David were sons born in Hebron: and his first-born was Ammon, of Ahinoam the Jezreelitess. 2 Sam. iii. 2.

And his second, Chileab, of Abigail the wife

the son of Maacah, the daughter of Talmai king **-** 3.

And the fourth, Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abi-

And the sixth, Ithream, by Eglah, David's These were born to David in Hebron. 5.

And David took more wives at Jerusalem: and David begat more sons and daughters. Chron. xiv. 3.

And Rehoboam took him Mahalath, the daughter of Jerimoth the son of David, to wife, and Abihail the daughter of Eliab, the son of Jesse: 2 Chron. xi. 18.

Which bare him children; Jeush, and Sham ariah, and Zaham. — 19.

And after her he took Maachah the daughter of Absalom, which bare him Abijah, and Attai, and Ziza, and Shelomith. — 20.

And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city; and he gave them victual in abundance; and he desired many wives. 

But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters. — xiii. 21.

## 8. HUSBANDS.

Jesus saith unto her, Go, call thy husband, and come hither. John iv. 16.

The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said I have no husband; — — 17.

For thou hast had five husbands, and he whom thou now hast is not thy husband; in that saidst thou truly. -- 18.

## WIVES AND CONCUBINES.

And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David. 2 Sam. v. 13.

And • he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. 1 Kings xi. 3.

And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines; (for he took eighteen wives, and threescore concubines, and begat twenty and eight sons, and threescore daughters.) 2 Chron. xi. 21.

# 10. ALLUSION.

There are threescore queens, and fourscore concubines, and virgins without number. Sol.

My dove, my undefiled, it but one; she is the only one of her mother, she is the choice one of her that bare her: the daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

· Solomon.

#### 11. CONCUBINAGE.

And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. Gen. xxii. 23.

And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah. — 24.

Now the sons of Keturah, Abraham's concubine; she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak and Shuah. And the sons of Jokshan: Sheba, and Dedan. 1 Chron. i. 32.

But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son (while he yet lived) eastward, unto the east country. Gen.

And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz, Amalek: these were the sons of Adah, Esau's wife. xxxvi. 12.

And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehem judah. Judges xix. 1.

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

Abimelech. Judges viii. 31.

And the king went forth, and all his household after him, and the king left ten women, which were concubines, to keep the house. Sam. xv. 16.

And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez. 1 Chron. ii. 46.

Maachah, Caleb's concubine, bare Sheber and

She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeah; and the daughter of Caleb

**—** 49. The sons of Manasseh; Ashriel, whom she bare; (but his concubine the Aramitess bare Machir, the father of Gilead.)

In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she hands of all that are with thee be strong. came in unto the king no more, except the king delighted in her, and that she were called by name. Est. ii. 14.

#### 12. CARE FOR CONCUBINES.

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

And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house

of Saul. 2 Sam. iii. 6.

And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine? --- 7.

Then was Abner very wroth for the words of Ish-bosheth, and said, Am I dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; — xix. 5.

#### SOURCES OF TROUBLE. 13.

And his concubine played the whore against him, and went away from him unto her father's house to Beth lehem judah, and was there four

whole months. Judges xix. 2.

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

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

was this wickedness? -– xx. 3

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

And the men of Gibeah rose against me, and beset the house round about upon me by night, and sought to have slain me; and my concubine have they forced, that she is dead.

And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel; for they have com-

mitted lewdness and folly in Israel. — 6.

And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the Sam. xvi. 21.

So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel. — - 22.

And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them: so they were shut up unto the day of their death, living in widowhood. — xx. 3.

## 14. BOUNDARIES OF INCEST.

None of you shall approach to any that is near of kin to him, to uncover their nakedness I am the Lord. Lev. xviii. 6.

The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nak ledness. --7.

* Gideon.

not uncover: it is thy father's nakedness. Lev. xviii. 8.

The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home or born abroad, even their nakedness thou shalt not uncover.

The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. —— 10.

The nakedness of thy father's wife's daughter, begotten of thy father, (she is thy sister,) thou shalt not uncover her nakedness. — — 11.

Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kins-**— —** 12.

Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near **–** 13. kinswoman.

Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thy aunt. — — 14.

Thou shalt not uncover the nakedness of thy daughter-in-law, she is thy son's wife; thou shalt not uncover her nakedness. — — 15.

Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness-- 16.

Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen; it is wickedness.

And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he uncovereth his near kin: they shall bear <del>---- 19.</del> their iniquity.

A man shall not take his father's wife, nor discover his father's skirt. Deut. xxii. 33.

## 15. PENALTIES FOR INCEST.

Unstable as water, thou shalt not excel: because thou wentest up to thy father's bed, then defiledst thou it: he went up to my couch. Gen.

And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. Lev. xx. 11.

And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them. — 12.

And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. - 14.

And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin: they shall die childless. - 20.

And if a man shall take his brother's wife, it 25 an unclean thing; he hath uncovered his brother's nakedness: they shall be childless. - 21.

Cursed be he that lieth with his father's wife; ' Ezek. xxii. 11.

The nakedness of thy father's wife shalt thou | because he uncovereth his father's skirt: and all the people shall say, Amen. Deut. xxvii. 20.

Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

Cursed be he that lieth with his mother-in-law: and all the people shall say, Amen. — 23.

#### 16. INCEST PERPETRATED.

And yet indeed she is my sister: she is the daughter of my father, but not the daughter of my mother; and she became my wife. Gen. xx. 12.

And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in

a cave, he and his two daughters. — xix. 30.

And the first-born said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all 

Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. — 32.

And they made their father drink wine that night: and the first born went in, and lay with their father; and he perceived not wnen she lay down, nor when she arose. 

And it came to pass on the morrow, that the first born said unto the younger, Behold, I lay yester night with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our - -- 34.

And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. — — 35.

Thus were both the daughters of Lot with child by their father. — 36.

And the first-born bare a son, and called his name Moab: the same is the father of the Moabites unto this day. — 37.

And the younger she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah, his father's concubine: and Israel heard it. Now the sons of Jacob were twelve. — xxxv.

The sons of Judah; Er, and Onan, and Shelah; which three were born unto him of the daughter of Shua the Canaanitess. And Er. the first-born of Judah, was evil in the sight of the Lord, and he slew him, 1 Chron. ii. 3.

And Tamar, his daughter-in-law, bare him Pharez and Zerah. All the sons of Judah were

And Amram took him Jochebed, his father's sister, to wife; and she bare him Aaron and Moses. Ex. vi. 20.

And one hath committed abomination with his neighbor's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter

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same maid, to profane my holy name. Amos

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 1 Cor. v. 1.

#### 17. COUSINS MARRY.

Even as the Lord commanded Moses, so did the daughters of Zelophehad: Num. xxxvi.

For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brother's sons. - 11.

And they were married into the families of the sons of Manasseh the son of Joseph: and their inheritance remained in the tribe of the family of their father. —— 12.

## CHAP. II.

## FORNICATION.

## SECT. 18. FORNICATION FORBIDDEN.

GIVE not thy strength unto women, nor thy ways to that which destroyeth kings. Prov. **xxx**i. 3.

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 1 Cor. x. 8.

Now, the body is not for fornication, but for the Lord, and the Lord for the body. - vi. 13.

Know ye not that your bodies are the members of Christ? shall I then take the members of Christ and make them the members of a harlot? God forbid. — — 15.

What! know ye not that he which is joined to a harlot is one body? for two (saith he) shall be one flesh. — — 16.

But he that is joined unto the Lord is one spirit. — — 17.

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. Heb. xii. 16.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. Rev. ii. 14.

## 19. A CAPITAL CRIME.

And it came to pass, about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, eth his substance. — xxix. 3.

And a man and his father will go in unto the | behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. Gen. xxxviii. 24.

And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire. Lev.

And when Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his Num. xxv. 7.

And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Is-

Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you. Deut. xxii. 21.

#### 20. COMPOSITION.

And if a man entice a maid that is not betrothed, and lie with her; he shall surely endow her to be his wife. Ex. xxii. 16.

If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins. 

If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; Deut. xxii. 28.

Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her he may not put her away all his days. -

## PROVIDENTIAL PUNISHMENTS.

For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord. *Hos.* iv. 10.

Whoredom, and wine, and new wine, take away the heart. — — 11.

They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks, and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adul-**– –** 13.

I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery; for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall. — — 14.

# 22. POVERTY GAINED.

Lest thou give thine honor unto others, and thy years unto the cruel: Prov. v. 9.

Lest strangers be filled with thy wealth, and thy labors be in the house of a stranger.

For by means of a whorish woman a man us brought to a piece of bread; and the adulteress will hunt for precious life. — vi. 26.

Whose leveth wisdom rejoiceth his father: but he that keepeth company with harlots spend.

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#### 23. HRALTH AND LIFE LOST.

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

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

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

And say, How have I hated instruction, and

my heart despised reproof. — 22.

And have not obeyed the voice of my teac

And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! — 13.

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

For she hath cast down many wounded; yea, many strong men have been slain by her. — vii. 26.

#### 24. INFAMY ACQUIRED.

And they said, Should he deal with our sister as with a harlot? Gen. xxxiv. 31.

Then he asked the men of that place, saying, Where is the harlot that was openly by the way-side? And they said, There was no harlot in this place. — xxxviii. 21.

And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. —— 32.

And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her. —— 23.

For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death. Job xxiv. 17.

He is swift as the waters: their portion is cursed in the earth: he beholdeth not the way of the vineyards. —— 18.

## 25. DAMNATION INCURRED.

But her end is bitter as wormwood, sharp as a two-edged sword. *Prov.* v. 4.

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

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

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

And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: whose pleaseth God shall escape from her; but the sinner shall be taken by her. Ec.

For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God. *Eph.* v. 5.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. — — 6.

## 26. TEMPTATIONS.

And it came to pass, about this time, that *Joseph* went into the house to do his business: and *there was* none of the men of the house there within. *Gen.* xxxix. 11.

And she caught him by his garment, saying, Lie with me: and he left his garment in her hand and fled, and got him out. —— 12.

For the lips of a strange woman drop as a honey-comb, and her mouth is smoother than oil: Prov. v. 3.

She also lieth in wait as for a prey, and increaseth the transgressors among men.

xxiii. 28.

#### 27. AVOID THE TEMPTERS.

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

Remove thy way far from her, and come not

nigh the door of her house; -v. 8.

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

vi. 24.

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

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

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

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

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

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

#### 28. FORNICATORS.

When she was brought forth, she sent to her father in law, saying, By the man whose these are am I with child; and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. Gen. xxxviii. 25.

And Judah acknowledged them, and said, She hath been more righteous than I; because that I give her not to Shelah my son. And he knew her again no more. — 26.

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

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

And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. Num. xxv. 1.

And, behold, one of the children of Israel came, and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. — — 6.

And the name of the Midianitish woman that was slain was Cozhi, the daughter of Zur; he

soas head over a people, and of a chief house in they may come unto thee on every side for thy Midian. Num. xxv. 15.

Then went Samson to Gaza, and saw there a harlot, and went in unto her. Judges xvi. 1.

### 29. PROSTITUTION.

Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness. xix. 29.

They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God. — xxi. 7.

#### 30. PROSTITUTES DEPICTED.

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

Then came there two women that were harlots unto the king, and stood before him. Kings iii. 16.

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

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

And, behold, there met him a woman with the attire of a harlot, and subtile of heart. vii. 10.

She is loud and stubborn; her feet abide not in her house: Prov. vii. 11.

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

The mouth of strange women is a deep pit; he that is abhorred of the Lord shall fall therein. - xxii. 14.

For a whore is a deep ditch, and a strange

woman is a narrow pit. - xxiii. 27.

And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. Is. xxxii. 15.

Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. -- 16.

Therefore the showers have been with-holden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed. Jer. iii. 3.

### 31. WAGES OF THIS SIN.

When Judah saw her, he thought her to be an harlot; because she had covered her face. Gen. xxxviii. 15.

And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter-in-law.) And she said, What wilt thou give

me, that thou mayest come in unto me? — 16.

They give gifts to all whores; but thou givest thy gifts to all thy lovers, and hirest them, that |

whoredom. Ezek. xvi. 33.

And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee; therefore thou art contrary.

And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. — 41.

#### 32. RAVISHMENTS.

And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. Gen. xxxiv. 1.

And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

And Jacob heard that he had defiled Dinah his daughter, (now his sons were with his cattle in the field,) and Jacob held his peace until they were come. -

And when * she had brought them unto him to eat, he took hold of her, and said unto her, Come, lie with me, my sister. 2 Sam. xiii. 11.

And she answered him, Nay, my brother, do not force me, for no such thing ought to be done in Israel: do not thou this folly.

And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now, therefore, I pray thee, speak unto the king: for he will not with hold me from thee. 2 Sam. xiii. 13.

Howbeit, he would not hearken unto her voice, but, being stronger than she, forced her, and lay with her. — — 14.

#### 33. RAPE PROHIBITED CAPITALLY.

And the sons of Jacob came out of the field when they heard  $\dot{u}$ : and the men vere grieved, and they were very wroth, because he had wrought folly in Israel, in lying with Jacob's daughter; which thing ought not to be done. Gen. xxxiv. 7.

But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: Deut. xxii. 25.

But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter;

For he found her in the field, and the betrothed damsel cried and there was none to save her. <del>- - 27.</del>

### 34. BAD CONSEQUENCES OF INCEST.

Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her: and Amnon said unto her, Arise, be gone. 2 Sam. xiii. 15.

* Tamar.

And she said unto him, There is no cause; this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her. 2 Sam. xiii. 16.

Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.

And Tamar put ashes on her head, and rent her garment of diverse colours that was on her, and laid her hand on her head, and went on - --- 19.

And Absalom her brother, said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother, regard not this thing. So Tamar remained desolate in her brother Absalom's house. — 20.

But when king David heard of all these things

he was very wroth. --21.

And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

And Jonadab the son of Shimeah, David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined, from the day that he forced his sister <del>---- 32.</del>

Now, therefore, let not my lord the king take the thing to his heart, to think that all the king's sons are dead; for Amnon only is dead. — 33.

### 35. CONCOMITANT OF WAR.

Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. Is. xiii. 16.

They ravished the women in Zion, and the maids in the cities of Judah. Lam. v. 11.

For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished: and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Zech. xiv. 2

### 36. ILLEGITIMACY.

A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord. Deut. xxiii. 2.

Now Jephthah the Gileadite was a mighty man of valour, and he was the son of a harlot; and Gilead begat Jephatah. Judges xi. 1.

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

But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Is. lvii. 3.

Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood? - 4.

And I will not have mercy upon her children; for they be the children of whoredoms. Hos. ii. 4.

They have dealt treacherously against the Lord; for they have begotten strange children: now shall a month devour them with their portions. — v. 7.

And a bastard shall dwell in Ashdod; and I will cut off the pride of the Philistines. Zech.

Ye do the deeds of your Father. Then said they to him, We be not born of fornication; we have one Father, even God. John viii. 41.

### 37. SPIRITUAL FORNICATION.

Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer Is. lvii. 7. sacrifice.

Behind the doors also and the posts hast thou set up thy remembrance; for thou hast discovered thyself to another than me, and art gone up: thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it. ---- 8.

For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress, when upon every high hill, and under every green tree, thou wanderest, playing the harlot. Jer. ii. 20.

Lift up thine eyes unto the high places, and see where thou hast not been lain with; in the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms, and with thy wickedness. · iii. 2

The Lord said also unto me in the days of Josiah the king, Hast thou seen that which back sliding Israel hath done? she is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

And I said, after she had done all these things, Turn thou unto me; but she returned not: and her treacherous sister Judah saw it.

And of thy garments thou didst take, and deckedst thy high places with diverse colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so. *Ezek*. xvi. 16.

Thou hast built thy high places at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

Before thy wickedness was discovered, as at the time of thy reproach, of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about. -- -- 57.

Thou hast borne thy lewdness, and thine abominations, saith the Lord.

Son of man, there were two women, the daughters of one mother; — xxiii. 2.

And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms. -

Then I saw that she was defiled, that they took both one way; Ezek. xxiii. 13.

And that she increased her whoredoms. 14. My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God. Hos. iv. 12.

I know Ephraim, and Israel is not hid from me; for now, O Ephraim, thou committest whoredom, and Israel is defiled. — v. 3.

They will not frame their doings to turn unto their God; for the spirit of whoredoms is in the midst of them, and they have not known the Lord. — — 4.

### 38. METAPHORICAL FORNICATION.

And it shall come to pass, after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. Is. xxiii. 17.

Thou hast also committed fornication with the Egyptians thy neighbors, great of flesh, and hast increased thy whoredoms to provoke me to anger. Ezek. xvi. 26.

Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied. — 28.

Thou hast, moreover, multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith. — 29.

Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself. — xxiii. 7.

Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. —— 8.

And the Babylonians came to her into the bed of love, and they defiled them with their whoredom, and she was polluted with them, and her mind was alienated from them. — 17.

And there came one of the seven angels, which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters. Rev. xvii. 1.

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. — — 2.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. —— 3.

And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. — — 4.

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 5.

And the woman which thou sawest is that great city, which reigneth over the kings of the earth. — — 18.

For all the nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. xviii 3.

### 39. DEPLORED.

Thus were they defiled with their own works, and went a whoring with their own inventions. Ps. cvi 39.

How is the faithful city become an harlot? it was full of judgment; righteousness lodged in it! but now murderers! Is. i. 21.

Wherefore say unto the house of Israel, Thus saith the Lord God, Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? *Ezek.* xx. 30.

Though thou, Israel, play the harlot, yet let not Judah offend: and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth. *Hos.* iv.15.

I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim; Israel is defiled. — vi. 10.

Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God; thou hast loved a reward upon every corn-floor.

— ix. 1.

### 40. RETRIBUTION.

Behold, therefore, I have stretched out my hand over thee, and have diminished thy ordinary food, delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way. Ezek. xvi. 27.

Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms. — xxiii. 35.

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. Rev. xvii. 16.

For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast until the words of God shall be fulfilled. — — 17.

For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

— xix. 2.



### CHAP. III.

### ADULTERY.

#### SECT. 41. ADULTERY FORBIDDEN.

THEN Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me, and on my kingdom, a great sin? thou hast done deeds unto me that ought not to be done. Gen. xx. 9.

And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? 10.

And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. ——— 11.

will slay me for my wife's sake. —— 11.

And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lain with thy wife, and thou shouldest have brought guiltiness upon us. — xxvi. 10.

Moreover, thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her. Lev. xviii. 20.

Neither shalt thou commit adultery. Deut. v. 18.

If mine heart have been deceived by a woman; or if I have laid wait at my neighbor's door. Job xxxi. 9.

Then let my wife grind unto another, and let others bow down upon her. —— 10.

For this is an heinous crime; yea, it is an iniquity to be punished by the judges. — — 11.

For it is a fire that consumeth to destruction, and would root out all mine increase. —— 12.

And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. 2 Sam. xii. 13.

Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die. 2 Sam. xii. 14.

Can a man take fire in his bosom, and his clothes not be burnt? Prov. vi. 27.

Can one go upon hot coals, and his feet not be burnt? — 28.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: Mat.

For John had said unto Herod, It is not lawful for thee to have thy brother's wife. *Mar.* vi. 18.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? John viii. 10.

### 42. FORETOLD PUNISHMENT OF.

Thou shalt betroth a wife, and another man shall lie with her: thou shalt build a house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Deut. xxviii. 30.

## 43. PENALTIES. (LEGAL.)

And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death. Gen. xvi. 11.

And whosoever lieth carnally with a woman that is a bond-maid, betrothed to a husband, and not at all redeemed, nor freedom given her, she shall be scourged: they shall not be put to death, because she was not free. Lev. xix. 20.

And the priest shall make an atonement for him with the ram of the trespass-offering before the Lord, for his sin which he hath done: and the sin which he hath done shall be forgiven him.

And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.

— xx. 10.

If a man be found lying with a woman married to a husband, then they shall both of them die, both the man that lay with the woman, and the woman; so shalt thou put away evil from Israel. Deut. xxii. 22.

If a damsel that is a virgin be betrothed unto a husband, and a man find her in the city and lie with her; —— 23.

Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbor's wife: so thou shalt put away evil from among you. 24.

Now Moses in the law commanded us, that such should be stoned; but what sayest thou? John. viii. 5.

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. —— 6.

So, when they continued asking him, he lifted up himself, and said unto them, He that is without  $\sin$  among you, let him first cast a stone at her. --7.

## 44. PROVIDENTIAL JUDGMENTS.

And the Lord plagued Pharaoh and his house with great plagues, because of Sarai, Abram's wife. Gen. xii. 17.

Now, therefore, the sword shall never depart from thine house: because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. 2 Sam. xii. 10.

Thus saith the Lord, Behold I will raise up evil against thee out of thine own house; and I

will take away thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of thy sin. 2 Sam. xii. 11.

For thou didst it secretly: but I will do this thing before all Israel, and before the sun. 12.

But whose committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. Prov. vi. 32.

A wound and dishonor shall he get; and his reproach shall not be wiped away. —— 33.

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

Till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is

for his life. —— 23.

They were as fed horses in the morning: every one neighed after his neighbor's wife. Jer.

Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this. ——9.

And I will judge thee, as women that break wedlock, and shed blood, are judged; and I will give thee blood in fury and jealousy. *Ezek.* xvi. 38.

And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. 39.

They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. — 40.

Ye stand upon your sword, ye work abomination, and ye defile every one his neighbor's wife: and shall ye possess the land? — xxxiii.

#### 45. INTENTION.

And he entreated Abraham well for her sake: and he had sheep, and oxen, and he-asses, and men servants, and maid-servants, and she-asses and camels. *Gen.* xii. 16.

The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and dis-

guiseth his face. Job xxiv. 15.

For the good-man is not at home, he is gone

a long journey; Prov. vii. 19.

He hath taken a bag of money with him, and will come home at the day appointed. — — 20. With her much fair speech she caused him to

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

Then said the Lord unto me, Go, yet love a woman beloved of *her* friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine. *Hos.* iii. 1.

And I said unto her, Thou shalt abide for me many days: thou shalt not play the harlot, and thou shalt not be for another man; so will I also

**be** for thee. — — 3.

#### 46. ADULTERIES.

And David sent and enquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? 2 Sam. xi. 3.

And David sent messengers, and took her: and she came in unto him, and he lay with her; (for she was purified from her uncleanness;) and she returned unto her house. ——4.

Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite. 1 Kings xv. 5.

When I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. *Jer.* v. 7.

Because they have committed villany in Israel, and have committed adultery with their neighbors' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the Lord. — xxix. 23.

For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her. *Mar.* vi. 17.

And the scribes and Pharisees brought unto him a woman taken in adultery: and, when they had set her in the midst, John viii. 3.

They say unto him, Master, this woman was taken in adultery, in the very act. — — 4.

### 47. TEMPTATION VANQUISHED.

And it came to pass, after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. *Gen.* xxxix. 7.

But he refused; and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand: —— 8.

There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? — — 9.

And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. —— 10.

### 48. RESTITUTION.

And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Gen. xii. 18.

Why saidst thou, She is my sister? so I might have taken her to me to wife: now, therefore, behold thy wife, take her, and go thy way.

— 19.

And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had. —— 20.

And Abimelech took sheep, and oxen, and men servants, and women servants, and gave them unto Abraham, and restored him Sarah his wife.

— xx. 14.

### 49. COMMUNITY OF WIVES.

But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. Rev. ii. 6.

So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. — 15.

#### 50. JEALOUSY.

And it came to pass, when his master heard the words of his wife, which he spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. Gen. xxxix.

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

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

Then the king returned out of the palace garden, into the place of the banquet of wine: and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth they covered Haman's face. Est. vii. 8.

#### 51. CEREMONIAL CRITERION.

Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, *Num.* v. 12.

And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner; — 13.

And the priest shall bring her near, and set her before the Lord. —— 16.

And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water. — 17.

And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse. — — 18.

But if thou hast gone aside to another instead

of thy husband, and if thou be defiled, and some man hath lain with thee besides thine husband;

And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot. And the woman shall say Amen, amen. — — 22.

And the priest shall write these curses in a book, and he shall blot them out with the bitter water. — — 23.

And he shall cause the woman to drink the bitter water that causeth the curse; and the water that causeth the curse shall enter into her, and become bitter. —— 24.

Then the priest shall take the jealousy-offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar. --25.

And the priest shall take a handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water. — 26.

And when he hath made her to drink the water, then it shall come to pass, that if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot; and the woman shall be a curse among her people. —

This is the law of jealousies, when a wife go eth aside to another instead of her husband, and is defiled; — 29.

Or when the spirit of jealousy cometh upor him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law. —— 30.

Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity. — — 31.

### 52. ALLUSION TO JEALOUSY.

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 2 Cor. xi. 2.

### 53. SPIRITUAL ADULTERY.

What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest. Jer. xi. 15.

I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abom inations on the hills in the fields: woe unto thee O Jerusalem! wilt thou not be made clean? when shall it once be? — xiii. 27.

How weak is thine heart, saith the Lord God,

seeing thou doest all these things, the work of an imperious whorish woman; Ezek. xvi. 30.

In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as a harlot, in that thou scornest hire; — 31.

But as a wife that committeth adultery, which taketh strangers instead of her husband!

**--- 3**2.

And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbors. — xxiii. 5.

Then said I unto her that was old in adulteries, Will they now commit whoredoms with

her, and she with them? — 43.

Yet they went in unto her, as they go in unto a woman that playeth the harlot, so went they in unto Aholah and unto Aholibah the lewd women. — — 44.

Say ye unto your brethren, Ammi; and to

your sisters, Ruhamah. Hos. ii. 1.

Plead with your mother, plead: for she is not my wife, neither am I her husband: let her, therefore, put away her whoredoms out of her sight, and her adulteries from between her breasts. — — 2.

For their mother hath played the harlot; she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, my oil and my drink. — — 5.

### 54. RETRIBUTION.

And the righteous men they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands. Ezek. xxiii. 45.

For thus saith the Lord God, I will bring up a company upon them, and will give them to be

removed and spoiled. — 46.

And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. —— 47.

Thus will I cause lewdness to cease out of the land, that all women may be taught not to do

after your lewdness. — — 48.

Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation except they repent of their deeds. Rev. ii. 22.

### CHAP. IV.

## DEVIATION FROM NATURE.

#### SECT. 55. EUNUCHS, &C.

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord. Deut. xxiii. 1.

And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. 2 Kings xx. 18.

And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the

king of Babylon. Is. xxxix. 7.

And the king spake upon Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; Dan. i. 3.

Now God had brought Daniel into favor and ender love with the prince of the enpuchs. — 9

tender love with the prince of the eunuchs. — 9.

And the prince of the eunuchs said unto Daniel I fear my lord the king who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. — — 10.

Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah. —— 11.

But he said unto them, All men cannot receive this saying, save they to whom it is given. Mat. xix. 11.

For there are some eunuchs, which were so born from *their* mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it. — — 12.

And he arose and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship. Acts viii. 27.

### 56. SIN OF ONAN.

And Onan knew that the seed should not be his, and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. Gen. xxxviii. 9.

And the thing which he did displeased the Lord: wherefore he slew him also. —— 10.

And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. Lev. xv. 16.

And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. — — 17.

This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith: — — 32.

#### 57. IMAGES FOR WHOREDOM.

And it came to pass, through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. Jer. iii. 9.

Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee,

and madest to thyself images of men, and didst commit whoredom with them: Ezek. xvi. 17.

### 58. EXCITING PICTURES.

For when she saw men portrayed upon the wall, images of the Chaldeans portrayed with vermilion, Ezek. xxiii. 14.

Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity.

And, as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. — — 16.

#### 59. ON SODOMY.

But the men of Sodom were wicked, and sinners before the Lord exceedingly. Gen. xiii. 13.

And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin

is very grievous, — xviii. 20.

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me: and if not, I will know.

And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord. — 22.

And Lot went out at the door unto them, and shut the door after him, – xix. 6.

And said, I pray you, brethren, do not so wickedly.

Thou shalt not lie with mankind as with womankind: it is abomination. Lev. xviii. 22.

If a man also lie with mankind as he lieth ' with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them. xx. 13.

There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Deut. xxiii. 17.

Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow; for even both these are abomination unto the Lord thy God. -- 18.

For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: — xxxii. 32.

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

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

And delivered just Lot, vexed with the filthy conversation of the wicked: 2 Peter ii. 7.

(For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds:) - -- 8.

### 60. SODOMITES,

But before they lay down the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter. Gen. xix. 4.

And they called unto Lot, and said unto him. Where are the men which came in to thee this night? bring them out unto us that we may

know them. --5.

Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. —— 8.

And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, even Lot, and came near to break the door. --9.

But the men put forth their hand, and pulled Lot into the house to them, and shut to the

Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him. Judges xix. 22.

And there were also Sodomites in the land, and they did according to all the abomination of the nations which the Lord cast out before the chil-

dren of Israel. 1 Kings xiv. 24.

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: Rom. i. 24.

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: - -- 26.

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. - --- 27.

### 61. ALLUSIONS.

Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah: Is. i. 10.

The shew of their countenance doth witness against them: and they declare their sin as Sodom, they hide it not: woe unto their soul! for they have rewarded evil unto themselves. - iii. 9.

And thine elder sister is Samaria, she and her daughters, that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand is Sodom and her daughters. Ezek. xvi. 46.

Yet hast thou not walked after their ways, nor done after their abominations; but as if that were a very little thing, thou wast corrupted more than they in all thy ways. -

As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Ezek. xvi. 48.

Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her, and in her daughters; neither did she strengthen the hand of the poor and needy. — — 49.

And they were haughty, and committed abomination before me; therefore I took them away as

I saw good. — — 50.

When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them; — 53.

Thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. — 54.

When thy sisters, Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. —— 55.

For thy sister Sodom was not mentioned by thy mouth in the day of thy pride. — — 56.

### 62. PENALTY.

For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. Gen. xxix. 13.

Then the Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven: — 24.

And he overthrew those cities, and all the plain, all the inhabitants of the cities, and that which

grew upon the ground, — 25.

And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. ——28.

And he took away the Sodomites out of the tand, and removed all the idols that his fathers

had made. I Kings xv. 12.

And the remnant of the Sodomites, which remained in the days of his father Asa, he took out of the land. — xxii. 46.

And he brake down the houses of the Sodomites, that were by the house of the Lord, where the women wove hangings for the grove. 2 Kings xxiii. 7.

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Luke xvi. 29.

Even thus shall it be in the day when the Son of man is revealed. — — 30.

And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly: 2 Pet. ii. 6.

Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Jude 7.

## 63. ALLUSIONS THERETO.

So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it; — Deut. xxix. 22.

And that the whole land thereof is brinstone, and salt, and burning; that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the Lord overthrew in his anger, and in his wrath. —— 23.

As in the overthrow of Sodom and Gomorrah, and the neighboring cities thereof, saith the Lord: no man shall abide there, neither shall a son of man dwell in it. *Jer.* xlix. 18.

As God overthrew Sodom and Gomorrah, and the neighboring cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein. — l. 40.

For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her. Lam., iv. 6.

I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the Lord. Amos iv. 11.

And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. *Mat.* xi. 23.

But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee. —— 24.

### 64. BESTIALITY.

Whosoever lieth with a beast shall surely be put to death. Ex. xxii. 19.

Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it is confusion. Lev. xviii. 23.

Defile not ye yourselves in any of these things; for in all these the nations are defiled which I cast out before you. — 24.

Ye shall, therefore, keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you. — 26.

That the land spue not you also, when ye defile it, as it spued out the nations that were before you. —— 28.

For whosoever shall commit any of these

abominations, even the souls that commit them ! xviii. 29.

Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God. — 30.

be put to death: and ye shall slay the beast. like the issue of horses. Ezek. xxiii. 20

- xx. 15.

And if a woman approach unto any beast, shall be cut off from among their people. Lev. and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to deatn; their blood shall be upon them. — — 16.

Cursed be he that lieth with any manner of beast: and all the people shall say, Amen.

Deut. xxvii. 21.

For she doted upon their paramours, whose And if a man lie with a beast, he shall surely flesh is as the flesh of asses, and whose issue se

# BOOK XIV.—MAN.

## CHAP I.

### CORPOREITY.

SECT. 1. HARMONIOUS UNITY OF THE BODY.

 $\mathbf{F^{OR}}$  the body is not one member, but many. 1 *Cor.* xii. 14.

If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? — — 15.

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? 

If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? —— 17.

But now hath God set the members every one of them in the body, as it hath pleased him.

And if they were all one member, where were the body? — — 19.

But now are they many members, yet but one **– – 20**.

And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. ---

Nay, much more those members of the body, which seem to be more feeble, are necessary.

And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. — — 23.

For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which -- 24.

That there should be no schism in the body; but that the members should have the same care one for another. — 25.

And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. — — 26

### SENSES AND APPETITES.

And he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: Gen. xxvii. 27.

And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Ex. iv. 11.

Is there iniquity in my tongue? cannot my

taste discern perverse things? Job vi. 30.

Doth not the ear try words? and the mouth taste his meat: - xii. 11.

For the ear trieth words as the mouth tasteth --- xxxiv. 3.

Who hath put wisdom in the inward parts? or who hath given understanding to the heart? xxxviii. 36.

And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. 1 Sam.

The full soul loatheth an honey-comb; but to the hungry soul every bitter thing is sweet. Prov. xxvii. 7.

The nations shall see, and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. Mic. vii.

The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. Mat. vi. 22.

But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness! —— 23.

But strong meat belongeth to them that are of full age, even those who by reason of usa have their senses exercised to discern both good Heb. v. 14.

### 3. ERECT POSITION.

This thy stature is like to a palm-tree, and thy breasts to clusters of grapes. Sol. vii. 7.

I said, I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples. — — 8.

### 4. RIGHT HAND AND LEFT.

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. Gen. xlviii.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born. · — 14.

Among all this people there were seven hundred chosen men left-handed: every one could sling stones at an hair-breadth, and not miss. Judges xx. 16.

They were armed with bows, and could use both the right hand and the left in hurling stones, and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

A wise man's heart is at his right hand; but a fool's heart at his left. Ec. x. 2.

### 5. DIMINUTIVE STATURE.

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. 2 Kings v. 2.

Which of you, by taking thought, can add one cubit unto his stature? Mat. vi. 27.

And he sought to see Jesus who he was, and could not for the press, because he was little of stature. Luke xix. 3.

## 6. VERY TALL.

And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof: and all the people that we saw in it are men of a great stature. Num.

The Emims dwelt therein in times past, a people great, and many, and tall as the Anakims. Deut. ii. 10.

And they ran and fetched him thence: and when he stood among the people he was higher than any of the people from his shoulders and upward. 1 Sam. x. 23.

And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. 1 Chron. xi. 23.

### - 7. GIANTS.

There were giants in the earth in those days: and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old men of renown. Gen. vi. 4.

And there we saw the giants, the sons of Anak, which came of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. Num. xiii. 33.

Which also were accounted giants, as the Anakims; but the Moabites call them Emims. Deut. ii. 11.

That also was accounted a land of giants: giants dwelt therein in old time, and the Ammonites call them Zamzummims. — — 20

For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man. — iii. 11.

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

And there went out a champion out of the camp of the Philistines, named Goliath of Gath, whose height was six cubits and a span. I Sam.

And Ishbi-benob, which was of the sons of the giant, (the weight of whose spear weighed three hundred shekels of brass in weight,) he, being girded with a new sword, thought to have slain David. 2 Sam. xxi. 16.

## ·8. GIANTS SLAIN.

And at that time came Joshua, and cut off the Anakims from the mountains; from Hebron from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. Jos. xi. 21.

There was none of the Anakims left in the land of the children of Israel; only in Gaza, in Gath, and in Ashdod, there remained.

And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant. 2 Sam. xxi. 18.

And there was again a battle in Gob with the Philistines, where Elhanan, the son of Jaare-oregim, a Bethlehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. --- 19.

And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to - 20. the giant.

And when he defied Israel, Jonathan the son of Shimeah, the brother of David, slew him.

These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants. — 22.

And it came to pass after this, that there arose war at Gezer with the Philistines; at which

time Sibbechai the Hushathite-slew Sippai, that roas of the children of the giant; and they were subdued. 1 Chron. xx. 4.

And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi, the brother of Goliath the Gittite, whose spear's staff was like a weaver's beam. ——5.

And yet again there was war at Gath, where was a man of *great* stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant. — 6.

But when he defied Israel, Jonathan the son of Shimea, David's brother, slew him. — — 7.

## 9. EXCRETIONS.

But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? 2 Kings xviii. 27.

But Rab-shakeh said, Hath my master sent me to thy master and to thee, to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung and drink their own piss with you? Is. xxxvi.

Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. Jer. li. 34.

Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it. Mal. ii. 3.

Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught: *Mat.* xv. 17.

And he said unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the men, it cannot defile him; Mark vii. 18.

man, it cannot defile him; Mark vii. 18.

Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? —— 19.

## 10. CASTRENSIAN PRECEPT.

Thou shalt have a place also without the camp, whither thou shalt go forth abroad. *Deut.* xxiii. 12.

For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy; that he see no unclean thing in thee, and turn away from thee. —— 14.

## 11. SALIVA, &C.

They abhor me, they flee far from me, and spare not to spit in my face. Job xxx. 10.

As a dog returneth to his vomit; so a fool returneth to his folly. *Prov.* xxvi. 11.

For all tables are full of vomit and filthiness, so that there is no place clean. Is. xxviii. 8.

And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing stock. Nahum iii. 6.

#### 12. HAIRS.

And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. Gen. xxvii. 11.

And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. —— 21

And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. — — 23.

And the man whose hair is fallen off his head, he is bald: yet is he clean. Lev. xiii. 40.

And he that hath his hair fallen off from the part of his head toward his face, he is forehead-bald, yet is he clean. —— 41.

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

And when he polled his head, (for it was at every year's end that he polled it; because the hair was heavy on him, therefore he polled it,) he weighed the hair of his head at two hundred shekels, after the king's weight. 2 Sam. xiv. 26.

shekels, after the king's weight. 2 Sam. xiv. 26.

Thine head upon thee is like Carmel, and the hair of thine head is like purple: the king is held in the galleries. Sol. vii. 5.

#### 13. SHAVING.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. Gen. xli. 14.

Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Lev. xix. 27.

Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. 2 Sam. x. 4.

When they told it unto David he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return. ——5.

Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away. 1 Chron. xix. 4.

Then there went certain, and told David how the men were served: and he sent to meet them; (for the men were greatly ashamed;) and the king said, Tarry at Jericho until your beards be grown, and then return. — 5.

And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace. 2 Sam. xix. 24.

In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard. Is. vii. 20.

Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. Ezek. xliv. 20.

### 14. EXCISION.

Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath. Jer. vii. 29.

And when I heard this thing I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. Ezra ix. 3

Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee. i. 16.

### 15. TEARS.

Then Moses heard the people weep throughout their families, every man in the door of his tent; and the anger of the Lord was kindled greatly; Moses also was displeased. Num.xi. 10.

And all the congregation lifted up their voice, and cried; and the people wept that night.

My face is foul with weeping, and on mine

eyelids is the shadow of death; Job xvi. 16.

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

And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded. xx. 41.

And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice and wept. xxiv. 16.

Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. — xxx. 4.

And it came to pass as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore. 2 Sam. xiii. 36.

And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the - xv. 23. wilderness.

And he settled his countenance stedfastly until he was ashamed: and the man of God wept. 2 Kings viii. 11.

Mine eye runneth down with rivers of water for the destruction of the daughter of my peo-Lam. iii. 48.

Mine eye trickleth down, and ceaseth not, without any intermission. — — 49.

Till the Lord look down, and behold from

The Jews then which were with her in the house, and comforted her, when they say Mary that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. John xi. 31.

# (PHYSIOGNOMY) DEJECTED, &C.

And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

And Jacob sent and called Rachel and Leah to the field unto his flock, -- - 4

And said unto them, I see your father's countenance, that it is not toward me as before: but the God of my father hath been with me. — 5.

For the hurt of the daughter of my people am I hurt; I am black: astonishment hath taken hold on me. Jer. viii. 21.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed nego: therefore he spake and commanded that they should heat the furnace one seven times more than it was wont to be heated. Dan. iii. 19.

Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished. — v. 9.

Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart. — vii. 28.

Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid. Neh. ii. 2.

Before their face the people shall be much pained; all faces shall gather blackness.

She is empty, and void, and waste, and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness. Nahum ii. 10.

### 17. CHEERFUL.

And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad. Sam. i. 18.

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken. *Prov*. xv. 13.

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, and the boldness of his face shall be changed. Ec. viii. 1.

#### 18. LIKENESS.

Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king. Judges viii. 18.

Some said, This is he; others said, He is like him: but he said, I am he. John ix. 9.

#### 19. SLEEP.

And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety. Job xi. 18.

Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon. 2 Sam. iv. 5.

I laid me down and slept, I awaked; for the

Lord sustained me. Ps. iii. 5.

I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

The stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands. — lxxvi. 5.

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

I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love till he please. *Sol.* ii. 7.

I charge you, O daughters of Jerusalem, that ye stir not up nor awake my love until he please.

Upon this I awaked, and beheld; and my sleep was sweet unto me. Jer. xxxi. 26.

In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. — li. 39.

And he came and found them asleep again;

for their eyes were heavy. Mat. xxvi. 43.

And when he returned he found them asleep again; (for their eyes were heavy:) neither wist they what to answer him. Mar. xiv. 40.

Therefore let us not sleep as do others; but let us watch and be sober. 1 Thess. v. 6.

For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

### 20. WAKEFULNESS.

He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil. Ps. xxxvi. 4.

Thou holdest mine eyes waking: I am so troubled that I cannot speak. — lxxvii. 4.

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

The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. Ec. v. 12.

By night on my bed I sought him whom my soul loveth; I sought him, but I found him not. Sol. iii.1.

I will rise now, and go about the city; in the streets and in the broad ways, I will seek him whom my soul leveth: I sought him, but I found him not.

he commanded to bring the book of records of the Lord that healeth thee. Ex. xv. 26.

the Chronicles; and they were read before the

king. Est. vi. 1.
Woe to them that devise iniquity, and work evil upon their beds! when the morning is light they practise it, because it is in the power of their hand. *Mic.* ii. 1.

#### 21. EARLY RISING.

And Abraham gat up early in the morning to the place where he stood before the Lord. Gen. xix. 27.

As soon as the morning was light the men were sent away, they and their asses. — xliv. 3.

And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel abroad. 1 Sam. ix. 26.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. Prov. xxxi. 15.

Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe, or a young hart, upon the mountains of Bether. Sol. ii. 17.

Then the king arose very early in the morning, and went in haste unto the den of lions. Dan. vi. 19.

#### 22. AGILITY.

And there were three sons of Zuriah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe. 2 Sam. ii. 18.

For by thee I have run through a troop; by my God have I leaped over a wall. — xxii. 30.

He maketh my feet like hinds' feet; and setteth me upon my high places. ——34.

Thou hast enlarged my steps under me; so

that my feet did not slip. — — 37. Thou hast enlarged my steps under me, that

my feet did not slip. Ps. xviii. 36.

The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments. Hab. iii. 19.

## 23. LASSITUDE.

And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. Ex. xvii. 11.

But Moses' hands were heavy: and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. — — 12.

### 24. HEALTH.

And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee which On that night could not the king sleep; and I have brought upon the Egyptians: for I am

And ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee. Ex. xxiii. 25.

And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee. Deut. vii. 15.

Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day. Ps. xci. 5.

Nor for the pestilence that walketh in darkness, nor the destruction that wasteth at noonday. — 6.

#### 25. KISS.*

And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. 2 Sam. xv. 5.

And on this manner did Absalom to all Israel that came to the king for judgment. So Absalom stole the hearts of the men of Israel. — 6.

Every man shall kiss his lips that giveth a right answer. Prov. xxiv. 26.

Faithful are the wounds of a friend: but the kisses of an enemy are deceitful. — xxvii. 6.

### 26. VISUAL SIGNS.

Why doth thine heart carry thee away, and what do thy eyes wink at. Job xv. 12.

He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; *Prov.* vi. 13.

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

He shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass. — xvi. 30.

### 27. GESTURES.

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. *Num.* xiv. 5.

And when Moses heard it he fell upon his face. — xvi. 4.

So he brought down the people unto the water; and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shall thou set by himself; likewise every one that boweth down upon his knees to drink. *Judges* vii. 5.

And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. — 6.

And he came to the sheep cotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the aides of the cave. 1 Sam. xxiv 3.

sides of the cave. 1 Sam. xxiv. 3.

And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees. 1 Kings xviii. 42.

And again he stooped down, and wrote on the ground. John viii. 8.

### 28. BOWING (RESPECTFUL.)

And he lifted up his eyes and looked, and, lo, three men stood by him; and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground. Gen. xviii. 2.

And Abraham bowed down himself before the

people of the land. — xxiii. 12.

And he passed over before them

And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother — xxxiii. 3.

Then the handmaidens came near, they and their children, and they bowed themselves. 6.

And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. 7.

### 29. REPUSAL.

And all the king's servants, that were in the king's gate, bowed, and reverenced Haman; for the king had so commanded concerning him: but Mordecai bowed not, nor did him reverence. Est. iii. 2.

Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? — 3.

Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. —— 4.

And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. —— 5.

And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai. Est. iii. 6.

Then went Haman forth that day joyful, and with a glad heart: but when Haman saw Mordecai in the king's gate, that stood not up, nor moved for him, he was full of indignation against Mordecai. — v. 9.

# 30. PROSTRATION.

And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came and bowed down themselves before him with their faces to the earth. Gen. xlii. 6.

And Judah and his brethren came to Joseph's house (for he was yet there;) and they fell before him on the ground. — xliv. 14.

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? Ruth ii. 10.

And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground. 1 Sam. xxv. 23.

And fell at his feet, and said, Upon me, my

[•] Vide Book IX Chap. viii. Sect. 95.
" " XV. " iii. " 37, 38.

lord, upon me let this iniquity be; and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. 1 Sam. xxv. 24.

### 31. REPREHENSIBLE GESTURES.

With bypocritical mockers in feasts, they gnashed me with their teeth. Ps. xxxv. 16.

Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Is. iii. 16.

Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. - 17.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; — lviii. 9.

### 32. ON DANCING.

Let them praise his name in the dance: let them sing praises unto him with the timbrel and

harp. Ps. cxlix 3.

Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Jer. xxxi. 4.

Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. — 13.

The joy of our heart is ceased; our dance is turned into mourning. Lam. v. 15.

## 33. INSTANCES.

They send forth their little ones like a flock, and their children dance. Job xxi. 11.

And Jephthah came to Mizpeh unto his house, and behold, his daughter came out to meet him with timbrels and with dances; and she was his only child: besides her he had neither son nor daughter. Judges xi. 34.

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

1 Sam. xviii. 6. music.

And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands? - xxi. 11.

And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

And when he had brought him down, behold, they were spread abroad upon all the earth, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of - xxx. 16.

And David danced before the Lord with all his might; and David was girded with a linen ephod. 2 Sam. vi. 14.

And it came to pass, as the ark of the covenant of the Lord came to the city of David, that Michal the daughter of Saul, looking out at a window, saw king David dancing, and playing: and she despised him in her heart. 1 Chron. xv. 29

And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. Mar. vi. 22.

## 34. GYMNASTIC EXERCISES.

Know ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. 1 Cor. ix. 24.

And every man that striveth for the mastery is temperate in all things. Now, they do it to obtain a corruptible crown, but we an incorruptible. --- 25.

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway. - 27.

And if a man also strive for masteries, yet is he not except he strive lawfully. 2 Tim. ii. 5.

Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Heb. xii. 1.

### CHAP. II.

#### SUSTENTATION.

## SECT. 35. VEGETABLE DIET.

AND God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. Gen. i. 29

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

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Prov. xv. 17.

Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to Dan. i. 12.

Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. - - 13.

So he consented to them in this manner, and

proved them ten days. -- 14.

And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. — 15.

meat, and the wine that they should drink, and gave them pulse. Dan. i. 16.

### 36. BREAD.

And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched corn in the self-same day.

And they did all eat and were filled: and they took up of the fragments that remained twelve baskets full. Mat. xiv. 20.

And they that had eaten were about five thousand men, besides women and children. — 21.

And he asked them, How many loaves have ye? And they said, Seven. Mar. viii. 5.

So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. --- 8.

And they that had eaten were about four thousand: and he sent them away.

Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. John vi. 7.

One of his disciples, Andrew, Simon Peter's

brother, saith unto him, ——— 8.

There is a lad here which hath five barleyloaves, and two small fishes: but what are they among so many?

### 37. ANIMAL FOOD. *

And the fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea: into your hand are they delivered. Gen. ix. 2.

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things: — — 3.

When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, (because thy soul longeth to eat flesh,) thou mayest eat flesh, whatsoever thy soul lusteth after. Deut. xii. 20.

If the place which the Lord thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd, and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

Even as the roe-buck and the hart is eaten, so thou shalt eat them; the unclean and the clean shall eat of them alike. - --- 22.

# 38. ANIMAL FOOD INSTANCED.

Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roe-bucks, and fallow deer, and fatted fowl. Kings iv. 23.

And they say unto him, We have here but five loaves and two fishes. *Mat.* xiv. 17.

He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed,

• Vide Book XXI. Chap. xv. Sect. 158.

Thus Melzar took away the portion of their and brake, and gave the loaves to his disciples, and the disciples to the multitude. -

And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. Mark viii. 6.

And they had a few small fishes: and he blessed, and commanded to set them also before them.

But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes, except we should go and buy meat for all this people: Luke ix. 13.

(For they were about five thousand men.) And he said to his disciples, Make them sit down by fifties in a company. — — 14.

And they did so, and made them all sit down.

Then he took the five loaves and the two fishes; and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. — — 16.

#### 39. HONEY.

And after a time he returned to take her, and he turned aside to see the carcase of the lion: and behold, there was a swarm of bees and honey in the carcase of the lion. Judges xiv. 8.

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

And all they of the land came to a wood; and there was honey upon the ground. 1 Sam. xiv. 25.

Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must **— — 43**.

He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee. Ps. lxxxi. 16.

My son, eat thou honey, because it is good; and the honey comb, which is sweet to thy taste; Prov. xxiv. 13.

So shall the knowledge of wisdom be unto thy soul, when thou hast found it, then there shall be a reward, and thy expectation shall not be cut 

Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it. - xxv. 16.

### 40. MANNA.

But now our soul is dried away; there is nothing at all, besides this manna, before our eyes. Num. xi. 6.

And the manna was as coriander-seed, and the color thereof as the color of bdellium.

And the people went about and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

And when the dew fell upon the camp in the night, the manna fell upon it. — — 9.

## 41. CANIBALISM, (THREATS OF.)

And if ve will not for all this hearken unto me, but walk contrary unto me; Lev. xxvi. 27. Then I will walk contrary unto you also in fury; and I, even I will chastise you seven times for your sins. 

And ye shall eat the flesh of your sons, and

the flesh of your daughters shall ye eat. — 29.

And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness wherewith thy enemics shall distress thee. Deut. xxviii. 53.

So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which --- 54. he shall leave:

So that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress

thee in all thy gates. <del>---- 55.</del>

The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward - --- 56.

And toward her young one that cometh out from between her feet, and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee

in thy gates. 

And I will cause them to eat the flesh of their sons, and the flesh of their daughters; and they shall eat every one the flesh of his friend in the siege and straitness wherewith their enemies, and they that see's their lives, shall straiten them. Jer. xix. 9.

Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers, and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds. Ezek. v. 10.

### 42. INSTANCES.

If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied. Job xxxi. 31.

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they

stumbled and fell. Ps. xxvii. 2

And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow. 2 Kings vi. 28

So we boiled my son, and did eat him: and I said unto her the next day, Give my son, that we may eat him: and she hath hid her son.

Behold, O Lord and consider, to whom thou hast done this; shall the women eat their fruit, and children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord? Lam ii. 20.

The hands of the pitiful women have sodden their own children; they were their meat in the them which are in his tents. Ex. xvi. 16.

destruction of the daughter of my people. -

#### 43. SELF-DEVOURING

The fool foldeth his hands together, and eateth his own flesh. Ec. iv. 5.

Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. Is. ix. 19.

And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every

man the flesh of his own arm; —— 20.

Manasseh, Ephraim; and Ephraim Manasseh; and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

And I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood as with sweet wine: and all flesh shall know that I the Lord am thy Saviour, and thy Redeemer, the mighty One of Jacob. xlix. 26.

#### 44. FOOD THE GIFT OF GOD.

He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth, Ps. civ. 14.

And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

These wait all upon thee, that thou mayest give them their meat in due season.

For he satisfieth the longing soul, and filleth the hungry soul with goodness. — cvii. 9.

I will abundantly bless her provision; I will satisfy her poor with bread; tisfy her poor with bread; — cxxxii. 15.
Who giveth food to all flesh: for his mercy

endureth for ever. — cxxxvi. 25.

The eyes of all wait upon thee: and thou givest them their meat in due season. - cxlv. 15.

Thou openest thine hand, and satisfiest the

desire of every living thing. —— 16.

He maketh peace in thy borders, and filleth thee with the finest of the wheat. - cxlvii. 14

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine and for oil, and for the young of the flock and of the herd; and their souls shall be as a watered garden; and they shall not sorrow any more at all. Jer. xxxi. 12.

I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. Hos. xi. 4.

#### 45. HUMAN CARE NECESSARY.

And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Gen.

This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer, for every man: according to the number of your persons, take ye every man for

thirty measures of fine flour, and threescore measures of meal. 1 Kings iv. 22.

And his allowance was a continual allowance given of him of the king, a daily rate for every day, all the days of his life. 2 Kings xxv. 30.

And for his diet there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life. *Jer.* lii. 34.

And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the

Moreover, there were at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that

are about us. Neh. v. 17.

Now, that which was prepared for me daily was one ox, and six choice sheep; also fowls were prepared for me; and once in ten days store of all sorts of wine: yet for all this re-quired not I the bread of the governor, because the bondage was heavy upon this people. — 18.

And when it was evening his disciples came unto him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. Mat. xiv. 15

But Jesus said unto them, They need not depart; give ye them to eat. — — 16.

### 46. GRACE AT MEAT.

And Jesus took the loaves; and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down: and likewise of the fishes, as much as they would. John vi. 11

For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

1 Cor. x. 30.

Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. -

For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: 1 Tim. iv. 4.

For it is sanctified by the word of God and prayer. — 5.

### 47. UNBLEST FOOD.

And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh: (for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt:) therefore the Lord will give you flesh, and ye shall eat. Num. xi. 18.

Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; -

But even a whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt? --20.

When he is about to fill his belly, God shall

And Solomon's provision for one day was rain it upon him while he is eating. Job xx.

The righteous eateth to the satisfying of his soul; but the belly of the wicked shall want. Prov. xiii. 25.

Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife. xvii. 1

Thou shalt eat, but not be satisfied: and thy casting down shall be in the midst of thee: and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword. *Mic.* vi. 14.

## 48. GLUTTONY.

And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? Num. xi. 4.

We remember the fish which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlick.

Whence should I have flesh to give unto all 

So they did eat, and were filled: for he gave them their own desire; Ps. lxxviii. 29.

They were not estranged from their lust: but, while their meat was yet in their mouths.

But lusted exceedingly in the wilderness, and tempted God in the desert. — cvi. 14.

And he gave them their request; but sent leanness into their soul.

Be not among winebibbers; among riotous eaters of flesh. *Prov.* xxiii. 20.

Jesus answered them, and said, Verily, verily, I say unto you, ye seek me, not because you saw the miracles, but because ye did eat of the loaves, and were filled. John vi. 26.

#### 49. DELICACY.

And make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. Gen. xxvii. 4.

And Rebekah spoke unto Jacob her son, saying, Behold, I heard thy father speak unto Esau

thy brother, saying, -- --- 6.

Bring me venison, and make me savory meat, that I may eat, and bless thee before the Lord before my death.

And he went and fetched, and brought them to his mother: and his mother made savory meat, such as his father loved. — — 14.

And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob. **—** 17.

And he said, bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat; and he brought him wine, and he drank. -- 25.

Out of Asher his bread shall be fat, and he shall yield royal dainties. — xlix. 20.

Even so would he have removed thee out of cast the fury of his wrath upon him, and shall the strait into a broad place, where there is no straitness: and that which should be set on thy table should be full of fatness. Job xxxvi. 16.

## 50. HYPOCRISY.

And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him. I pray thee, let my sister Tamar come and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand. 2 Sam.

And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

And Amnon said unto Tamar, bring the meat into the chamber, that I may eat of thy hand. And Tamar took the cakes which she had made, and brought them into the chamber of Amnon her brother. -- 10.

#### 51. DISGUST.

For my sighing cometh before I eat, and my roarings are poured out like the waters. Job

Can that which is unsavory be eaten without salt? or is there any taste in the white of an

egg? — vi. 6.

The things that my soul refused to touch are

as my sorrowful meat. 7.

For I have eaten ashes like bread, and mingled my drink with weeping. Ps. cii. 9.

## 52. FEASTS CONVIVIAL.

And he made them a feast, and they did eat and drink. Gen. xxvi. 30.

And his sons went and feasted in their houses every day: and sent and called for their three sisters, to eat and to drink with them.

And there was a day when his sons and daughters were eating, and drinking wine, in their elder brother's house. — 13.

Now it came to pass, in the seventh month, that Ishmael the son of Nethaniah, the son of Elishana, of the seed royal, and the princes of the king even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah: and there they did eat bread together in Mizpab. Jer. xli. 1

In the third year of his reign he made a feast anto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces being before him. Est. i. 3.

When he showed the riches of his glorious kingdom, and the honor of his excellent majesty, many days, even an hundred and fourscore days.

And, when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace. — 5.

Also Vashti the queen made a feast for the women in the royal house which belonged to king Abasuerus. - 9.

Belshazzar the king made a great feast to a

thousand of his lords, and drank wine before the thousand. Dan. v. 1.

#### 53 GRAVE REMARKS.

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. Job i. 5.

When thou sittest to eat with a ruler, consider diligently what is before thee; Prov. xxiii. 1.

And put a knife to my throat, if thou be a man given to appetite. -2.

Be not desirous of his dainties; for they are <del>--- 3.</del>

Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats:

For as he thinketh in his heart so is he: Eat and drink, saith he to thee; but his heart is not with thee. -- 7.

The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

Thou shalt not also go into the house of feasting, to sit with them to eat and to drink. Jer. xvi. 8.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. Luke

But when thou makest a feast, call the poor, the maimed, the lame, the blind. — — 13.

And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. — 14.

## 54. INVITATIONS.

And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto And he pressed him: howbeit he would not go, but blessed him. 2 Sam. xiii. 25.

Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee? - 26.

But Absalom pressed him, that he let Amnon and all the king's sons go with him. — 27.

So the king and Haman came to banquet with Esther the queen. Est. vii. 1.

And the king said again unto Esther on the second day, at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. -

And while they were yet talking with him came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had pre-- vi. 14.

And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

Then the king said, Cause Haman to make

haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared. Est. v. 5.

And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

Then answered Esther and said, My petition

and my request is: -- 7.

If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them.

#### 55. HUMILITY RECOMMENDED.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, Luke

When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of

And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

#### 56. FEASTS SACRIFICIAL.

And Samuel took Saul and his servant, and brought them into the parlor, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. 1 Sam. ix. 22.

And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto

thee, Set it by thee. ---- 23.

And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left; set it before thee, and eat; for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that - — 24.

And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants. 1 Kings

And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days. 1 Kings viii. 65.

On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart, for all the goodness that the Lord had done for David his servant, and for Israel his people.

### 57. LOVE FEASTS (RELIGIOUS.)

These are spots in your feasts of charity, when they feast with you, feeding themselves without fear. Jude 12.

#### 58. METAPHORICAL EATING.

Though wickedness be sweet in his mouth, though he hide it under his tongue; Job xx. 12.

Though he spare it, and forsake it not, but keep it still within his mouth; --13.

Yet his meat in his bowels is turned, it is the gall of asps within him. — — 14.

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

They eat up the sin of my people, and they set their heart on their iniquity. Hos. iv. 8.

And when his disciples were come to the other side, they had forgotten to take bread. Mat. xvi. 5.

Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadducees. ---6.

And they reasoned among themselves, saying, It is because we have taken no bread?

Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? **— 9**.

Neither the seven loaves of the four thousand, and how many baskets ye took up?

How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees? — — 11.

Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees. - --- 12.

#### **5**9. SPIRITUAL.

And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined.

Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not: hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. — lv. 2.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Mat. v. 6.

Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. vi. 27.

### CHAP. III.

#### PAMISHING.

### SECT. 60. HUNGER.

AND Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom: Gen. xxv. 30.

Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. 1 Sam. xiv. 29.

How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines.

And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. —— 31.

Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. — xxviii. 20.

And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. — 21.

Now, therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of brend before thee; and eat, that thou mayest have strength when thou goest on thy way. --22.

But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

And the woman had a fat calf in the house; and she hasted and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: — 24.

And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night. — 25.

And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

— xxx. 11.

And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten his spirit came again to him; for he had eaten no bread, nor drunk any water, three days and three nights. —— 12.

In those days, the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, Mar.

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat; —— 2.

And if I send them away fasting to their own houses they will faint by the way: for diverse of them came from far. — — 3.

And when he had received meat he was strengthened. Then was Saul certain days with the disciples which were at Damascus. Acts

And, while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

**Example 1.1.**

**Example 2.1.**

**Example 3.1.**

**Example 3.1.*

Wherefore I pray you take some meat: for this is for your health: for there shall not a hair fall from the head of any of you. — 34.

Then were they all of good cheer, and they also took some meat. — — 36.

The husbandman that laboreth must be first partaker of the fruits. 2 Tim. ii. 6.

#### 61. FAMINE THREATENED.

He shall not see the rivers, the floods, the brooks of honey and butter. Job xx. 17.

The fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: Deut. xxviii. 33.

So that thou shalt be mad for the sight of thine eyes which thou shalt see. — — 34.

Thou shalt carry much seed out into the field, and shalt gather but little in: for the locust shall consume it. — — 38.

Thou shalt plant vineyards, and dress them; but shalt neither drink of the wine, nor gather the grapes: for the worms shall eat them. — 39.

Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint thyself with the oil: for thine olive shall cast his fruit. — 40.

For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water. Is. iii. 1.

Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut of man and beast from it. Ezek. xiv. 13.

#### 62. FAMINES.

And the seven years of plenteousness that was in the land of Egypt were ended. Gen. xli. 53.

And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. ——54.

For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing nor harvest. Gen. xlv. 6.

Moreover, he called for a famine upon the land: he brake the whole staff of bread. Ps. cv. 16.

Now there came a dearth over all the land of Egypt and Canaan, and great affliction; and our fathers found no sustenance. Acts vii. 11.

Then there was a famine in the days of David three years, year after year; and David enquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites. 2 Sam. xxi 1.

And Elijah went to shew himself unto Ahab: and there was a sore famine in Samaria. 1 Kings

xviii. 2.

These two things are come unto thee; who shall be sorry for thee? desolation and destruction, and the famine and the sword: by whom shall I comfort thee? Is. li. 19.

And I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith the Lord. *Amos* iv. 6.

### 63. DEARTH.

And there was no bread in all the land: for the famine was very sore, so that the land of Egypt, and all the land of Canaan, fainted by reason of the famine. Gen. xlvii. 13.

And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. ——15.

And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. —

**-**- 16.

When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not ought left in the sight of my lord but our bodies and our lands. —— 18.

Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give us seed, that we may live, and not die, that the land be not desolate.

— 19.

And Joseph bought all the land of Egypt for Pharaon; for the Egyptians sold every man his field, because the famine prevailed over them:

so the land became Pharaoh's. — 20.

All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider; for I am become vile. Lam. i. 11.

We gat our bread with the peril of our lives, because of the sword of the wilderness. — v. 9.

#### 64. FOOD FROM PAR.

And when all the land of Egypt was famished the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. Gen. xli. 55.

Joseph; what he saith to you, do. Gen. xli. 55.

And the famine was over all the face of the earth. And Joseph opened all the storehouses, and sold unto the Egyptians: and the famine waxed sore in the land of Egypt. — 56.

And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was so sore in all lands. —— 57.

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? — xlii. 1.

And he said, Behold, I have heard that there is corn in Egypt; get you down thither, and buy for us from thence; that we may live, and not die. —— 2.

And Joseph's ten brethren went down to buy

corn in Egypt. —— 3.

And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. — 5.

And the famine was sore in the land. — xliii. 1.

And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. --2.

And our father said, Go again, and buy us a little food. — xliv. 25.

And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. — 26.

But when Jacob heard that there was corn in Egypt he sent out our fathers first. Acts vii. 12.

## 65. EMIGRATIONS.

And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. Gen.

And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. — xxvi. 1.

Now it came to pass, in the days when the judges ruled, that there was a famine in the land: and a certain man of Beth le hem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. Ruth i. 1.

Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn where soever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years. 2 Kings viii. 1.

And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years. — — 2.

### 66. CAREFUL USE.

And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight; and ye shall eat, and not be satisfied. Lev. xxvi. 26.

Moreover, he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment: Ezek. iv. 16.

That they may want bread and water, and be astonied one with another, and consume away for their iniquity. — — 17.

Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; — xii. 18.

And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. — 19.

### 67. DISTRESS FROM FAMINE.

The word of the Lord that came to Jeremiah concerning the dearth. Jer. xiv. 1.

Judah mourneth, and the gates thereof languish: they are black unto the ground; and the cry of Jerusalem is gone up. — 2.

And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty: they were ashamed and confounded, and covered their heads. — — 3.

Because the ground is chapt, for there was no rain in the earth, the ploughmen were ashamed, they covered their heads. — — 4.

Yea, the hind also calved in the field, and forsook it, because there was no grass. — 5.

And the wild asses did stand in the high places, they snuffed up the wind like dragons; there eyes did fail, because there was no grass.

Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city. Lam. ii. 11.

They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom. — 12.

The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread and no man breaketh it unto them. — iv. 4.

Their visage is blacker than a coal they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick — 8

Our skin was black like an oven, because of the terrible famine. — v. 10.

### 68. FAMISHED TO DEATH.

I called for my lovers, but they deceived me;

my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls. Lam. i. 19.

They that be slain with the sword are better than they that be slain with hunger: for these pine away: stricken through for want of the fruits of the field. — iv. 9.

#### 69. RETURN OF PLENTY.

Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab, how that the Lord had visited his people in giving them bread. Ruth i. 6.

I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. *Ezek*. xxxvi. 29.

And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

— 30.

Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen. *Joel* ii. 19.

### 70. VOLUNTARY ABSTINENCE.

And there was set *meat* before him to eat: but he said, I will not eat until I have told mine errand. And he said, Speak on. *Gen.* xxiv

And the king said unto the man of God, Come home with me and refresh thyself, and I will give thee a reward. 1 Kings xiii. 7.

And the man of God said unto the king, If

And the man of God said unto the king, If thou wilt give me half thine house I will not go in with thee, neither will I eat bread nor drink water in this place: —— 8.

For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou cament.

Then he said unto him, Come home with me, and eat bread. —— 15.

And he said, I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place: — 16.

For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. —— 17.

And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread. — xxi. 4.

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? Luke v. 33.

And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them? — — 34.

But the days will come, when the bridegroom

shall be taken away from them, and then shall they fast in those days. Luke v. 35.

### 71. FOOD SUPERSEDED.

Ye have not eaten bread, neither have ye drunk wine or strong drink; that ye might know that I am the Lord your God. Deut. xxix. 6.

And when the tempter came to him he said, If thou be the Son of God, command that these stones be made bread. *Mat.* iv. 3.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. —

Being forty days tempted of the devil. And in those days he did eat nothing: and, when they were ended he afterward hungered. Luke iv. 2.

And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. — — 3.

And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. —— 4.

Meats for the belly, and the belly for meats: but God shall destroy both it and them. 1 Cor. vi 13

# CHAP. IV.

### DRINK

#### SECT. 72. THIRST.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim; and there was no water for the people to drink. Ex. xvii. 1.

Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?——2.

And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt to kill us, and our children, and our cattle with thirst? — — 3.

And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem that is at the gate! 1 Chron. xi. 17.

And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem that was by the gate, and took  $\dot{u}$ , and brought  $\dot{u}$  to David: but David would not drink of it, but poured it out to the Lord, — 18.

And said, My God forbid it me, that I should do this thing. Shall I drink the blood of these men that have put their lives in jeopardy? for

### 73. SOBRIETY COMMANDED.

Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation lest ye die: it shall be a statute for ever throughout your generations; Lev. x. 9.

Wine is a mocker, strong drink is raging; and whoever is deceived thereby is not wise.

Neither shall any priest drink wine when they enter into the inner court. Ezek. xliv. 21.

And be not drunk with wine, wherein is excess; but be filled with the Spirit: Eph. v. 18.

The aged women likewise, that they be in behavior as becometh holiness; not false accusers, not given to much wine, teachers of good things; Tit. ii. 3.

Young men likewise exhort to be sober-minded. — — 6.

### 74. A REMARKABLE INSTANCE.

Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord; into one of the chambers, and give them wine to drink. Jer. xxxv. 2.

And I brought them into the house of the Lord, into the chamber of the sons of Hanan the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door; ——4.

And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine. — — 5.

But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye nor your sons for ever: — — 6.

Thus have we obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us, to drink no wine in all our days, we, our wives, our sons, nor our daughters. — 8.

## 75. DEPRIVATION.

They shall not drink wine with a song; strong drink shall be bitter to them that drink it. Is. xxiv. 9.

Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. *Joel* i. 5.

### 76. EVILS OF DRUNKENNESS.

Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? *Prov.* xxiii. 29.

They that tarry long at the wine; they that go to seek mixed wine. — — 30.

Look not thou upon the wine when it is red, and be spilled, and the bottles shall perish. when it giveth his colour in the cup, when it moveth itself aright: Prov. xxiii. 31.

At the last it biteth like a serpent, and sting-

eth like an adder: - 32.

Thine eyes shall behold strange women, and thine heart shall utter perverse things: -

Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. 

They have stricken me, thou shalt say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet

again. **— 35**.

But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. xxviii. 7.

### 77. DRINK RECOMMENDED.

Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: Gen. xlix. 11.

His eyes shall be red with wine, and his teeth

white with milk. --12

Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Prov. xxxi. 6.

Let him drink, and forget his poverty, and re-

member his misery no more.

I sought in mine heart to give myself unto wine, (yet acquainting mine heart with wisdom,) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their *Ec*. ii. 3.

For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids. Zech. ix. 17.

Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities. 1 Tim. v. 23.

## 78. WATER DRINKERS.

We have drunken our water for money; our wood is sold unto us. Lam. v. 4.

#### 79. WINE DRINKERS.

And he took and sent messes unto them from before him; but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him. Gen. xliii. 34.

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been before-time sad in his presence. Neh. ii. 1.

And the drinking was according to the law none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. Est. i. 8.

Luke v. 37.

But new wine must be put into new bottles; and both are preserved.

No man also having drunk old wine, straight. way desireth new: for he saith, The old is bet-___ 39.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine. John

### 80. PENALTY OF DRUNKENNESS.

And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst. Deut. xxix. 19.

The Lord will not spare him: but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.

And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: — 21.

Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night till wine inflame them! Is. v. 11.

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; — 22.

Which justify the wicked for reward, and take away the righteousness of the righteous from him! — 23.

Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat vallies of them that are overcome with wine! xxviii. 1.

The crown of pride, the drunkards of Ephraim, shall be trodden under feet. - 3.

For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. Nahum i. 10.

## 81. DRUNKARDS.

And Noah began to be an husbandman, and he planted a vineyard; Gen. ix. 20.

And he drank of the wine, and was drunken; and he was uncovered within his tent. — 21.

And Abigail came to Nabal; and, behold, he held a feast in his house like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. Sam. xxv. 36.

But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with And no man putteth new wine into old bot- the servants of his lord, but went not down to tles; else the new wine will burst the bottles, his house. 2 Sam. xi. 13. And it came to pass, when Ben-hadad heard this message, (as he was drinking, he and the kings, in the pavilions,) that he said unto his servants, Set yourselves in array: and they set themselves in array against the city. 1 Kings xx. 12.

And they went out at noon: but Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. — — 16.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken. Luke xii. 45.

### 82. MISTAKEN SURMISES.

And it came to pass as she continued praying before the Lord, that Eli marked her mouth. 1 Sam. i. 12.

Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. — 13.

And Hannah answered and said, No my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. ——15.

Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. — 16.

Others mocking, said, These men are full of new wine. Acts ii. 13.

For these are not drunken, as ye suppose, seeing it is but the third hour of the day. ——15.

### 83. METAPHORICALLY DRUNK.

Stay yourselves and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. Is. xxix. 9.

And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

kiii. 6.

And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them. Jer. xxv. 26.

Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel, Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword, which I will send among you. —— 27.

And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, ye shall certainly drink. ——28.

Make ye him drunken: for he magnified himself against the Lord: Moab also shall wallow in his vomit, and he shall also be in derision. — xlviii. 26.

Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. — li. 7.

And I will make drunk her princes, and her wise *mcn*, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not awake, saith the King, whose name is the Lord of hosts. ——57.

He hath filled me with bitterness, he hath made me drunken with wormwood. Lam. iii. 15.

Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. Ezek. xxiii. 31.

Thus saith the Lord God, Thou shalt drink of thy sister's cup deep and large; thou shalt be laughed to scorn, and had in derision; it containeth much. — 32.

Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. 33.

Thou also shalt be drunken; thou shalt be hid; thou also shalt seek strength because of the enemy. Nahum iii. 11.

### 84. METAPHORICAL DRINKING.

Therefore his people return hither; and waters of a full cup are wrung out to them. *Ps.* lxxiii. 10.

For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out and drink them. — lxxv. 8.

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury: thou hast drunken the dregs of the cup of trembling, and wrung them out. Is. li. 17.

Therefore hear now this, thou afflicted, and drunken, but not with wine; — 21.

Thus saith thy Lord, the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury: thou shalt no more drink it again: — 22.

But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over. — 23.

Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. Jer. ix. 15.

For thus saith the Lord, Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it. xlix 12.

For as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea, they shall drink and they shall swallow down, and they shall be as though they had not been. Ob. 16.

#### 85. SHIRITUAL.

How fair is thy love, my sister, my spouse, how much better is thy love than wine! and the smell of thine ointments than all spices! Sol.

I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey; I have drunk my wine with my milk eat, O friends; drink, yea, drink abundantly, O beloved. --- v. 1.

And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

The Lord of hosts shall defend them; and they shall devour and subdue with sling-stones; and they shall drink and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. Zech. ix. 15.

And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it, and be glad; their hearts shall rejoice in the Lord. - x. 7.

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again. John

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. — 14.

The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither <del>- --</del> 15.

For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. 2 Cor. v. 13.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely. Rev. xxi. 6.

### CHAP. V.

### DISEASES.

#### SECT. 86. SICKNESS.

And it came to pass, after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. Gen. xlviii. 1.

And Nathan departed into his house: and the Lord struck the child that Uriah's wife bare unto David, and it was very sick. 2 Sam. xii. 15.

Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. Is. i. 5.

And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business: and I was astonished at the vision, ly; yea the treacherous dealers have dealt very but none understood it. Dan. viii. 27.

Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins. Mic. vi. 13.

Now a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha. John xi. 1.

It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

Therefore his sisters sent unto him, saying Lord, behold, he whom thou lovest is sick. 3.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. 4.

For he longed after you all and was full of heaviness, because that ye had heard that he had been sick. Philip. ii. 26.

Erastus abode at Corinth: but Trophimus have I left at Miletum sick. 2 *Tim.* iv. 20.

### OBESITY.

Because he covereth his face with his fatness, and maketh collops of fat on his flanks.

They are inclosed in their own fat: with their mouth they speak proudly. Ps. xvii. 10.

Their heart is as fat as grease: but I delight in thy law. — cxix. 70.

Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. Is. x. 16.

And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. — xvii. 4.

# ATROPHY.

And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face. xvi. 8.

Mine eye also is dim by reason of sorrow, and all my members are as a shadow. — xvii. 7.

My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.

Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.

His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. - xxxiii. 21.

I may tell all my bones; they look and stare upon me. Ps. xxii. 17.

By reason of the voice of my groaning my bones cleave to my skin. — cii. 5.

My days are like a shadow that declineth; and I am withered like grass. 

I am gone like the shadow when it declineth; I am tossed up and down as the locust.

cix. 23. My knees are weak through fasting; and my flesh faileth of fatness. — 24.

From the uttermost part of the earth have we heard songs, even glory to the righteous: but I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacheroustreacherously. Is. xxiv. 16.

#### 89. BLINDNESS.

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

And as Jesus passed by, he saw a man which

was blind from his birth. John ix. 1.

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned nor his parents; but that the works of God should be made manifest in him. ---

#### 90. LAW OF PROTECTION.

Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I am the Lord. Lev. xix. 14.

Cursed be he that maketh the blind to wander out of the way: and all the people shall say, Amen. Deut. xxvii. 18.

### 91. BLIND (METAPHORICALLY.)

And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save Deut. xxviii. 29.

Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk

in darkness. Is. lix. 9.

We grope for the walk like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men. — 10.

And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see might be made blind. John ix. 36.

And some of the Pharisees, which were with him, heard these words, and said unto him, Are we blind also? -- 40.

### FRACTURES.

Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint. Prov. xxv. 19.

My flesh and my skin hath he made old; he hath broken my bones. Lam. iii. 4.

He hath also broken my teeth with gravelstones, he hath covered me with ashes.

Son of man, I have broken the arm of Pharach king of Egypt, and lo, it should not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. Ezek.

Therefore thus saith the Lord God, Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. -- --- 22.

### 93. LAMENESS

upon him, and he halted upon his thigh. Gen. burneth have a white bright spot, somewhat reddish or white: —— 24 **xxx**ii. 31.

And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up and fled: and it came to pass, as she made haste to flee, that he fell, and became lame; and his name was Mephibosheth. 2 Sam. iv. 4.

So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was

lame on both his feet. — ix. 13.

#### 94. CUTANEOUS DISORDERS.

If a man also or a woman have in the skin of their flesh bright spots, even white bright spots; Lev. xiii. 38.

Then the priest shall look: and behold, if the bright spots in the skin of their flesh be darkish white it is a freckled spot that groweth in the skin: he is clean. — - 39.

The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. Deut. xxviii. 27.

The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed. from the sole of thy foot unto the top of thy head. — — 35.

My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome. *Job* vii. 5.

### 95. LEPROSY (UNCLEAN.)

When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto his sons the priests: Lev. xiii. 2.

And the priest shall look on the plague in the skin of theflesh; and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean. — — 3.

But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

And if the priest see that, behold, the scab spreadeth in the skin; then the priest shall pronounce him unclean: it is a leprosy.

When the plague of leprosy is in a man then he shall be brought unto the priest;

And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in . ___ 10. the rising,

It is an old leprosy in the skin of his fleeh; and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean. — 11.

But when the raw flesh appeareth in him, he shall be unclean. - 14.

And the priest shall see the raw flesh, and pronounce him to be unclean; for the raw flesh is unclean: it is a leprosy.

Or if there be any flesh, in the skin whereof And as he passed over Panuel the sun rose there is a hot burning, and the quick flesh that

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if the hair in the bright spot be turned white, and it be in sight deeper than the skin, it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean; it is the plague of leprosy. Lev. xiii. 25.

But if the priest look on it, and, beheld, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days. 26.

And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy. — 27.

If a man or woman hath a plague upon the head or the beard: —— 29.

Then the priest shall see the plague; and, behold, if it be in sight deeper than the skin, and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy, upon the head or beard. -

But if the scall spread much in the skin after

his cleansing; — 35.

Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.

And if there be in the bald head, or bald forehead, a white reddish sore, it is a leprosy sprung up in his bald head, or his bald forehead; -42.

Then the priest shall look upon it; and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh, -43.

He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head. — — 44.

# 96. LEPROSY (CLEAN.)

If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days. Lev. xiii. 4.

And the priest shall look upon him the seventh day, and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days

And the priest shall look on him again the seventh day: and behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean; it is but a scab, and he shall wash his clothes, and be

And if a leprosy break out abroad in the skin. and the leprosy cover all the skin of him that hath the plague, from his head even to his foot, wheresoever the priest looketh; — — 12

Then the priest shall consider; and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague; it is all turned white; he is clean.

Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

Then the priest shall look upon it: and, behold, | shall pronounce him clean that hath the plague: he is clean.

And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall. pronounce him clean: for it is an inflammation of the burning.

And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days. — 31.

And in the seventh day the priest shall look on the plague; and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin, —32.

He shall be shaven, but the scall shall he not shave: and the priest shall shut up him that hath the scall seven days more.

And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be - 34

But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean, and the priest shall pronounce him clean. — 37.

Now when Jesus was in Bethany, in the house of Simon the leper. Mat. xxvi. 6.

### 97. SEPARATION OF LEPERS.

And the leper, in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. Lev. xiii. 45.

All the days wherein the plague shall be in him he shall be defiled; he is unclean, he shall dwell alone; without the camp shall his habitation be.

This is the law for all manner of plague of leprosy and scall. - xiv. 54.

And for the leprosy of a garment, and of a

And for a rising, and for a scab, and for a

bright spot; — 56.
To teach when it is unclean, and when it is clean: this is the law of leprosy.

Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: Num. v. 2.

Both male and female shall ye put out, without the camps shall ye put them; that they defile not their camps, in the midst whereof I dwell.

And the children of Israel did so, and put them without the camp; as the Lord spake unto Moses, so did the children of Israel. — 4.

Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. Deut. xxiv. 8.

And, as he entered into a certain village, there And the priest shall see him: and behold, if met him ten men that were lepers, which stood the plague be turned into white; then the priest afar off: Luke xvii. 12.

#### 98. ulcers.

Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean. Lev. xv. 2.

From the sole of his foot even unto his head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment. Is. i. 6.

And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. *Rev.* xvi. 1.

And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image. — — 2.

#### 99. BILES.

The flesh also in which, even in the skin thereof, was a bile, and is healed; Lev. xiii. 18.

And in the place of the bile there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest; —— 19.

And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean: it is a plague of leprosy broken out of the bile. — 20.

And if it spread much abroad in the skin, then the priest shall pronounce him unclean; it is a plague. —— 22.

But if the bright spot stay in his place, and spread not, it is a burning bile; and the priest shall pronounce him clean. — 23.

### 100. PARALYTIC.

And they came unto him, bringing one sick of the palsy, which was borne of four. *Mar.* ii. 3.

### 101. FEVER.

The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. *Deut.* xxviii. 22.

My bowels boiled, and rested not; the days of affliction prevented me. Job xxx. 27.

My skin is black upon me, and my bones are burned with heat. — — 30.

For my days are consumed like smoke, and my bones are burnt as an hearth. Ps. cii. 3.

### 102. MORTIFICATION.

And it came to pass, that, in process of time, 17.

after the end of two years, his bowels fell out by reason of his sickness; so he died of sore diseases: and his people made no burning for him like the burning of his fathers. 2 Chron. xxi. 19.

And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. Zech. xiv. 12.

#### 103. PLAGUE.

And those that died in the plague were twenty and four thousand. Num. xxv. 9.

The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. *Deut.* xxviii. 21.

He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence. Ps. lxxviii. 50.

And I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence. Jer. xxi. 6.

I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord. Amos iv. 10

## 104. COMPLICATED ILLNESS.

But if ye will not hearken unto me, and will not do all these commandments; Lev. xxvi. 14.

And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: — — 15.

I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it. ———16.

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name THE LORD THY GOD; Deut. xxviii. 58.

Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee: — — 60.

Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. —— 61.

## 105. Loss of appetite.

So that his life abhorreth bread, and his soul dainty meat. Job xxxiii. 20.

My heart is smitten, and withered like grass, so that I forget to eat my bread. Ps. cii. 4.

Fools because of their transgression, and because of their iniquities, are afflicted. — cvii

Their soul abhorreth all manner of meat; and | blindness, and astonishment of heart. they draw near unto the gates of death. Ps. cvii. 18.

#### 106. PAIN.

So am I made to possess mouths of vanity, and wearisome nights are appointed to me. Job

When I lie down I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

But his flesh upon him shall have pain, and his soul within him shall mourn. **– x**iv. 22.

My bones are pierced in me in the night-season, and my sinews take no rest. — xxx. 17.

By the great force of my disease is my garment changed; it bindeth me about as the collar of my coat. **—** 18.

He hath cast me into the mire, and I am become like dust and ashes.

Hs is chastened also with pain upon his bed, and the multitude of his bones with strong pain. – xxxiii. 19.

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain. Rev. xvi. 10.

## 107. DEPRESSION OF SPIRITS.

In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning; for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

Terrors are turned upon me: they pursue my soul as the wind, and my welfare passeth away as a cloud. Job xxx. 15.

And now my soul is poured out upon me; the days of affliction have taken hold upon me. - 16.

All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness. **E**c. v. 17.

The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: Is. xxxviii. 9.

I said, in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years. — — 10.

I said, I shall not see the Lord, even the Lord in the land of the living: I shall behold man no more with the inhabitants of the world.

Mine age is departed, and is removed from me as a shepherd's tent; I have cut off like a weaver my life; he will cut me off with pining sickness: from day even to night wilt thou make an end of me. - - 12.

I reckoned till morning, that as a lion so will he break all my bones: from day even till night wilt thou make an end of me.

Like a crane or a swallow, so did I chatter; I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed: undertake for me. — — 14.

### 108. MANIA, (OR MADNESS.)

The Lord shall smite thee with madness, and ii. 17.

Deut. xxviii. 28.

And he changed his behavior before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

Then said Achish unto his servants, Lo, ye see the man is mad: wherefore then have ye brought him to me? — 14.

Have I need of madmen, that ye have brought this fellow to play the madman in my presence? shall this fellow come into my house?

And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. Dan. v. 21.

At the same time my reason returned unto me; and, for the glory of my kingdom, mine honor and brightness returned unto me: and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. — iv. 36.

And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. xxvi. 24.

But he said, I am not mad, most noble Festus; but speak forth the words of truth and sober-

#### 109. DEBILITY.

Yea, his soul draweth near unto the grave, and his life to the destroyers. Job xxxiii. 22.

When the people are gathered together, and the kingdoms, to serve the Lord. Ps. cii. 22.

He weakened my strength in the way; he shortened my days. —— 23.

All hands shall be feeble, and all knees shall be weak as water. Ezek. vii. 17.

### CHAP. VI.

### PHYSIC.

## SECT. 110. PHYSICIANS.

BUT ye are forgers of lies, ye are all physicians of no value. Job xiii. 4.

And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. 2 Chron. xvi. 12.

Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered? Jer. viii. 22.

When Jesus heard it, he said unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

blood twelve years. Mar. v. 25.

And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse. - 26.

And Jesus answering, said unto them, They that are whole need not a physician; but they that are sick. Luke v. 31.

Luke, the beloved physician, and Demas, greet you. Col. iv. 14.

#### 111. SURGERY.

And he took him a potsherd to scrape himself withal, and he sat down among the ashes. ü. 8.

And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy raiment shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. Ezek. xxiii. 25.

### 112. ANATOMY.

And, when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel. Judges xix. 29.

And it was so, that all that saw it said, There was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds. — — 30.

Thy navel is like a round goblet, which wanteth not liquor: thy belly is like a heap of wheat set about with lilies: Sol. vii. 2

We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? — viii. 8.

I am a wall, and my breasts like towers: then was I in his eyes as one that found favor. - 10.

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 1 Cor. xv. 39.

### 113. APOTHECARY.

And he made the holy anointing oil, and the pure incense of sweet spices, according to the

work of the apothecary. Ex. xxxvii. 29.

Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths: next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall. Neh. iii. 8.

#### 114. PROGNOSTIC.

The blueness of a wound cleanseth away evil; so do stripes the inward parts of the belly. Prov. xx. 30.

## 115. PRESCRIPTIONS.

Go up into Gilead and take balm, O virgin, the daughter of Egypt: in vain thalt thou use

And a certain woman, which had an issue of | many medicines; for thou shalt not be cured Jer. xlvi. 11.

And Isaiah said, Take a lump of figs: and they took and laid it on the boil, and he recovered. 2 Kings xx. 7.

For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover. Is. xxxviii. 21.

### 116. SYMPATHETIC MEDICINES.

Babylon is suddenly fallen and destroyed; howl for her; take balm for her pain, if so be she may be healed. Jer. li. 8.

We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies.

## 117. PATIENTS.

And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria: and Ahaziah, the son of Jehoram king of Judah, went down to see Joram the son of Ahab in Jezreel, because he was sick. 2 Kings viii. 29.

But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. Mat. ix. 12.

And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again I will repay thee. Luke x. 35.

## 118. INCURABLE.

And after all this the Lord smote him in his bowels with an incurable disease. xxi. 18.

An evil disease, say they, cleaveth fast unto him: and now that he lieth, he shall rise up no more. Ps. xli. 8.

For thus saith the Lord, thy bruise is incurable, and thy wound is grievous. Jer. xxx. 12.

There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. — — 13.

When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian and sent to king Jareb; yet could he not heal you nor cure you of your wound. Hos. v. 13.

For her wound is incurable; for it is come unto Judah: he is come unto the gate of my people, even to Jerusalem. Micah i. 9.

There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee; for upon whom hath not thy wickedness passed continually? Nah. liii. 19.

## 119. RECOVERY IS OF GOD.

If there be a messenger with him, an interpre ter, one among a thousand, to shew unto man his uprightness: Job xxxiii. 23.

Then he is gracious unto him, and saith, De-

found a ransom. Job xxxiii. 24.

His flesh shall be fresher than a child's; he shall return to the days of his youth:

He will deliver his soul from going into the pit, and his life shall see the light. -

Lo, all these things worketh God oftentimes with man, -29.

To bring back his soul from the pit, to be en-

lightened with the light of the living. — — 30.

He that is our God is the God of salvation; and unto God the Lord belong the issues from death. Ps. lxviii. 20.

Who forgiveth all thine iniquities; who heal-

eth all thy diseases; — ciii. 3.

Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; — 4.

Who satisfieth thy mouth with good things: so that thy youth is renewed like the eagle's.

Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. cvii. 19.

He sent his word, and healed them, and delivered them from their destructions. — 20.

I shall not die but live, and declare the works of the Lord. — exviii. 17.

The Lord hath chastened me sore: but he hath

not given me over unto death. — — 18. What shall I say? he hath both spoken unto me and himself hath done it: I shall go softly all my years in the bitterness of my soul. *[s.* xxxviii. 15.

O Lord by these things men live, and in all these things is the life of my spirit: so wilt thou recover me and make me to live. — 16.

For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow: Philip. ii. 27.

I sent him, therefore, the more carefully, that when ye see him again ye may rejoice, and that I may be the less sorrowful. — 28.

## CHAP. VII.

## OLD AGE.

SECT. 120. PROMISED.

AND thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. Gen. xv.

There shall nothing cast their young, nor be barren in thy land: the number of thy days I will fulfil. Ex. xxiii. 26.

Thou shalt come to thy grave in a full age like as a shock of corn cometh in his season. Job v. 26.

With long life will I satisfy him, and shew him my salvation. Ps. xci. 16.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years

liver him from going down to the pit; I have old; but the sinner, being an hundred years old, shall be accursed. Is. lxv. 20.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. - 21.

They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. — 22.

Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. Zech. viii. 4.

## 121. HOW TO ATTAIN THERETO.

Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it: Deut. xi. 8.

And that ye may prolong your days in the land which the Lord sware unto your fathers, to give unto them, and to their seed, a land that floweth with milk and honey. -

That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth. --21.

He asked life of thee, and thou gavest it him, even length of days for ever and ever. Ps. xxi. 4.

What man is he that desireth life, and loveth many days, that he may see good? – xxxiv. 12.

Keep thy tongue from evil, and thy lips from speaking guile. 

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

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

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

## 122. INSTANCES ANTEDILUVIAN.

And all the days that Adam lived were nine hundred and thirty years: and he died. Gen.

And all the days of Seth were nine hundred and twelve years: and he died. — 8.

And all the days of Enos were nine hundred and five years: and he died. - 11.

And all the days of Cainan were nine hundred and ten years: and he died — — 14.

And all the days of Mahalaleel were eight hundred ninety and five years; and he died.

And all the days of Jared were nine hundred sixty and two years: and he died. — 20.

And all the days of Enoch were three hundred sixty and five years. — 23.

And all the days of Methuselah were nine

hundred sixty and nine years: and he died. —27.

And all the days of Lamech were seven hundred seventy and seven years: and he died.

And all the days of Noah were nine hundred and fifty years: and he died. — ix. 29.

### 123. INSTANCES PATRIARCHAL.

And Shem lived, after he begat Arphaxad,

five hundred years, and begat sons and daughters. Gen. xi. 11.

And Salah lived, after he begat Eber, four hundred and three years, and begat sons and daughters. —— 15.

And Eber lived, after he begat Peleg, four hundred and thirty years, and begat sons and daughters. ——17.

And Peleg lived, after he begat Reu, two hundred and nine years, and begat sons and daughters. — — 19.

And Reu lived, after he begat Serug, two hundred and seven years, and begat sons and daughters. —— 21.

And Serug lived, after he begat Nahor, two hundred years, and begat sons and daughters.

And Nahor lived, after he begat Terah, a hundred and nineteen years, and begat sons and daughters. —— 25.

And the days of Terah were two hundred and five years: and Terah died in Haran. --32.

And Sarah was a hundred and seven and twenty years old: these were the years of the life of Sarah. — xxiii. 1.

And these are the days of the years of Abraham's life which he lived, a hundred and three-score and fifteen years. — xxv. 7.

Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. —— 8.

And the days of Isaac were a hundred and fourscore years. — xxxv. 28.

And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him. — 29.

And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. — xlvii. 7.

And Pharaoh said unto Jacob, How old art thou? — 8.

And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. — 9.

And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was a hundred and forty and seven years. — — 28.

After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, even four generations. Job xlii. 16.

So Job died, being old, and full of days. — 17.

124. OTHER INSTANCES OF LONGEVITY.

And the years of the life of Levi were a hundred thirty and seven years. Ex. vi. 16.

And the years of the life of Kohath were a hundred thirty and three years. —— 18.

And the years of the life of Amram were a hundred and thirty and seven years. — 20.

And Aaron was a hundred and twenty and

And Aaron was a hundred and twenty and three years old when he died in Mount Hor. Num. xxxiii. 39.

And Moses went and spake these words unto all Israel. *Deut.* xxxi. 1.

And he said unto them, I am a hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan. — 2.

Now Joshua was old and stricken in years; and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed. Jos. xiii. 1.

And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being a hundred and ten years old. — xxiv. 29.

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. 1 Sam. xvii. 12.

Now Barzillai was a very aged man, even fourscore years old; and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man. 2 Sam. xix. 32.

And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king. 1 Kings i. 15.

But Jehoiada waxed old, and was full of days when he died; a hundred and thirty years old was he when he died. 2 Chron. xxiv.15.

## 125. UNATTAINED.

Behold the days come that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. 1 Sam. ii. 31.

And thou shalt see an enemy in my habitation in all the wealth which God shall give Israel; and there shall not be an old man in thine house for ever. — 32.

## 126. DUTIES OF THE AGED.

I will shew thee, hear me; and that which I have seen I will declare; Job xv. 17.

Which wise men have told from their fathers, and have not hid it: — 18.

Hear this, ye old men; and give ear, all ye inhabitants of the land: hath this been in your days, or even in the days of your fathers? Joel i. 2.

Tell ye your children of it, and let your children tell their children, and their children another generation. —— 3.

That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. *Tit.* ii. 2.

# 127. DUTIES TO THE AGED.

Thou shalt rise up before the hoary head,

and honor the face of the old man, and fear thy God: I am the Lord. Lev. xix. 32.

With the ancient is wisdom; and in length of days understanding. Job xii. 12.

Art thou the first man that was born? or wast thou made before the hills; - xv. 7.

Now Elihu had waited till Job had spoken, because they were elder than he. — xxxii. 4.

And Elihu the son of Barachel the Buzite answered, and said, I am young and ye are very old; wherefore I was afraid, and durst not shew you my opinion.

I said days should speak, and multitude of

years should teach wisdom. — 7.

And king Rehoboam consulted with the old men that stood before Solomon his father while he yet lived, and said, How do ye advise, that I may answer this people? 1 Kings xii. 6.

#### 128. YOUTH AND AGE CONTRASTED.

And thy estimation shall be of the male, from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary. Lev. xxvii. 3.

And if it be a female, then thy estimation shall

be thirty shekels. — — 4.

And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. - 5.

And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver. 6.

And if it be from sixty years old and above, if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. -

The glory of young men is their strength; and the beauty of old men is the gray head. Prov. xx. 29.

#### 129. VIGOROUS OLD AGE.

And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. Deut. xxxiv. 7.

And now behold the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. Jos. xiv. 10.

As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out and to come in.

They shall still bring forth fruit in old age; they shall be fat and flourishing; Ps. xcii. 14.

### 130. SLIGHTED.

But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. 2 Chron. x. 8.

And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease some131. CRUELTIES AND TROUBLES ENDURED.

MAN.

The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also, with the man of gray hairs. Deut. xxxii. 25.

Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms. xlvii. 5.

I was wroth with my people; I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke. — 6.

But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy; Ezra iii. 12.

So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off. - --- 13.

### 132. GRAY HAIRS.

With us are both the gray-headed and very aged men, much elder than thy father. Job

And now, behold, the king walketh before yon? and I am old and gray-headed; and, behold, my sons are with you: and I have walked before you from my childhood unto this day. 1 Sam. xii. 2.

Now also, when I am old and gray-headed. O God forsake me not, until I have shewed thy strength unto this generation and thy power to every one that is to come. Ps. lxxi. 18.

The hoary head is a crown of glory: if it be found in the way of righteousness. Prov. xvi. 31.

Strangers have devoured his strength, and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth not. Hos. vii. 9.

### 133. DARKENED EYES.

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, here am I. Gen. xxvii. 1.

Now the eyes of Israel were dim for age, so

that he could not see. — xlviii. 10.

And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; 1 Sam. iii. 2.

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

But Ahijah could not see; for his eyes were set by reason of his age. 1 Kings xiv. 4.

### 134. SUPER ANNUATED.

He removeth away the speech of the trusty, and taketh away the understanding of the aged, Job xii. 20.

Yea, whereto might the strength of their what the yoke that thy father did put upon us? | hands profit me, in whom old age was perished.

And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. 2 Sam. xix. 33.

And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? <del>---- 34.</del>

I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing-men and singingwomen? wherefore then should thy servant be yet a burden unto my lord the king? — — 45.

Now king David was old and stricken in years; and they covered him with clothes, but he gat

no heat. 1 Kings i. 1.

Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin; and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out at the windows are darkened; Ec. xii. 3.

And the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird; and all the daughters of music shall be brought low

### CHAP. VIII.

#### MORTALITY.

### SECT. 135. BREVITY OF LIFE.

MY days are swifter than a weaver's shuttle, and are spent without hope. Job vii. 6.

O remember that my life is wind; mine eyes

shall no more see good. — — 7.

Now my days are swifter than a post; they flee away, they see no good. — ix. 25.

They are passed away as the swift ships; as the eagle that hasteth to the prey. - 26.

Are not my days few? cease then, and let me alone, that I may take comfort a little. — x. 20.

Man that is born of a woman is of few days, and full of trouble. — xiv. 1.

He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. — — 2.

And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

When a few years are come, then I shall go the way whence I shall not return. — xvi. 22.

Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah. Ps. xxxix. 5.

#### 136. UNCERTAINTY OF LIFE.

And he said, Behold, now I am old, I know not the day of my death. Gen. xxvii. 2.

And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. Deut. xxviii. 66.

My soul is continually in my hand; yet do I not forget thy law. Ps. cxix. 109.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

Go to now, ye that say, To-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain; James iv.

Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. —— 14.

For that ye ought to say, If the Lord will, we shall live, and do this or that. —— 15.

But now ye rejoice in your boastings: all such rejoicing is evil. -- 16.

### 137. FRAILTY OF LIFE.

Is my strength the strength of stones? or is my flesh of brass? Job vi. 12.

Your remembrances are like unto ashes, your

bodies to bodies of clay. — xiii. 12.

My breath is corrupt, my days are extinct, the graves are ready for me. — xvii. 1.

For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abid-1 *Chron*. xxix. 15.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Ps. xc. 4.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. - 5

In the morning it flourisheth, and groweth up: in the evening it is cut down, and withered. 6.

For all our days are passed away in thy wrath; we spend our years as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away. **—** 10.

For he knoweth our frame; he remembereth that we are dust. — ciii. 14.

As for man, his days are as grass; as a flower of the field so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more. 19.

Man is like to vanity; his days are a shadow that passeth away. Ps. cxliv. 4.

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: Ec. xii. 6.

Then shall the dust return to the earth as it For I am now ready to be offered, and the was; and the spirit shall return to God who gave time of my departure is at hand: 2 Tim. iv. 6. it. — 7. For all flesh is as grass, and all the glory of themselves in the tabernacle of the congregation. man as the flower of grass. The grass withereth, | Deut. xxxi. 14. and the flower thereof falleth away: 1 Peter

#### INFERENCES THEREFROM.

Shall mortal man be more just than God? shall a man be more pure than his Maker? Job iv. 17.

Behold, he put no trust in his servants, and his angels he charged with folly: — — 18.

How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? — — 19.

They are destroyed from morning to evening: they perish for ever without any regarding it.

Doth not their excellency which is in them go away? they die even without wisdom. — 21.

What is man, that thou shouldest magnify him, and that thou shouldest set thine heart upon — vii. 17.

And that thou shouldest visit him every morning, and try him every moment?

Remember how short my time is: wherefore hast thou made all men in vain? Ps. lxxxix. 47.

Lord, what is man, that thou takest knowledge of him, or the son of man, that thou makest account of him! — exliv. 3.

Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? Is. ü. 22.

### 139. IMPROVEMENT.

Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! Num. xxiii. 10.

Oh that they were wise, that they understood this, that they would consider their latter end! Deut. xxxii. 29.

So teach us to number our days, that we may apply our hearts unto wisdom. Ps. xc. 12.

And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; 1 Cor. vii. 30.

And they that use this world, as not abusing it: for the fashion of this world passeth away.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 2 Cor. iv. 16.

See then that ye walk circumspectly, not as fools, but as wise, Eph. v. 15.

Redeeming the time, because the days are evil. '— — 16.

Walk in wisdom toward them that are without, redeeming the time. Col. iv. 5.

For here have we no continuing city, but we seek one to come. Heb. xiii. 14.

### 140. CARE FOR SURVIVORS

And the Lord said unto Moses, Behold, thy days approach that thou must die: call Joshua, And Moses and Joshua went, and presented Ephron the Hittite; - xlix. 29.

For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day ye have been rebellious against the Lord; and how much more after my death? — 27,

Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. - 28.

For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. — 29.

Now the days of David drew nigh that he should die; and he charged Solomon his son. saying, 1 Kings ii. 1.

I go the way of all the earth: be thou strong therefore, and shew thyself a man; --2.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest. Ec. ix. 10.

Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; 2 Peter i. 13.

Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. — — 14.

Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.

#### 141. WILLS MADE.

In those days was Hezekiah sick unto death; and the prophet Isaiah the son of Amoz came to him and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. 2 Kings xx. 1.

In those days was Hezekiah sick unto death: and Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord Set thine house in order: for thou shalt die, and not live. Is. xxxviii. 1.

For where a testament is, there must also of necessity be the death of the testator. Heb. ix. 16.

For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

### 142. CHARGE FOR FUNERAL.

And the time drew nigh that Israel must die; and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt. Gen. xlvii. 29.

But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place. And he said, I will do as thou hast said. — — 30.

And he charged them, and said unto them, I and present yourselves in the tabernacle of the am to be gathered unto my people; bury me congregation, that I may give him a charge. with my fathers in the cave that is in the field of

In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place. Gen. xlix. 30.

There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

The purchase of the field, and of the cave that is therein, was from the children of Heth.

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. —— 33.

And when the days of his mourning were

past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, say-

My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. therefore, let me go up, I pray thee, and bury

my father, and I will come again. —— 5.

And Pharaoh said, Go up, and bury thy fath. er, according as he hath made thee swear.

And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. --25.

By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. Heb. xi. 22.

And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you, and ye shall carry up my bones away hence with you. Ex.

Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. Sam. xix. 37.

And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones: 1 Kings xiii. 31.

### 143. UNDISMAYED AT DEATH.

Yea, though I walk through the valley of the shadow of death I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Ps. xxiii. 4.

#### 144. MORTAL PAINS.

When the waves of death compassed me, the floods of ungodly men made me afraid. 2 Sam. xxii. 5.

The sorrows of death compassed me, and the floods of ungodly men made me afraid. Ps.

The sorrows of hell compassed me about; the snares of death prevented me.

Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about? — xlix. 5.

My heart is sore pained within me; and the terrors of death are fallen upon me. -

#### 145. DEATH'S ORIGIN AND END.

In the sweat of thy face shalt thou eat bread. till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Gen. iii. 19.

The last enemy that shall be destroyed is

1 Cor. xv. 26. death.

### DEATH THE WILL OF GOD.

Thine hands have made me; and fashioned me together round about; yet thou dost destroy Job. x. 8.

For I know that thou wilt bring me to death, and to the house appointed for all living.

They that trust in their wealth, and boast themselves in the multitude of their riches; Ps. xlix. 6.

None of them can by any means redeem his brother, nor give to God a ransom for him;

For the redemption of their soul is precious, and it ceaseth for ever; — 8.

That he should live for ever, and not see cor-

Thou turnest man to destruction; and sayest, Return, ye children of men. — xc. 3.

For we are consumed by thine anger, and by thy wrath are we troubled. —— 7.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. Is.

The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. --7.

For none of us liveth to himself, and no man dieth to himself. Rom. xiv. 7.

### 147. NONE EXEMPTED.

And he took up his parable, and said, Alas ! who shall live when God doeth this? Num. xxiv. 23.

Yet shall he be brought to the grave, and shall remain in the tomb. Job xxi. 32.

The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him. - 33,

And also all that generation were gathered unto their fathers; and there arose another generation after them which knew not the Lord, nor yet the works which he had done for Israel. Judges ii. 10.

All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him; and none can keep alive his own soul. Ps. xxii. 29.

What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah. Ps. lxxxix. 48.

One generation passeth away, and another generation cometh; but the earth abideth for ever. Ec. i. 4.

I considered all the living which walk under the sun with the second child that shall stand up in his stead. — iv. 15.

Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place? — vi. 6.

There is no man that hath power over the spirit to retain the spirit: neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it. 2 Sam. viii. 8.

Your fathers where are they; and the pro-

phets, do they live for ever? Zech. i. 5.

And they truly were many priests, because they were not suffered to continue by reason of death. *Heb.* vii. 23.

### 148. AN APPOINTED TIME TO DIE.

Is there not an appointed time to man upon earth? are not his days also like the days of an hireling. Job vii. 1.

As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his

work. — — 2.

Seeing his days are determined, the number of his months are with thee: thou hast appointed his bounds that he cannot pass: — xiv. 5.

Thy son Ben-haded king of Syria hath sent me to thee, saying, Shall I recover of this dis-

ease. 2 Kings viii. 9.

And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. — xx. 6.

Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. Is. xxxviii. 5.

## 149. SOMETIMES AS A PUNISHMENT OF SIN.

Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Num. xx. 25.

Take Aaron and Eleazar his son, and bring

them up unto Mount Hor; --25.

And strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered unto his people, and shall die there. — 26.

And die in the mount whither thou goest up and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered

unto his people; Deut. xxxii. 50.

Because ye trespassed against me among the children of Israel at the waters of Meribah-kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. — — 51.

Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel. —— 52.

His bones are full of the sin of his youth, which shall lie down with him in the dust. Job xx. 11

### 150. DEATH-INSTANCES OF.

And Haran died before his father Terah in

the land of his nativity, in Ur of the Chaldees. Gen. xi. 28.

And Joseph died, and all his brethren, and all that generation. Ex. i. 6.

Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. Num. xx. 1.

And Moses did as the Lord commanded: and they went up unto mount Hor in the sight of

all the congregation. --27.

And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

And Aaron the priest went up into mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month. — xxxiii. 38.

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

And he said unto her, Up, and let us be going: but none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place. — 28.

Then said Jesus unto them plainly, Lazarus

is dead. John xi. 14.

#### 151. ADVANTAGES THEREOF.

There the wicked cease from troubling; and there the weary be at rest. Job iii. 17.

There the prisoners rest together; they hear not the voice of the oppressor. — — 18.

The small and great are there; and the servant is free from his master. — 19.

They shall go down to the bars of the pit, when our rest together is in the dust. — xvii.

Precious in the sight of the Lord is the death of his saints. Ps. exvi. 15.

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

The righteous perisheth, and no man layeth tt to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. Is. lvii. 1.

For he that is dead is freed from sin. Rom.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.

— xiv. 8.

And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. xiv. 13.

### 152. REPRESENTED AS SLEEP.

So David slept with his fathers, and was buried in the city of David. 1 Kings ii. 10.

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. John

Then said his disciples, Lord, if he sleep he shall do well. — — 12.

Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. — — 13.

#### 153. SUDDEN DEATH.

In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand. Job xxxiv. 20.

### 154. THE DEAD UNINTERESTED IN LIFE.

The waters wear the stones: thou washest away the things which grow out of the dust of the earth; and thou destroyest the hope of man. **Job** xiv. 19.

His sons came to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them. -**– 21**.

For what pleasure hath he in his house after him, when the number of his months is cut off in the midst? — xxi. 21.

For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

eir wealth to others. Ps. xlix 10.

Be not thou afraid when one is made rich, when the glory of his house is increased: - 16.

For when he dieth he shall carry nothing away; his glory shall not descend after him. - 17.

When a wicked man dieth, his expectation shall perish; and the hope of unjust men perish-Prov. xi. 7.

As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand. Ec. v. 15.

And this also is a sore evil, that in all points as he came so shall he go: and what profit hath he that hath labored for the wind?

Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again. 2 Chron. xxxiv. 28.

#### GHASTLY APPEARANCE OF THE DEAD.

And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, Gen.

I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.

passeth; thou changest his countenance, and der thee, and the worms cover thee. Is. xiv. 11. mendest him away. Job xiv. 20.

When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah. Ps. xxxix. 11.

Like sheep they are laid in the grave, death shall feed on them: and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. Is. xlix. 14.

### 156. DEATH'S DARK DOMAIN.

A land of darkness as darkness itself; and of the shadow of death, without any order, and where the light is as darkness. Job x. 22.

If I wait, the grave is mine house: I have made my bed in the darkness. — xvii. 13.

He shall be driven from light into darkness, and chased out of the world. — xviii. 18.

Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? — xxxviii. 17.

But if a man live many years, and rejoice in them all; yet let him remember the days of darkness, for they shall be many. All that cometh is vanity. Ec. xi. 8.

He hath set me in dark places, as they that be

dead of old. *Lam.* iii. 6.

When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; Ezek. xxvi. 20.

### 157. PUTREFACTION.

I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. *Job* xvii. 14.

It shall devour the strength of his skin: even the first-born of death shall devour his strength. · xviii. 13.

One dieth in his full strength, being wholly at ease and quiet: - xxi. 23.

His breasts are full of milk, and his bones are moistened with marrow. - 24.

And another dieth in the bitterness of his soul, and never eateth with pleasure. — 25.

They shall lie down alike in the dust, and the worms shall cover them. — 26.

Drought and heat consume the snow waters; so doth the grave those which have sinned. xxiv. 19.

The womb shall forget him; the worm shall feed sweetly on him: he shall be no more remembered; and wickedness shall be broken as a tree. — — 20.

It is burnt with fire; it is cut down: they perish at the rebuke of thy countenance. Ps.

Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth. — cxli. 7.

Thy pomp is brought down to the grave, and Thou prevailest for ever against him, and he the noise of thy viols: the worm is spread un-Jesus said, Take ye away the stone. Martha, the sister of him that was dead, said unto him, Lord, by this time he stinketh; for he hath been dead four days. John xi. 39.

For David, after he had served his own generation, by the will of God fell on sleep, and was laid unto his fathers, and saw corruption:

Acts. xiii. 36.

### 158. FORGOTTEN.

If he destroy him from his place, then it shall deny him, saying, I have not seen thee. Job viii. 18.

Behold, this is the joy of his way, and out of the earth shall others grow. — — 19.

His remembrance shall perish from the earth, and he shall have no name in the street. — xviii. 17.

He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night. — xx. 8.

I am forgotten as a dead man out of mind; I am like a broken vessel. Ps. xxxi. 12.

I am counted with them that go down into the pit; I am as a man that hath no strength.

— lxxxviii. 4.

Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. — 5.

For there is no remembrance of the wise more than of the fool for ever; seeing that which now is, in the days to come shall all be forgotten: and how dieth the wise man? as the fool. Ec. ii. 16.

There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit. — iv. 16.

And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done. This is also vanity. — viii. 10.

### 159. NO RETURN HERE.

The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not. Job vii. 8.

As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. — — 9.

He shall return no more to his house, neither shall his place know him any more. — — 10.

Before I go whence I shall not return, even to the land of darkness, and the shadow of death;

But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? — xiv. 10.

So man lieth down, and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep. —— 12.

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come _______14

The eye also which saw him shall see him no more; neither shall his place any more behold him. — xx. 9.

'He shall go to the generation of his fathers; they shall never see light. Ps. xlix. 19.

For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

— lxxviii. 39.

### 160. SECOND DEATH.

He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death Rev. ii. 11.

### CHAP. IX.

### FUNERALS.

### SECT. 161. DUTY TO BURY THE DEAD.

AND when he was come in he did cat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. 2 Kings ix. 34.

And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noscs of the passengers: and there shall they bury Gog, and all his multitude; and they shall call it, The valley of Hamon-gog. Ezek. xxxix. 11.

And seven months shall the house of Israel be burying of them, that they may cleanse the

land. --12.

## 162. BURYING APPLAUDED.

And the men of Judah came, and there they anointed David king over the house of Judah And they told David, saying, *That* the men of Jabesh-gilead were they that buried Saul. 2 Sam. ii. 4.

And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him. — 5.

And now the Lord shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. — 6.

And when all Jabesh-gilead heard all that the Philistines had done to Saul, 1 Chron. x. 11.

They grose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried my body, she did it for my burial. Mat. xxvi. their bones under the oak in Jabesh, and fasted 12 <u>— 12.</u> seven days.

And David went, and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: 2 Sam. xxi. 12.

And he brought up from thence the bones of Saul, and the bones of Jonathan his son; and they gathered the bones of them that were

hanged. - --- 13.

And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded: and after that God was entreated for the land. - 14.

### 163. PURCHASE OF BURIAL-GROUND.

And the children of Heth answered Abraham, saying unto him, Gen. xxiii. 5.

Hear us, my lord: Thou art a mighty prince among us; in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy

And Abraham stood up, and bowed himself to the people of the land, even to the children of - -- 7.

And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar, — 8.

That he may give me the cave of Machpelah, which he hath, which is in the end of his field for as much money as it is worth he shall give it me, for a possession of a burying-place among

And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gates of his city, saying,

Nay, my lord, hear me: The field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it

thee: bury thy dead. — — 11.

And after this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of

And the field, and the cave that is therein, were made sure unto Abraham, for a possession of a burying-place, by the sons of Heth.

#### 164. PREPARATIONS.

And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. Lev. **x.** 4.

So they went near, and carried them in their coats out of the camp; as Moses had said.

For in that she hath poured this ointment on

Now there was at Joppa a certain disciple, named Tabitha, which, by interpretation, is called Dorcas: this woman was full of good works and alms deeds which she did. Acts ix.

And it came to pass in those days that she was sick, and died: whom, when they had washed, they laid her in an upper chamber.

#### 165. WATCHING.

And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. 2 Sam. xxi. 10.

And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had

done. — — 11.

#### 166. EMBALMING.

And Joseph fell upon his father's face, and wept upon him, and kissed him. Gen. l. 1.

And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. — — 2.

And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed;) and the Egyptians mourned for him

threescore and ten days. —— 3.
So Joseph died, being a hundred and ten years old: and they embalmed him, and he was

put in a coffin in Egypt. — 26.

### 167. FUNERALS.

And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt. Gen. l. 7.

And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land

of Goshen. — — 8.

And there went up with him both chariots and horsemen: and it was a very great compa-**--** 9.

And his sons did unto him according as he commanded them. -- 12.

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying place, of Ephron the Hittite, before Mamre.

And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

- 14.

And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to 1 Sam. xxxi. 11.

All the valiant men arose, and went all night and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and burnt them there. 1 Sam. xxxi. 12.

And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb. *Mar.* vi. 29.

Then, when Jesus came, he found that he had *lain* in the grave four days already. *John* xi. 17.

And the young men arose, wound him up, and carried him out, and buried him. Acts v. 6.

#### 168. FUNEREAL FIRES.

And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odors, and diverse kinds of spices prepared by the apothecaries' art: and they made a very great burning for him. 2 Chron. xvi. 14.

Yet hear the word of the Lord, O Zedekiah king of Judah: Thus saith the Lord of thee, Thou shalt not die by the sword; Jer. xxxiv. 4.

But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odors for thee; and they will lament thee, saying, Ah Lord! for I have pronounced the word, saith the Lord. ——5.

### 169. BURNING THE DEAD.

Thus saith the Lord, for three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burnt the bones of the king of Edom into lime. Amos ii. 1.

of the king of Edom into lime. Amos ii. 1.

And it shall come to pass, if there remain ten men in one house, that they shall die. — vi. 9.

And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue; for we may not make mention of the name of the Lord. — 10.

### 170. MOURNERS.

And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. Gen. xxiii. 2.

And they came to the threshing-floor of Atad, which is beyond Jordan; and there they mourned with a great and sore lamentation: and he made a mourning for his father seven days.

—1. 10.

And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-Mizraim, which is beyond Jordan.

And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel. Num. **EX.** 29.

And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended. Deut. xxxiv. 8.

And they mourned and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword. 2 Sam. i. 12.

And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier.

— iii. 31.

And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner: and all the people wept. — 32.

And the king lamented over Abner, and said, Died Abner as a fool dieth? — — 33.

Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him. —— 34.

Also when they shall be afraid of that which is high, and fears shall be in the way; and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets. Ec. xii. 5.

And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city to mourn, and to bury him. 1 Kings xiii. 29.

And he laid his carcase in his own grave; and they mourned over him, saying, Alas, my brother! — 30.

And devout men carried Stephen to his burial, and made great lamentation over him. Acts viii. 2.

### 171. MOURNING DIET.

Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother. Jer. xvi. 7.

They shall not offer wine-offerings to the Lord, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the Lord. Hos. ix. 4.

### 172. music.

And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise. Mat. ix. 23.

## 173. HIRED MOURNERS.

Thus saith the Lord of hosts, Consider ye, and call for the mourning women that they may come, and send for cunning women, that they may come: Jer. ix. 17.

And let them make haste and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. 18.

Yet hear the word of the Lord, O ye women and let your ear receive the word of his mouth

and teach your daughters wailing, and every one | their right hand, or in their foreheads:

her neighbor lamentation. Jer. ix. 20.

Therefore the Lord, the God of hosts, the Lord saith thus, Wailing shall be in the streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. Amos v. 16.

And in all vineyards shall be wailing; for I will pass through thee, saith the Lord. --17.

### 174. MOURNING APPAREL.

And Jacob sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead. 2 Sam. xiv. 2.

### 175. METAPHOR.

Thus saith the Lord God, In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. Ezek. xxxi. 15.

#### 176. CORPOREAL MARKS INSERTED.

Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord. Lev. xix. 28.

They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. - xxi. 5.

Ye are the children of the Lord your God. Ye shall not cut yourselves, nor make any baldness between your eyes for the dead. Deut.

Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them. Jer. xvi. 6.

## 177. ALSO ON OTHER OCCASIONS.

And they cried aloud and cut themselves after their manner, with knives and lancets, till the blood gushed out upon them. 1 Kings **x**viii. 28.

That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men having their beards shaven and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the Lord. Jer. xli. 5.

Every head shall be bald, and every beard

clipped: upon all the hands shall be cuttings, and upon the loins sackcloth. — xlviii. 37.

Thou shalt even drink it, and suck it out, and thou shalt break the shreds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God. Ezek. xxiii. 34.

For henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Gal. vi. 17.

And he caused all, both small and great, rich

xiii. 16.

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. —— 17.

### 178. (NATURAL MARKS.)

Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. Jer. xiii. 23.

#### 179. COMFORTERS.

I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners. Job xxix. 25.

And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. 1 Chron. xix. 2.

But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honor thy father, that he hath sent comforters unto

And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honor thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee to search the city, and to spy it out, and to overthrow it? 2 Sam. x. 3.

And many of the Jews came to Martha and

Mary, to comfort them concerning their brother. John xi. 19.

### 180. UNLAMENTED.

For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; Jer. xvi. 3.

They shall die of grievous deaths: they shall not be lamented, neither shall they be buried; but they shall be as dung upon the face of the earth; and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

For thus saith the Lord, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the Lord, even lovingkindness and mercies. — 5.

Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away; for he shall return no more, nor see his native country. — xxii. 10.

For thus saith the Lord touching Shallum, the son of Josiah, king of Judah, which reigned instead of Josiah his father, which went forth out of this place, He shall not return thither any more: —— 11.

But he shall die in the place whither they have led him captive, and shall see this land no more. --12.

And your sons and your daugters whom ye have left shall fall by the sword. Ezek. xxiv.

And ye shall do as I have done: ye shall not and poor, free and bond, to receive a mark in cover your lips, nor eat the bread of men. — 22.

your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. Ezek. xxiv. 23.

#### 181. FAMILY BURIAL-GROUND.

And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before Mamre. Gen. xxv. 9.

The field which Abraham purchased of the sons of Heth: there was Abraham buried and Barah his wife. **———** 10.

#### 182. ANY WHERE.

But Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth. **x**xxv. 8.

And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem. zlviii. 7.

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. Deut. xxxiv. 5.

And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim. Jos. xxiv. 33.

### 183. AT HOME.

And they buried him in the border of his inheritance in Timnath-serrah, which is in mount Ephraim, on the north side of the hill Gaash. Jos. xxiv. 30.

And Joshua the son of Nun, the servant of the Lord died, being a hundred and ten years old. Judges ii. 8.

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

And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran. Sam. xxv. 1.

### 184. DISTANT FROM HOME.

And the bones of Joseph, which the children of Israel brought out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred pieces of silver; and it became the inheritance of the children of Joseph. Jos. xxiv. 32.

And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money from the sons of Emmor, the father of Sychem. Acts vii. 16.

And Gideon the son of Joash died in a good Luke xi. 47.

And your tires shall be upon your heads, and old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites. Judges viii. 32.

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

> And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David 2 Kings ix. 28.

> And they brought him on horses; and he was buried at Jerusalem with his fathers in the city of David. - xiv. 20.

### 185. PUBLIC CEMETERY.

Therefore, behold, the days come, saith the Lord, that it shall no longer be called Tophet, nor, the valley of the son of Hinnom, but, The valley of Slaughter: for they shall bury in Tophet, till there be no place. Jer. vii. 32.

And shalt say unto them, Thus saith the Lord of hosts, Even so will I break this people, and this city, as one breaketh a potter's vessel, that cannot be made whole again; and they shall bury them in Tophet, till there be no place to bury. — xix. 11.

Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even make this city as Tophet. — — 12.

### 186. DISCRIMINATION OF CHARACTER.

And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house. 2 Chron. xxiv. 16.

And they buried him in the city of David, but they buried him not in the sepulchres of the kings. --25.

#### 187. METAPHORICAL.

And another of his disciples said unto him, Lord, suffer me first to go and bury my father. Mat. viii. 21.

But Jesus said unto him, Follow me; and let the dead bury their dead.

And he said unto another, Follow me; bùt he said, Lord, suffer me first to go and bury my father. Luke ix. 59.

Jesus said unto him, Let the dead bury their dead, but go thou and preach the kingdom of

### 188. MONUMENTS.

And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day. Gen. xxxv. 20.

And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent. 2 Sam. xviii. 17.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. *Mat.* xxiii. 29.

Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. *Luke* xi. 48.

Jesus, therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. John xi. 38.

### 189. THREATS OF NON-BURIAL.

And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. Deut. xxviii. 26.

Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it. 1 Kings xiv. 11.

Him that dieth of Baasha in the city shall the

Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat. — xvi. 4.

And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. — — xxi. 23.

Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. — 24.

And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door and fled. 2 Kings ix. 10.

And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

— 37.

And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth, and none shall fray them away. Jer. vii. 33.

Speak, Thus saith the Lord; Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvest-man, and none shall gather them. — ix. 22.

I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. — xxxiv. 20.

Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Ezek. xxxix. 4.

And the songs of the temple shall be the howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence. Amos viii. 3.

### 190. MYSTICAL.

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. Rev. xi. 8.

And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. — 9.

And they that dwell upon the earth shall reioice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. —10.

#### 191. DEVOURED.

The dead bodies of thy servants have they given to be meat unto the fewls of the heaven, the flesh of thy saints unto the beasts of the earth. Ps. lxxix. 2.

Their blood have they shed like water round about Jerusalem: and there was none to bury them. —— 3.

And they went to bury her; but they found no more of her than the scull, and the feet, and the palms of her hands. 2 Kings ix. 35.

Wherefore they came again, and told him: and he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel. — 36.

### 192. POETICAL INVITATION.

And thou, son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ezek. xxxix. 17.

And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. —— 19.

Thus shall ye be filled at my table, with horses and chariots, with mighty men and with all men of war, saith the Lord God. —— 20.

And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God. Rev. xix. 17.

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. — — 18.

### 193. EXTRUSION.

All the kings of the nations, even all of them, lie in glory, every one in his own house: Is. xiv. 18.

But thou art cast out of thy grave, like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. —— 19.

Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil doers shall never be renowned. ——20.

# BOOK XV. — MARRIAGE.

### CHAP. I.

### PRELIMINARIES.

#### SECT. 1. DIFFERENCE OF SEX.

MALE and female created he them, and blessed them, and called their name Adam, in the day when they were created. Gen. v. 2.

And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female. Mat.

But from the beginning of the creation God made them male and female. Mar. x. 6.

### 2. FEMALE CREATION.

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. Gen. ii. 21.

And the rib which the Lord God had taken from man made he a woman and brought her

unto the man. — 22.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman; because she was taken out of man.

— 23.

### 3. SUNDRY FRAILTIES.

A foolish woman is clamorous; she is simple, and knoweth nothing. Prov. ix. 13.

Behold, this have I found, (saith the Preacher,) counting one by one to find out the account; Ec. vii. 27.

Which yet my soul seeketh but I find not: one man among a thousand have I found, but a woman among all those have I not found. —28.

In that day shall Egypt be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the Lord of hosts, which he shaketh over it. Is. xix. 16.

A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed. Jer. 1. 37.

The mighty men of Babylon have forborne to fight, they have remained in *their* holds; their might hath failed, they became as women: they have burnt her dwelling-places; her bars are broken. — li. 30.

For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with diverse lusts. 2 *Tim*. iii. 6.

### 4. APATHY.

Every wise woman buildeth her house: but the foolish plucketh it down with her hands. **Prov.** xiv. 1.

Rise up, ye women that are at ease; hear my voice, ye careless daughters: give ear unto my speech. Is. xxxii. 9.

Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the

gathering shall not come. — — 10.

Tremble, ye women that are at ease; be troubled, ye careless ones; strip ye, and make ye bare, and gird sackcloth upon your loins.

They shall lament for the teats, for the pleasant fields, for the fruitful vine. — 12.

### 5. VIRGINS.

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the well, and filled her pitcher, and came up. Gen. xxiv. 16.

And thirty and two thousand persons in all

of women that had not known man by lying with him. Num. xxxi. 35.

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

So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag, a Shunammite, and brought her to the king. 1

And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not. ---4.

After these things, when the wrath of King Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. *Est.* ii. 1.

Then said the king's servants that ministered to him, let there be fair young virgins sought for the king: —— 2.

And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them. — 3.

And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so. —— 4.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. — 8.

And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. — — 19.

### 6. PERPETUAL VIRGINS.

And she said unto her father, Let this thing be done for me; let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. Judges xi. 37.

And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. — — 38.

And it came to pass, at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, —— 39.

That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year. — 40.

The fire consumed their young men; and their maidens were not given to marriage. Ps. lxxviii. 63.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God, and to the Lamb. Rev. xiv. 4.

### 7. VIRGINS SAVED ALIVE.

And Moses said unto them, Have ye saved all the women alive? Num. xxxi. 15.

But all the women-children that have not known a man by lying with him, keep alive for yourselves. — — 18.

### 8. DISTINCTIVE APPAREL OF VIRGINS.

And she had a garment of diverse colours upon her: for with such robes were the king's daugh ters that were virgins apparelled. Then his ser vant brought her out, and bolted the door after her. 2 Sam. xiii. 18.

### 9. MOSAIC CRITERION OF VIRGINS.

If any man take a wife, and go in unto her, and hate her, Deut. xxii. 13.

And the dainsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her: --16.

And the elders of that city shall take that man and chastise him; —— 18.

And they shall amerce him in a hundred she kels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upor a virgin of Israel, and she shall be his wife; he may not put her away all his days.

But if this thing be true, and the tokens of vir ginity be not found for the damsel. — 20.

### 10. MENSES.

Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarab after the manner of women. Gen. xviii. 11.

Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them And Laban searched all the tent, but found them not. — xxxi. 34.

And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched but found not the images. — 35.

These were redeemed from among men, being the first-fruits unto God, and to the Lamb. Rev. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a

menstruous cloth; thou shalt say unto it, Get thee hence. Is. xxx. 22.

Zion spreadeth forth her hands, and there is none to comfort her: the Lord hath commanded concerning Jacob, that his adversuries should be round about him: Jerusalem is as a menstruous woman among them. Lam. i. 17.

Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

Ezek. xxxvi. 17.

#### 11. RULE.

And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. Lev. xv. 24.

And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean. — — 33.

Also thou shalt not approach unto a woman to uncover her nakedness as long as she is put apart for her uncleanness. — xviii. 19.

And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

— xx. 18.

And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a menstruous woman. Ezek. xviii. 6.

In thee have they discovered their father's nakedness; in thee have they humbled her that was set apart for pollution. — xxii. 10.

#### 12. PROFLUVIO.

And if a woman have an issue of her blood many days out of the time of her separation; or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. Lev. xv. 25.

Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. — — 26.

#### 13. RITES.

And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days; and whosoever toucheth her shall be unclean until the even. Lev. xv. 19.

And every thing that she lieth upon in her separation shall be unclean; every thing also that she sitteth upon shall be unclean. —20.

And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. ——21.

And whosever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even. —22.

And if it be on her bed, or on any thing where on she sitteth, when he toucheth it he shall be unclean until the even. — 23.

And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. — 29.

Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them. —— 31.

### 14. BEAUTY, (FEMALE.)

And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Gen. xxix. 16.

Leah was tender-eyed, but Rachel was beautiful and well favored. — — 17.

He had also seven sons and three daughters. Job xlii. 13.

And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. —— 14.

Now the name of the man was Nabal, and the name of his wife Abigail; and she was a woman of good understanding, and of a beautiful countenance; but the man was churlish, and evil in his doings; and he was of the house of Caleb. 1 Sam. xxv. 3.

And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance. 2 Sam. xiv. 27.

I have likened the daughter of Zion to a comely and delicate woman. Jer. vi. 2.

The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his place. — — 3.

And he brought up Hadassah (that is Esther,) his uncle's daughter; for she had neither father nor mother, and the maid was fair and beautiful: whom Mordecai (when her father and mother were dead) took for his own daughter. Est. ii. 7.

So Esther was taken unto king Ahasuerus, into his house-royal, in the tenth month, (which

is the month Tebeth,) in the seventh year of his reign. — — 16.

#### 15. SNARES OF BEAUTY.

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. Gen. vi. 2.

And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon:

— vii 11

woman to look upon: — xii. 11.

Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but they will save thee alive. — — 12.

The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. — — 15.

And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. 2 Sam. xi. 2.

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

## 16. BEAUTY (MEN.)

And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat: and Joseph was a goodly person, and well favored. Gen. xxix. 6.

person, and well favored. Gen. xxxix. 6.

And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. Ex. ii. 2.

By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. Heb. xi. 23.

And he had a son whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people. 1 Sam. ix. 2.

And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance.

— xvii. 42.

But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head, there was no blemish in him. 2 Sam. xiv. 25.

And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom. 1 Kings i. 6.

### 17. BEAUTY SPIRITUALIZED.

So shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him. Ps. xlv. 11.

I am black, but comely, O ye daughters of Jerusalem; as the tents of Kedar, as the curtains of Solomon. Sol. i. 5.

Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept. ——6.

Thy lips are like a thread of scarlet, and thy

Thy lips are like a thread of scarlet, and thy speech is comely, thy temples are like a piece of a pomegranate within thy locks. — iv. 3.

Thou art all fair, my love; there is no spot in thee -- 7

What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us? — v. 9.

My beloved is white and ruddy, the chiefest

among ten thousand. — — 10.

Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside, that we may seek him with thee: — vi. 1.

How fair and how pleasant art thou, O love, for delights! — vii. 6.

### 18. BEAUTY METAPHORICAL.

I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Ezek. xvi. 7.

And thou wast exceeding beautiful, and thou didst prosper into a kingdom. —— 13.

And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God. —— 14.

### CHAP. II.

### DECORUM.

### SECT. 19. NAKED INNOCENCE.

AND they were both naked, the man and his wife, and were not ashamed. Gen. ii. 25.

### 20. (NAKED.) INDECOROUS.

And when Moses saw that the people were naked, (for Aaron had made them naked unto

their shame among their enemies.) Ex. xxxii.

Therefore I will wail and howl; I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls. Micah

Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came net forth in the mourning of Bethezel; he shall receive of you his standing.

#### 21. NEEDFUL DECORUM.

And Ham, the father, of Canaan, saw the nakedness of his father and told his two brethren without. Gen. ix. 22.

And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered

thereon. Ex. xx. 26.

Then David returned to bless his household. And Michal, the daughter of Saul, came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! 2 Sam. vi. 20.

And David said unto Michal, It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord. — 21.

And I will yet be more vile than thus, and will be base in mine own sight; and of the maidservants which thou hast spoken of, of them

shall I be had in honor.

Woe unto him that giveth his neighbor drink; that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness! Hab. ii. 15.

Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory. — — 16.

#### 22. NAKED METAPHORICALLY.

But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbors, and he is not. Jer. xlix. 10.

Jerusalem hath grievously sinned; therefore she is removed: all that honored her despise her, because they have seen her nakedness; yea, she sigheth, and turneth backward. Lam. i. 8.

Her filthiness is in her skirts; she remember-

eth not her last end; therefore she came down wonderfully: she had no comforter. O Lord, behold my affliction; for the enemy hath magnified himself. — 9.

And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood. Ezek. xvi. 22.

Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. — xxiii. 9.

These discovered her nakedness: they took her sons and her daughters, and slew her with the sword; and she became famous among women: for they had executed judgment upon her. - 10.

So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister. — — 18.

#### 23. THREATENED.

Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: there is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate. *Is.* xlvii. 1. .

Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

Thy nakedness shall be uncovered, yea, thy shame shall be seen; I will take vengeance, and I will not meet thee as a man. ---

Therefore will I discover thy skirts upon thy

face, that thy shame may appear. Jer. xiii. 26.
Thus saith the Lord God, Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them. Ezek. xvi. 36.

Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. — — 37.

Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

For thus saith the Lord God, Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated.

And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. --29.

Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. Hos. ii. 3.

Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness. — — 9.

And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand. — — 10.

Behold, I am against thee, saith the Lord of hosts: and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. Nah. iii. 5.

#### 24. LEWD THOUGHTS.

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

Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. Ezek. xxiii. 19.

Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

But I say unto you, That whosoever looketh after a woman to lust after her, hath committed adultery with her already in his heart. Mat. v. 28.

Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Jude 8.

### WANTON EYES.

And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver; behold, he is to thee a covering of the eyes unto all that are with thee, and with all other. Thus she was reproved. Gen. xx. 16.

And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. Lev.

I made a covenant with mine eyes: why then should I think upon a maid? Job xxxi. 1.

Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; a heart they have exercised with covetous practices; cursed children. 2 Peter ii. 14.

#### 26. UNCHASTE WORDS.

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Eph. v. 3.

Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

For it is a shame even to speak of those things which are done of them in secret.

### 27. INDECENT APPROACHES.

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God. Deut. xxii. 5.

When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets. — xxv. 11.

Then thou shalt cut off her hand, thine eye shall not pity her. — — 12.

### 28. GENERAL LASCIVIOUSNESS.

Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. Eph. iv. 19.

But she that liveth in pleasure is dead while she liveth, 1 Tim. v. 6.

Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in a day of slaughter. James v. 5.

For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: 1 Peter iv. 3.

Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you. — — 4.

For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. 2 Pet. ii. 18.

### 29. PENALTY.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. 2 Pet. ii. 9.

But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. — 10.

And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you.

#### 30. CHASTITY ENJOINED.

For this is the will of God, even your sanctification, that ye should abstain from fornication: 1 Thess. iv. 3.

That every one of you should know how to possess his vessel in sanctification and honor;

Not in the lust of concupiscence, even as the Gentiles which know not God. — 5.

For God hath not called us unto uncleanness, but unto holiness. — 7.

Flee also youthful lusts: but follow righteous ness, faith, charity, peace, with them that callon

the Lord out of a pure heart. 2 Tim. ii. 22.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. 1 Pet. ii. 11.

#### 31. MODESTY EXEMPLIFIED.

And he lifted up his eyes, and saw, and behold,

the camels were coming. Gen. xxiv. 63.

And Rebekah lifted up her eyes; and when she saw Isaac she lighted off the camel.

For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: there fore she took a vail and covered herself. — — 65.

### CHAP. III.

### LOVE AND COURTSHIP.

#### SECT. 32. LOVERS.

AND his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake kindly unto the damsel. Gen. xxxiv. 3.

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. Judges xvi. 4.

was Delilah.

And Michal, Saul's daughter, loved David: and they told Saul, and the thing pleased him. 1 Sam. xviii. 20.

And Saul saw and knew that the Lord was with David, and that Michal, Saul's daughter, loved him. - 28.

But king Solomon loved many strange women, (together with the daughter of Pharaoh,) women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; 1 Kings xi. 1.

Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your heart after their gods: Solomon clave unto these in love.

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

Prov. vii. 18.

And the king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Est. ii. 17.

#### 33. POWER OF LOVE.

And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger Gen. xxix. 18.

And Laban said, It is better that I give her to thee than that I should give her to another man: abide with me. — 19.

And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

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

And it came to pass after this, that Absalom; the son of David had a fair sister, whose name was Tamar; and Amnon the son of David lov-

ed her. 2 Sam. xiii. 1.

And Amnon was so vexed that he fell sick for his sister Tamar; for she was a virgin: and Amnon thought it hard for him to do anything

And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister. — — 4.

Set me as a seal upon thine heart, as a seal women appointed. — — 15.

upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Sol. viii. 6.

Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned. -- 7.

#### 34. SUPERSEDED.

Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. Dan.

#### 35. SPIRITUAL LOVE.

Stay me with flagons, comfort me with apples; for I am sick of love. Sol. ii. 5.

It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me. — iii. 4.

Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. Sol.

I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love. -- v. 8.

I am my beloved's, and his desire is toward – vii. 1**0**. me.

### 36. INDUCEMENTS—(FEMALE.) (ANCIENT.)

And now is not Boaz of our kindred, with whose maidens thou wast? behold, he winnoweth barley to night in the threshing floor. Ruth

Wash thyself, therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known to the man, until he have done eating and drinking. 3.

And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house; and he preferred her and her maids unto the best place of the house of the women. Est. ii. 9.

Now, when every maid's turn was come to go in to the king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odors, and with other things for the purifying of the women,) --12.

Then thus came erery maiden unto the king; whatsoever she desired was given her, to go with her out of the house of the women unto the

king's house. 

Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai, (who had taken her for his daughter,) was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the

### 37. KISS.*

And Jacob kissed Rachel, and lifted up his voice and wept. Gen. xxix. 11.

So she caught him, and kissed him, and with impudent face said unto him. Prov. vii. 13.

#### 38. SACRED.

Let him kiss me with the kisses of his mouth: for thy love is better than wine. Sol. i. 2.

Oh that thou wert as my brother, that sucked the breast of my mother! when I should find thee without I would kiss thee; yea, I should not be despised. - viii. 1.

Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss

my feet. Luke vii. 45.

Salute one another with a holy kiss. The churches of Christ salute you. Rom. xvi. 16.

All the brethren greet you. Greet ye one another with a holy kiss. 1 Cor. xvi. 20.

Greet one another with a holy kiss. 2 Cor. xiii. 12.

Greet all the brethren with a holy kiss. Thess. v. 26.

Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen. 1 Pet. v. 14.

#### 39. EMBRACES AND ALLUSIONS.

And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? *Prov.* v. 20.

His left hand is under my head, and his right

hand doth embrace me. Sol. ii. 6.

His left hand should be under my head, and his right hand should embrace me. — viii. 3.

### ADDRESS PERSONAL.

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

And it shall be when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. Ruth iii. 4.

And she said unto her, All that thou sayest unto me I will do. — 5.

And she went down unto the floor, and did according to all that her mother-in-law bade

And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

And it came to pass at midnight, that the man was afraid, and turned himself, and, behold, a woman lay at his feet. — 8.

And he said Who art thou? And she answered, I am Ruth thine handmaid: spread, therefore, thy skirt over thine handmaid, for thou art a near kinsman.

And he said, Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness

• Vide Book IX Chap. viii. Sect. 95.

in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. 

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

### 41. PROXIES.

And Hamor the father of Shechem went out unto Jacob, to commune with him. xxxiv. 6.

And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. — 8.

And make ye marriages with us, and give your daughters unto us, and take our daughters unto

And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. - 11.

And now I ask one petition of thee, deny me And she said unto him, Say on. 1 Kings not. ii. 16.

And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife. - 17.

And Bath sheba said, Well; I will speak for

thee unto the king. <del>---18.</del>

Bath-sheba, therefore, went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. — — 19.

Then she said, I desire one small petition of thee; I pray thee, say me not nay. And the king said unto her, Ask on, my mother; for I will not say thee nay. — 20.

And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife. — 21.

And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; (for he is mine elder brother;) even for him, and for Abithar the priest, and for Joab the son of Zeruiah.

## 42. WITHOUT CEREMONY.

Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vinerds; Judges xxi. 20.
And see, and, behold, if the daughters of Shi-

loh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. **-- --** 21.

And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favorable unto them for our sakes; because we reserved not to each man his wife in the war: for ye did not give unto them at this time that ye should be guilty. — 22.

And the children of Benjamin did so, and took them wives according to their number of

them that danced, whom they caught, and they went and returned unto their inheritance, and repaired the cities, and dwelt in them. Judges xxi. 23.

#### 43. DISAPPOINTMENTS.

But it came to pass, at the time when Merab, Saul's daughter, should have been given to David, that she was given unto Adriel the Meholathite to wife. 1 Nam. xviii. 19.

For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. Is.

Go up to Lebanon, and cry, and lift up thy voice in Bashan and cry from the passages: for all thy lovers are destroyed. *Jer.* xxii. 20.

Lament like a virgin girded with sackcloth for the husband of her youth. Joel i. 8.

#### 44. success.

Behold Rebekah is before thee, take her and go, and let her be thy master's son's wife, as the Lord hath spoken. Gen. xxiv. 51.

And they said, We will call the damsel, and

enquire at her mouth. — — 57.

And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. — 58.

And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his

And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. Ruth iii. 11.

And now it is true, that I am thy near kinsman: howbeit there is a kinsman nearer than I.

Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part; but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning, — 13.

And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. —— 14.

Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day. —— 18.

## CHAP. IV.

### MATRIMONY.

## SECT. 45. ORIGIN OF MATRIMONY.

AND the Lord God said, It is not good that the man should be alone: I will make him a helpmeet for him. Gen. ii. 18.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh —— 24.

And said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. *Mat.* xix. 5.

Wherefore they are no more twain, but one flesh. — — 6.

For this cause shall a man leave his father and mother, and cleave to his wife; Mar. x. 7.

And they twain shall be one flesh: so then they are no more twain, but one flesh. — 8.

### 46. REQUISITE.

Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin? Judges xxi. 16.

Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters: for it grieveth me much for your sakes, that the hand of the Lord is gone out against me. Ruth i. 13.

Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. *Jer.* xxix. 6.

Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. 1 Cor. vii. 2.

But if they cannot contain let them marry: for it is better to marry than to burn. — — 9.

And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. —— 35.

I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. 1 *Tim.* v. 14.

Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge. Heb. xiii. 4.

### 47. LIBERTY.

Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 1 Cor. vii. 27.

But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned; nevertheless, such shall have trouble in the flesh; but I spare you. — 28.

But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not; let them marry.

Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. — 37.

So then, he that giveth her in marriage doeth well; but he that giveth her not in marriage do eth better. — 38.

Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 1 Tim. iv. 3.

### 48. CAUTIONS.

Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place. *Jer.* xvi. 2.

Now concerning the things whereof ye wrote unto me; It is good for a man not to touch a

woman. 1 Cor. vii. 1.

For I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that.

I say, therefore, to the unmarried and widows, It is good for them if they abide even as I.

Now, concerning virgins, I have no commandment of the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. ——25.

I suppose, therefore, that this is good for the present distress; I say, that it is good for a man

eo to be. — 26.

But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord.

— 32.

There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. —— 34.

### 49. PROVIDENTIAL DISPOSAL.

And Abraham said unto him, Beware thou, that thou bring not my son thither again. Gen.

The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

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

House and riches are the inheritance of fathers; and a prudent wife is from the Lord.

Prov. xix. 14.

The beginning of the word of the Lord by Hosen. And the Lord said unto Hosea, Go, take unto thee a wife of whoredoms, and children of whoredoms: for the land hath committed great whoredom, departing from the Lord. Hos. i. 2.

#### 50. PARENTAL AUTHORITY.

And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. Gen. xxi. 21.

But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac:

cxiv. 4.

And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? — — 5.

And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell.

**– 37**.

But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

— 38.

And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. — xxviii. 1.

Arise, Go to Padan-aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban thy mother's brother. —— 2.

And Judah took a wife for Er his first-born,

whose name was Tamar. — xxxviii. 6.

And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. Ex. ii. 21.

Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name was Jarha. 1 Chron. ii. 34.

And Sheshan gave his daughter to Jarha, his servant to wife, and she bare him Attai. — — 35.

### 51. CONSENT OF PARENTS REQUESTED.

And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. Gen. xxxiv. 4.

And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. *Judges* xiv. 1.

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

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

And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. 2 Chron. xxv. 18.

### 52. POLITICAL MOTIVES.

And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. Jos. xv. 16.

And Othniel the son of Kenaz, the brother of Caleb, took it; and he gave him Achsah his daughter to wife. Jos. xv. 17.

Now the men of Israel had sworn in Mizpeh,

saying, There shall not any of us give his daughter unto Benjamin to wife. Judges xxi. 1.

And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife; only be thou valiant for me, and fight the Lord's battles: for Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him. 1 Sam. xviii. 17.

And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in the one of the twain.

And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants ove thee: now, therefore, be the king's son-in-__ _ 22.

And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm; but he shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. Dan. xi. 6.

He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him. - - 17.

#### 53. MARRIAGES.

And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. Gen. xi. 29.

And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the - xxv. 20. Syrian.

And there went a man of the house of Levi, and took to wife a daughter of Levi. Ex. ii. 1.

And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab and Abihu, Eleazar and – vi. 23. Ithamar.

And Eleazar, Aaron's son, took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites, according to their families. — 25.

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

The son of Abinadab in all the region of Dor, which had Taphath the daughter of Solomon to

wife. 1 Kings iv. 11.

And Hadad found great favor in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. — xi. 19.

And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them. 1 Chron. xxiii. 22.

And as it was in the days of Noe, so shall it be also in the days of the Son of man: xvii. 26.

They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came and destroyed them all. --27.

### 54. TYPICAL.

For that cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. Eph. v. 31.

This is a great mystery: but I speak concerning Christ and the church. --32.

#### 55. MYSTICAL.

Go, and cry in the ears of Jerusalem, saying. Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Jer. ii. 2.

And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies; Hosea ii. 19.

I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.

Wherefore, my brethren, ye also are become dead to the law by the body of Christ: that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. Rom. vii. 4.

Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. Rev. xix. 7.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God. - 9.

And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

· xxi. 2.

And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. --9.

### 56. CONGRATULATIONS.

And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. Gen. xxiv. 60.

The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel; and do thou worthily in Ephratah, and be famous in Beth-lehem. Ruth iv. 11.

And let thy house be like the house of Pharez, (whom Tamar bare unto Judah,) of the seed which the Lord shall give thee of this young woman. — — 12.

#### 57. NUPTIAL ENTERTAINMENTS.

And Laban gathered together all the men of the place, and made a feast. Gen. xxix. 22.

So his father went down unto the women, and Samson made there a feast: for so used the young men to do. *Judges* xiv. 10.

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

Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but

thy disciples fast not? Mat. ix. 14.

And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from

them, and then shall they fast. —— 15.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. John ii. 1.

And both Jesus was called and his disciples to the marriage. — — 2.

### 58, SACRED MIRTH.

Kings' daughters were among thy honorable women: upon thy right hand did stand the queen in gold of Ophir. Ps. xlv. 9.

She shall be brought unto the King in raiment of needle work; the virgins her companions that follow her shall be brought unto thee.

With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart. Sol. iii. 11.

For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. Is. lxii. 5.

### 59. MIRTH SILENCED.

Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; for the land shall be desolate. Jer. vii. 34.

For thus saith the Lord of hosts, the God of Israel, Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. — xvi. 9.

Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the candle.

— xxv. 10.

#### 60. OBSERVATIONS.

The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

vv 18.

Let the husband render unto the wife due benevolence, and likewise also the wife unto the husband. 1 Cor. vii. 3.

The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife.

Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. — — 5.

But I speak this by permission, and not of commandment. — — 6.

#### 61. congressus.

And Adam knew his wife again; and she bare a son, and called his name Seth: For God, saith she, hath appointed me another seed instead of Abel, whom Cain slew. Gen. iv. 25.

stead of Abel, whom Cain slew. Gen. iv. 25.

And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. — xxix. 21.

And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. — xxx. 15.

And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. — xxxviii. 1.

And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. —— 2.

And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her. 1 Sam. i. 19.

And David comforted Bath-sheba his wife, and went in unto her, and lay with her; and she bare a son, and he called his name Solomon; and the Lord loved him. 2 Sam. xii. 24.

#### 62. PRETERMISSION.

And he said unto the people, Be ready against the third day; come not at your wives. Ex xix. 15.

. And the priest answered David, and said, There is no common bread under mine hand; but there is hallowed bread, if the young men have kept themselves at least from women. 1 Sam. xxi. 4.

And David answered the priest and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel. ——5.

But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. 2 Sam. xi. 9.

[ 422 ]





And when they had told David, saying, Uriah | unto their children which they have born? went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house?

And Uriah said unto David, The ark, and Israel, and Judah, abide in tents: and my lord Joab, and the servants of my lord, are encamped in the open fields: shall I then go into mine house to eat and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing.

All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. Est.

### 63. FAMILIARITY.

And it came to pass, when he had been there a long time, that Abimelech, king of the Philistines, looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his Gen. xxvi. 8.

And Abimelech called Isaac, and said, Behold, of a surety she is thy wife; and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. — 9.

### 64. BEGUILED SECRETLY.

And it came to pass in the evening, that he wook Leah his daughter, and brought her to him; and he went in unto her. Gen. xxix. 23.

And it came to pass that in the morning, behold, it was Leah: and he said to Laban, What es this thou hast done unto me? Did not I serve with thee for Rachel? wherefore then hast thou beguiled me. — 25.

And Laban said, It must not be so done in our country, to give the younger before the first-

### 65. DOWRY.

And Laban gave unto his daughter Leah Zilpah his maid for a handmaid. Gen. xxix. 24.

Ask me never so much dowry and gift, and I will give according as ye shall say unto me; but give me the damsel to wife. — xxxiv. 12.

And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house. — xxxi. 14.

Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our **——** 15.

For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do. - -- 16.

And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or sheep. —— 13.

And Jacob fled into the country of Syria; and Israel served for a wife, and for a wife he kept sheep. Hos. xii. 12.

And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldest thou? Jos. xv. 18.

Who answered, Give me a blessing; for thou hast given me a south land, give me also springs of water. And he gave her the upper springs, and the nether springs. 

For Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife. 1 Kings ix. 16.

So I bought her to me for fifteen pieces of silver, and for a homer of barley, and a half homer

of barley. Hos. iii. 2.

Behold, the third time I am ready to come to you: and I will not be burdensome to you; for I seek not your's, but you; for the children ought not to lay up for the parents, but the parents for the children. 2 Cor. xii. 14.

#### 66. POLICY.

And Saul said, Thus shall ye say to David, The king desireth not any dowry, but a hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines. 1 Sam. xviii. 25.

And when his servants told David these words, it pleased David well to be the king's son-inlaw: and the days were not expired. — 26.

Wherefore David arose, and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife. --- 27.

#### 67. NUPTIAL IMMUNITIES.

And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. Deut. xx. 7.

When a man have taken a new wife, he shall not go out to war, neither shall he be charged with any business; but he shall be free at home one year, and shall cheer up his wife which he hath taken. - xxiv. 5.

### 68. BROTHER'S WIDOW. (ANCIENT USAGE.)

And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed

to thy brother. Gen. xxxviii. 8.

Then said Judah to Tamar his daughter inlaw, Remain a widow at thy father's house till Shelah my son be grown: (for he said, Lest peradventure he die also, as his brethren did.) And Tamar went and dwelt in her father's 

And it was told Tamar, saying, Behold, thy father in law goeth up to Tinmath to shear his

And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife. Gen. xxxviii. 14.

### 69. CONFIRMED BY LAW.

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. Deut. xxv. 5.

And it shall be, that the first born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of

Israel. — 6.

And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. <del>-</del> <del>-</del> 7.

Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say,

I like not to take her. <del>---- 8.</del>

Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

And his name shall be called in Israel, The house of him that hath his shoe loosed. — — 10.

#### 70. INSTANCES.

Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. Ruth iv. 5.

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

Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. — — 10.

And all the people that were in the gate, and

the elders, said, We are witnesses. — 14.

Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. Luke xx. 28.

There were, therefore, seven brothren: and the first took a wife, and died without children.

And the second took her to wife, and he died childless. — — 30.

And the third took her; and in like manner the seven also: and they left no children, and --31.

Last of all the woman died also. — -

### 71. CAPTIVE BRIDE. (RULE.)

When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive. Deut. xxi. 10.

And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; — -

Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails: -- 12,

And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

#### 72. JEWISH LIMITATIONS.

Else, if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you; Josh. xxiii. 12.

Know for a certainty, that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.

Now, therefore, give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever; that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. Ezra ix. 12.

And after all this is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hath punished us less than our iniquities deserve, and hath given us such

deliverance as this.

Should we again break thy commandments, and join in affinity with the people of these abominations, wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? — — 14.

And that we would not give our daughters unto the people of the land, nor take their

daughters for our sons. Neh. x. 30.

And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. — xiii. 25.

Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless, even him did outlandish women cause to - --- 26.

Shall v : then hearken unto you to do all this great evil, to transgress against our God, in marrying strange wives? - -- 27.

Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath profuned the holiness of the Lord which he loved, and hath married the

daughter of a strange god. Mal. ii. 11.

The Lord will cut off the man that doeth this, the master and the scholar out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts.

#### TRANSGRESSIONS.

And the children of Israel dwelt among the Cana mites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: Judges iii. 5.

And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. — 6.

And they took them wives of the women of Moab: the name of the one was Orphah, and the name of the other Ruth: and they dwelled

there about ten years. Ruth i. 4.

Now, when these things were done, the princes came to me, saying, The people of Israel, and the priests and the Levites, have not separated themselves from the people of the lands, doing eccording to their abominations, even of the Cananites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egypuians and the Amorites. Ezra ix. 1.

For they have taken of their daughters for themselves, and for their sons; so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass. — 2.

And among the sons of the priests there were found that had taken strange wives; namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah and Eliezer, and Jarib, and Gedaliah. — x. 18.

And they gave their hands that they would put away their wives: and being guilty, they offered a ram of the flock for their trespass.

All these had taken strange wives; and some of them had wives by whom they had children. **— 44.** 

In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab. Neh. xiii. 23.

And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. — 24.

And one of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite; therefore I chased him from

me. — -- 28.

### CHAP. V.

### CONJUGAL DUTIES.

SECT. 74. OF HUSBANDS.

DRINK waters out of thine own cistern, and

Let thy fountains be dispersed abroad, and rivers of waters in the streets. — -

Let them be only thine own, and not stran-- 17. gers with thec.

Let thy fountain be blessed; and rejoice with

the wife of thy youth. — — 18.

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

Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labor which thou takest under the sun. Ec. ix. 9.

But this I say, brethren, the time is short. It remaineth, that both they that have wives be as though they had none. 1 Cor. vii. 29.

But he that is married careth for the things that are of the world, how he may please his

So ought men to love their wives as their own bodies: he that loveth his wife loveth himself. Eph. v. 28

Husbands love your wives, and be not bitter

against them. Col. iii. 19.

Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. 1 *Pet.* iii. 7.

### 75. OF WIVES.

Hearken, O daughter, and consider, and incline thine car; forget also thine own people, and thy father's house. Ps. xlv. 10.

Wives, submit yourselves unto your own hus bands, as it is fit in the Lord. Col. iii. 18.

Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; 1 Pet. iii. 1.

While they behold your chaste conversation

coupled with fear. — 2.

For after this manner in the old time the holy women also, who trusted in God adorned themselves, being in subjection to their own husbands: - 5.

Even as Sara obeyed Abraham, calling him lord: whose daughters ye are as long as ye do well, and are not afraid with any amazement. -

That they may teach the young women to be sober, to love their husbands, to love their chil-Tit. ii. 4.

To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphenied. — 5.

### 76. DUTIES MUTUAL.

Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Eph. v. 33.

Finally, be ye all of one mind, having comrunning waters out of thine own well. Prov. passion one of another: love as brethren, be pitiful, be courteous. 1 Pet. iii. 8.

Not rendering evil for evil, or railing for railing; but contrariwise blessing: knowing that ye are thereunto called, that ye should inherit a blessing.

#### 77. SUBORDINATION.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over Gen. iii. 16.

What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by

the chamberlains? Est. i. 15.

And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. 

Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

And when the king's decree, which he shall make, shall be published throughout all his empire, (for it is great) all the wives shall give to the husbands honor both to great and small. -

And the saying pleased the king and the princes; and the king did according to the word of - 21.

For the man is not of the woman; but the woman of the man. 1 Cor. xi. 8.

Neither was the man created for the woman; but the woman for the man. ---9.

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. - xiv. 34.

And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church. --35.

Wives, submit yourselves unto your own husbands, as unto the Lord. Eph. v. 22.

For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. — 23.

Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Let the woman learn in silence with all subjection. 1 Tim. ii. 11.

But I suffer not a woman to teach, nor to asurp authority over the man, but to be in si-

For Adam was first formed, then Eve.

And Adam was not deceived; but the woman, being deceived, was in the transgression. her, so that she shall have no need of spoil. -

### 78. ANOMALY.

But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her she fled from her face. Gen. xvi. 6.

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond woman; in all that Sarah hath said unto thee hearken unto her voice: for in Isaac shall thy seed be called.

And she said unto her servants, Go on before me: behold, I come after you. But she told not her husband Nabal. 1 Sam. xxv. 19.

Now, therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath with-holden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. — 26.

Her husband is known in the gates, when he sitteth among the elders of the land. Prov.

xxxi. 23.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Caacas, the seven chamberlains that served in the presence in the presence of

Ahasuerus the king. Est. i. 10.

To bring Vashti the queen before the king, with the crown-royal, to shew the people and the princes her beauty; for she was fair to look on.

- 11.

But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him. - 12.

### 79. OBSERVATIONS.

For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house; and that it should be published according to the language of every people. Est. i. 22.

A gracious woman retaineth honor; and strong men retain riches. Prov. xi. 16.

Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. 1 Cor. xi. 11.

For as the woman is of the man, even so is the man also by the woman; but all things of God. — — 12.

## 80. GOOD WIFE.

And Isaac brought her into her mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death. Gen. xxiv. 67.

Whose findeth a wife findeth a good thing, and obtaineth favor of the Lord. Prov. xviii.

Who can find a virtuous woman? for her price is far above rubies. — xxxi. 10.

The heart of her husband doth safely trust in - 11.

days of her life. Prov. xxxi. 12.

Her children arise up, and call her blessed: her husband also, and he praiseth her.

Many daughters have done virtuously, but __ _ 29. thou excellest them all.

Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be prais-<del>--- 30.</del>

Give her of the fruit of her hands; and let her own works praise her in the gates. — 31.

#### 81. CONTRAST.

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

#### 82, NOT GOOD.

My breath is strange to my wife, though I entreated for my children's sake of mine own body. *Job* xix. 17.

And as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart. 2 Sam. vi. 16.

For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father. 1 Kings xi. 4.

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. – xxi. 25.

### 83. QUERULOUS.

A foolish son is the calamity of his father; and the contentions of a wife are a continual dropping. Prov. xix. 13.

It is better to dwell in a corner of the housetop, than with a brawling woman in a wide — xxi. 9. house.

It is better to dwell in the wilderness, than with a contentious and an angry woman. — xxi.

It is better to dwell in a corner of the housetop, than with a brawling woman and in a wide house. — xxv. 24.

A continual dropping in a very rainy day and a contentious woman are alike. — xxvii. 15.

Whosoever hideth her hideth the wind, and the ointment of his right hand, which betrayeth itself. — — 16.

### 84. MOROSITY. (MALE.)

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

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

### FAMILY CARES.

For it was little which thou hadst before I zame, and it is now increased unto a multitude; and the Lord hath blessed thee since my com. that feareth the Lord. - 4.

She will do him good, and not evil, all the | ing: and now, when shall I provide for mine own house also? Gen. xxx. 30.

And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. — xxxii. 6.

Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into - - 7. two bands;

And said, If Esau come to the one company and smite it, then the other company which is left shall escape.

And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. — xliii. 8.

Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead. Num. xxxii. 26.

But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you, Deut. iii. 19.

Until the Lord hath given rest unto your brethren as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan; and then shall ye return every man unto his possession which

I have given you. — 20.

And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about. 1 Kings iii. 1.

But Pharaoh's daughter came up out of the city of David unto her house, which Solomon had built for her: then did he build Millo.

And there was a great cry of the people, and of their wives, against their brethren the Jews. Neh. v. 1.

For there were that said, We, our sons, and our daughters, are many; therefore we take up corn for them, that we may eat, and live. 2.

### DOMESTIC FELICITY.

And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Deut. xxxiii. 24.

And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shall not sin. Job v. 24.

Then Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? Ruth iii. 1.

And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions. 1 Sam. i. 4.

The voice of rejoicing and salvation is in the

tabernacles of the righteous: the right hand of the Lord doeth valiantly. Ps. cxviii. 15.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table. — cxxviii. 3.

Behold, that thus shall the man be blessed

The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just. Prov. iii. 33.

### CHAP. VI.

### DISSOLUTION OF MARRIAGE.

### SECT. 87. DIVORCE. (RULE.)

WHEN a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. Deut. xxiv. 1.

And when she is departed out of his house she may go and be another man's wife. --2.

And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; — — 3.

Her former husband, which sent her away, may not take her again to be his wife after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance. — — 4.

#### 88. INSTANCES.

And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land; yet now there is hope in Israel concerning this thing. Ezra x. 2.

Now, therefore, let us make a covenant with our God, to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

Arise; for this matter belongeth unto thee; we also will be with thee; be of good courage,

And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives to increase the trespass of Israel. - 10.

Now, therefore, make confession unto the Lord God of your fathers and do his pleasure; and separate yourselves from the people of the land, and from the strange wives.

Then all the congregation answered, and said with a loud voice, As thou hast said, so must we

But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing. -- 13.

Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us. — -

Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, were employed about this matter: and Meshullam and Shabbethai the

Levite helped them. — — 15.

And the children of the captivity did so: and Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the --- 16.

And they made an end with all the men that had taken strange wives by the first day of the

first month. — — 17.

If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. Est. i. 19.

### 89. ALLUSIONS.

Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. Is. 1. 1.

They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not the land be greatly polluted? but thou hast played the harlot with many lovers; yet return again

to me, saith the Lord. Jer. iii. 1.

And I saw, when for all the causes whereby backslidden Israel committed adultery I had put her away, and given her a bill of divorce, yet her treacherous sister Judah feared not, but went and played the harlot also.

### 90. CASE OF FEMALE SLAVES.

And if a man sell his daughter to be a maidservant, she shall not go out as the men-servants

Ex. xxi. 7.

If she please not her master, who hath be-trothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. — 8.

And if he have betrothed her unto his son, he shall deal with her after the manner of daugh-

ters. — 9.

If he take him another wife, her food, her raiment, and her duty of marriage, shall he not 

And if he do not these three unto her, then shall she go out free without money.

And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her. Deut. xxi. 14.

#### 91. DIVORCE LIMITED.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: Mat. v. 31.

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. — 32.

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whose marrieth her which is put away doth commit adultery. — xix. 9.

His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

### 92. PRACTICE REPREHENDED.

And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with goodwill at your hand. Mal. ii. 13.

Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth against whom thou hast dealt treacherously: yet is she thy companion, and the wife

of thy covenant. - 14.

For the Lord, the God of Israel, saith, that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously. — 16.

What, therefore, God hath joined together, let

not man put asunder. Mat. xix. 6.

They say unto him, Why did Moses then command to give a writing of divorcement, and

to put her away?

He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was - 8.

And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. Mar. x. 2.

And he answered and said unto them, What did Moses command you? — 3.

And they said, Moses suffered to write a bill of divorcement, and to put her away. — 4.

And Jesus answered and said unto them, For the hardness of your heart he wrote you this pre-

What, therefore, God hath joined together, let

not man put asunder. — 9.

And in the house his disciples asked him again of the same matter. — — 10.

And he saith unto them, Whosoever shall put away his wife, and marry another, committeth - 11. adultery against her.

And if a woman shall put away her husband, and be married to another, she committeth adultery. — 12.

Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her huscand, committeth adultery. Luke xvi. 11.

#### 93. TRANSFER.

And Jacob answered and said to Laban, Because I was afraid; for I said, Peradventure thou wouldest take by force thy daughters from Gen. xxxi. 31.

But Samson's wife was given to his companion, whom he had used as his friend. Judges

But it came to pass within a while after, in the time of wheat-harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber: but her father would

not suffer him to go in. — xv. 1.

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

of her. <del>---- 2.</del>

But Saul had given Michal his daughter, David's wife, to Phalti, the son of Laish, which was of Gallim. 1 Sam. xxv. 44.

And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal, Saul's daughter, when thou comest to see my face. 2 Sam. iii. 13.

And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver me my wife Michal, which I espoused to me for a hundred foreskins of the Philistines. — — 14.

And Ish-bosheth sent, and took her from her husband, even from Phaltiel the son of Laish

- 15.

And her husband went with her along weeping behind her to Bahurim. Then said Abner And he returned. unto him, Go, return.

### 94. SEPARATIONS.

When Jethro the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt, Ex. xviii. 1.

Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; Zech. xii. 12.

The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; — 13.

All the families that remain, every family apart, and their wives apart.

And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 1 Cor. vii. 10.

But and if she depart, let her remain unmarried, or be reconciled to her husband; and let

not the husband put away his wife. — 11.

But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. — — 12.

And the woman which hath an husband that

with her, let her not leave him. 1 Cor. vii. 13.

For the unbelieving husband is sanctified by

the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. — — 14.

But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?—16.

#### 95. ELOPEMENT ALLUDED TO.

Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord. Jer. iii. 20.

And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. Hos. ii. 7.

#### 96. WIDOWHOOD.

And Elimelech, Naomi's husband, died; and she was left, and her two sons. Ruth i. 3.

And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband. —— 5.

Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday; I have caused him to fall upon it suddenly, and terrors upon the city. Jer. xv. 8.

She that hath born seven languisheth; she hath given up the ghost; her sun is gone down while it was yet day; she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the her vail from her, and put on the garments of --9.

We are orphans and fatherless, our mothers are as widows. Lam. v. 3.

#### 97. WIDOWS ILL TREATED.

Thou hast sent widows empty away, and the arms of the fatherless have been broken; Job xxii. 9.

Therefore snares are round about thee, and sudden fear troubleth thee;

Or darkness, that thou canst not see; and abundance of waters cover thee. — — 11.

They slay the widow and the stranger, and murder the fatherless: Ps. xciv. 6.

Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for shalt thou forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. Is. liv. 4.

In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they vexed the fatherless and the widow. Ezek.

#### 98. WIDOWS SUCCORED.

The blessing of him that was ready to perish wife of one man,

believeth not, and if he be pleased to dwell came upon me; and I caused the widow's heart

to sing for joy. Job xix. 13.

If I have withheld the poor from their desire, or have caused the eyes of the widow to fail. xxxi. 16.

Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

(For from my youth he was brought up with me as with a father, and I have guided her from

my mother's womb;) ——18.

Learn to do well: seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Is. i. 17.

Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them. Acts ix. 39.

Honour widows that are widows indeed. 1 Tim. v. 3.

But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents, for that is good and ac-

ceptable before God. — — 4.

If any man or woman that believeth have widows, let them relieve them, and let not the 

Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world. Jam. i. 27.

### 99. VARIOUS CHARACTERISTICS.

And in process of time the daughter of Shuah, Judah's wife, died: and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite. Gen. xxxviii. 12.

And she arose and went away, and laid by her widowhood. —— 19.

And Boaz answered and said unto her, it hath fully been shewed me all that thou hast done unto thy mother in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. Ruth ii. 11.

The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. 12.

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. 2 Sam. xi. 26.

Arise, get thee to Zarephath, which belongeth to Zidon and dwell there; behold I have commanded a widow woman there to sustain thee. 1 Kings

Their priests fell by the sword; and their

widows made no lamentation. Ps. lxxviii. 64.

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. 1 Tim. v. 5.

Let not a widow be taken into the number under threescore years old, having been the

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Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. 1 Tim. v. 10.

### 100. CARE OF PROVIDENCE.

Ye shall not afflict any widow or fatherless child. Ex. xxii. 22.

And my wrath shall wax hot, and I will kill you with the sword; and your wives shall shall be widows, and your children fatherless. — 24.

He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. *Deut.* x. 18.

Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take the widow's raiment to pledge: — xxiv. 17.

But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing. —— 18.

Cursed be he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen. — xxvii. 19.

If I have lifted up my hand against the fatherless, when I saw my help in the gate; Job xxxi. 21.

Then let mine arm fall from my shoulderblade, and mine arm be broken from the bone.

For destruction from God was a terror to me, and by reason of his highness I could not endure. — 23.

A father of the fatherless, and a judge of the widows, is God in his holy habitation. Ps. lxviii. 5.

The Lord preserveth the strangers: he relieveth the fatherless and widow: but the way of the wicked he turneth upside down. —cxlvi. 9.

The Lord will destroy the house of the proud: but he will establish the border of the widow.

Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. Jer. xlix. 11.

And oppress not the widow nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. Zech. vii. 10.

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 1 *Tim.* v. 8.

### 101. DEATH DISSOLVES MARRIAGE.

For the woman which hath an husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. Rom. vii. 2.

So then, if while her husband liveth she be married to another man, she shall be called an adulteress: but if her husband be dead, she is

Well reported of for good works; if she have free from that law; so that she is no adulteress ought up children, if she have lodged stranthough she be married to another man. — 3.

The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord. 1 Cor. vii. 39.

### 102. MARRIAGE REPEATED.

Then again Abraham took a wife, and her name was Keturah. Gen. xxv. 1.

And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jesher, and Shobab, and Ardon. 1 Chron. ii. 18.

And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur. —— 19.

And Hur begat Uri, and Uri begat Bezaleel.
—— 20

And afterward Hezron went in to the daughter of Machir, the father of Gilead, whom he married when he was threescore years old, and she bare him Segub. —— 21.

And David sent and communed with Abigail, to take her to him to wife. 1 Sam. xxv. 39.

And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife. —— 40.

And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord. — 41.

And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son: but the thing that David had done displeased the Lord. 2 Sam. xi. 27.

#### 103. CONSIDERATIONS.

Neither shall they take for their wives a widow nor her that is put away; but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. Ezek. xliv. 22.

But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God. 1 Cor. vii. 40.

But the younger widows refuse; for when they have begun to wax wanton against Christ they will marry. 1 *Tim.* v. 11.

# BOOK XVI. — MARTYRS.

## CHAP. I.

#### ON PERSECUTION.

THOU hast made us as the offscouring and refuse in the midst of the people. Lam. iii. 45.

#### 2. APOSTLES PERSECUTED.

For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. 1 Cor. iv. 9.

#### 3. PERSECUTION FORBIDDEN.

Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place; Prov. xxiv. 15.

And say if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Mat. xxiii.

30.

Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets, — — 31.

Fill ye up then the measure of your fathers.

**--- 32**.

And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? Acts. xxii. 7.

And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecuteth. —— 8.

### 4. PERSECUTION FORETOLD.

And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Dan. xi. 33.

And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. *Mat.* x. 18.

them and the Gentiles. Mat. x. 18.

Wherefore, behold I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: — xxiii. 34.

Therfore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute; Luke xi. 49.

But before all these they shall lay their hands on you, and persecute you, delivering you up t the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

— xxi. 12.

And it shall turn to you for a testimony. 13.

### 5. TO BE EXPECTED.

Go your ways: behold, I send you forth as lambs among wolves. Luke x. 3.

Remember the word that I said unto yon, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep your's also. John xv. 20.

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. Acts xiv. 22.

And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; — xx. 22.

Save that the Holy Ghost witnesseth in every

Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide ma

Yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 Tim. iii. 12.

That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. 1 Thess. iii. 3.

For verity when we were with you, we told you before that we should suffer tribulation, even as it came to pass, and ye know. — — 4.

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## 6. NATURE ALIENATED.

And the brother shall deliver up the brother to death; and the father the child: and the children shall rise up against their parents, and cause them to be put to death. Mat. x. 21.

Now, the brother shall betray the brother to death, and the father the son; and the children shall rise up against their parents, and shall

cause them to be put to death. Mar. xiii. 12.

And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. Luke xxi. 16.

## HARM OF PERSECUTION.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: Mat. xiii. 20.

Yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended. <del>---- 21.</del>

# 8. PERSECUTIONS INEFFECTUAL.

They had almost consumed me upon earth: but I forsook not thy precepts. Ps. cxix. 87.

Many are my persecutors and mine enemies; yet do I not decline from thy testimonies. —157.

Now when the high priest, and the captain of the temple, and the chief priests, heard these things, they doubted of them whereunto this would grow. As v. 24.

Then came one and told them, saying, Behold the men whom ye put in prison are standing in the temple, and teaching the people.

Wherein I suffer trouble as an evil-doer, even unto bonds; but the word of God is not bound. 2 Tim. ii. 9.

## 9. DEFEATS ITS OWN END.

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. Acts v. 41.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Therefore they that were scattered abroad went everywhere preaching the word. - viii. 4.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. — xi. 19.

And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. **— —** 20.

But the multitude of the city was divided; and part held with the Jews, and part with the - xiv. 4.

And when there was an assault made, both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone

They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about.

And there they preached the gospel. -7.

But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; Philip. i. 12.

So that my bonds in Christ are manifest in all the palace, and in all other places; --13.

And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. - 14.

## A PERSECUTOR CONVERTED.

But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? Acts ix. 21.

But they had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed. Gal. i. 23.

And they glorified God in me. - 24.

# 11. PLEAS. (FIRST) PRECEDENTS.

And there was also a man that prophesied in the name of the Lord, Urijah, the son of Shemaiah of Kirjath jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah. Jer. xxvi. 20.

And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death; but when Urijah heard it he was afraid, and fled, and went into Egypt.

And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt: —— 22.

And they fetched forth Urijah out of Egypt.

and brought him unto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graves of the common people. -- 23.

# 12. (SECOND.) POLICY OF STATE.

And Haman said unto king Ahasuerus, There is a certain people scattered abroad, and dispersed among the people in all the provinces oa thy kingdom, and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. *Est*. iii. 8.

And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) Acts xii. 3.

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers. — xvi. 19.

And brought them unto the magistrates, say ing, These men being Jews do exceedingly trouble our city, --20.

And teach customs which are not lawful for us to receive, neither to observe, being Romans. - --- 21.

# 13. (THIRD.) IGNORANT ZEAL.

Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. Ps. xiv. 4.

But all these things will they do unto you for

my name's sake, because they know not him that sent me. John xv. 21.

They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. — xvi. 2.

And these things will they do unto you, because they have not known the Father, nor me.

I verily thought with myself that I ought to do many things contrary to the name of Jesus of and afflict thine heritage: Ps. xciv. 5. Nazareth. Acts xxvi. 9.

### 14. PENALTIES.

And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. Deut. xxx. 7.

The wicked plotteth against the just, and gnasheth upon them with his teeth. xxxvii. 12.

The Lord shall laugh at him; for he seeth

that his day is coming. — — 13.

And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. 2 Kings ix. 7.

Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets, which testified against them to turn them to thee; and they wrought great provocations. Neh. ix. 36.

Therefore thou deliveredst them into the hand of their enemies, who vexed them. — 27.

That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation; Luke xi. 50.

From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily, I say unto you, It shall be

required of this generation. — 51.

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Mat. xxiii. 35.

Verily I say unto you, all these things shall

come upon this generation. — — 36.

And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus: Rev. **x**vi. 5.

For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

#### CHAP. II

### KINDS OF PERSECUTION.

### SECT. 15. PERSECUTIONS IN GENERAL

THEY break in pieces thy people, O Lord,

Our necks are under persecution: we labor

and have no rest. Lam. v. 5. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. Acts ix. 13.

For a great door and effectual is opened unto me, and there are many adversaries. 1 Cor. xvi. 9.

For we would not, brethren, have you ignorant of our trouble, which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life. 2 Cor. i. 8.

For when we were come into Macedonia our flesh had no rest, but we were troubled on every side: without were fighting, within were fears.

In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; — xi. 26.

In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. --27.

But as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Gal. iv. 29.

Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; 1 Cor. iv. 11.

For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted *Gal*. i. 13.

For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews. 1 Thess. ii. 14.

Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men. **— 15.** 

### 16. RIDICULE.

And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it; 1 Cor. iv. 12.

Being defamed, we intreat: we are made as the filth of the world, and are the off-scouring of all things unto this day. — — 13.

Partly, whilst ye were made a gazing stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. *Heb.* x. 33.

And others had a trial of cruel mockings, and scourgings, yea, moreover, of bonds and imprisonment. — xi. 36.

#### 17. HATRED AND ANIMOSITY.

The archers have sorely grieved him, and shot at him, and hated him. Gen. xlix. 23.

And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. Mat. x. 22.

Then shall they deliver you up to be afflicted,

Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. — xxiv. 9.

And ye shall be hated of all men for my name's sake. Luke xxi. 17.

And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them. Acts iv. 1.

Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. — 2.

Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation. — v. 17.

But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. — xiv. 2.

### 18. OUTRAGE.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest. *Acts* ix. 1.

When they heard these things they were cut to the heart, and they gnashed on him with their teeth. — vii. 54.

And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live. — xxii. 22.

And as they cried out, and cast off their clothes, and threw dust into the air, — 23.

The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. — 24.

And I punished them oft in every synagogue, and compelled them to blaspheme: and, being exceedingly mad against them, I persecuted them even unto strange cities. — xxvi. 11.

#### 19. CONSPIRACIES.

For mine enemies speak against me; and they that lay wait for my soul take counsel together.

Ps. lxxi. 10.

Then said they, Come, and let us devise devices against Jeremiah: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us smite him with the tongue, and let us not give heed to any of his words. Jer. xviii. 18.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom, but they could find none occasion nor fault; not to speak at all forasmuch as he was faithful, neither was there any error or fault found in him. Dan. vi. 4.

——9.

And they called the could be concerning to the kingdom, but they called the could be concerning to the kingdom, but they called the concerning the kingdom.

And they called the concerning the kingdom, but they called the concerning the kingdom.

When they heard that, they were cut to the heart, and took counsel to slay them. Acts v. 33.

And after that many days were fulfilled the Jews took counsel to kill him. — ix. 23.

### 20. STIMULATING OTHERS TO PERSECUTE.

Then spake the priests and the prophets unto the princes, and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears. Jer. xxvi. 11.

But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. Acts xvii. 5.

And, when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying, that there is another king, one Jesus. —— 7.

there is another king, one Jesus. —— 7.

And they troubled the people, and the rulers of the city, when they heard these things. —— 8.

But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul to Berea, they came thither also, and stirred up the people. — — 13.

### 21. JUDICIAL PROCESS.

And it came to pass on the morrow, that their rulers, and elders, and scribes, Acts iv. 5.

And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. — 6.

And when they had set them in the midst,

And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? --7.

#### 22. PREACHING SILENCED.

Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests, and the prophets, and all the people, took him, saying, Thou shalt surely die. Jer. xxvi. 8.

Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.

And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. Acts iv. 18.

And, when they had brought them, they set

asked them, Acts v. 27.

Saying, Did not we straitly command you that ye should not teach in this name? and, behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

#### 23. FINES LEVIED.

For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Heb. x. 34.

#### 24. IMPRISONMENTS.

Then Asa was wroth with the seer, and put him in a prison house: for he was in a rage with him because of this thing. 2 Chron. xvi. 10.

And they laid hands on them, and put them in hold unto the next day: for it was now even-Acts iv. 3.

And laid their hands on the apostles, and put them in the common prison. - v. 18.

As for Saul, he made havor of the church, entering into every house, and haling men and women, committed them to prison. — viii. 3.

And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. — ix. 2.

And here he hath authority from the chief priests to bind all that call on thy name.

And, when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. — xvi. 24.

#### 25. CORPORAL PUNISHMENTS.

But take heed to yourselves; for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. Mar. xiii. 9.

And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them. Acts xvi. 22

And when they had laid many stripes upon them they cast them into prison, charging the jailor to keep them safely. — - 23.

And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee. – xxii. 19.

Are they ministers of Christ? (I speak as a fool,) I am more: in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 2 Cor. xi. 23.

Of the Jews five times received I forty stripes save one. — 24.

them before the council: and the high priest | stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. -25.

### 26. EXCOMMUNICATION.

They answered, and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. John ix. 34.

#### 27. BANISHMENT.

And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. Acts viii. 1.

But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. Rev. i. 9.

#### 28. PUT TO THE SWORD.

And he came thither unto a cave and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? 1 Kings xix. 9.

And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away. — -- 10,

Now, about that time, Herod the king stretched forth his hands to vex certain of the church;

And he killed James, the brother of John, with the sword. -- 2.

#### 29. STONED TO DEATH.

And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you. 2 Chron. xxiv. 20.

And they conspired against him, and stoned him with stones, at the commandment of the king, in the court of the house of the Lord.

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, Acts vii. 57.

And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. - 58.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

And when the blood of thy martyr Stephen Thrice was I beaten with rods, once was I was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. Acts xxii. 20.

#### 30. SLAIN VARIOUS WAYS.

And I persecuted this way unto the death, binding and delivering into prisons both men and women. Acts xxii. 4.

As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against them. — xxvi. 10.

As it is written, For thy sake we are killed all

the day long; we are accounted as sheep for the

slaughter. Rom. viii. 36.

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 2 Cor. iv. 10.

For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. . 11.

So then, death worketh in us, but life in you.

Ye have not yet resisted unto blood, striving

against sin. Heb. xii. 4.

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. Rev. xiii. 7.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and, when I saw her, I wondered with great admiration. - xvii. 6.

And in her was found the blood of prophets, and of saints, and of all that were slain upon

the earth. — xviii. 24.

### 31. DISSECTED ALIVE.

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented: Heb. xi. 37.

#### CHAP. III.

### THE HOLY WAR.

### SECT. 32. UNDAUNTED.

AND when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall an- iii. 13. swer, or what ye shall say: Luke xii. 11.

Settle it, therefore, in your hearts, not to me ditate before what ye shall answer: - xxi. 14.

For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. - - 15.

These things have I spoken unto you, that ye should not be offended. John xvi. 1.

And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. Acts xxi. 12.

Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus. — — 13.

But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. - xx. 24.

And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. Philip.

Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator. 1 Peter iv. 19.

#### 33. SUPPORTED.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, 2 Cor. i. 3.

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. - 4.

For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, 5.

And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation. — — 6.

And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall

ye be also of the consolation. — — 7

Even as it is meet for me to think this of you all, because I have you in my heart, in as much as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. *Philip.* i. 7.

Wherein ye greatly rejoice, though now for a

season (if need be) ye are in heaviness through

manifold temptations. 1 Peter i. 6.

#### 34. GLORIOUS ACHIEVEMENTS.

For I will show him what great things he must suffer for my name's sake. Acts ix. 16.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; Rom. v. 3.

And patience, experience; and experience,

hope; — — 4.
Wherefore I desire that ye faint not at my tribulations for you, which is your glory. Eph.

For unto you it is given in the behalf of Christ,

not only to believe on him, but also to suffer for his sake; Philip. i. 29.

Having the same conflict which ye saw in me, and now hear to be in me. — 30.

So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; 2 Thess. i. 4.

Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God for which ye also suffer: — — 5.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 1 Peter iv. 12.

But rejoice, in as much as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding

joy. — — 13. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. — — 16.

Be not thou, therefore, ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God. 2 Tim. i. 8.

#### 35. JOYFUL SUFFERERS.

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. vi. 22.

Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. — 23.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair: 2 Cor. iv. 8.

Persecuted, but not forsaken; cast down, but

not destroyed; — 9.
Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. Philip. ii. 17.

For the same cause also do ye joy and rejoice with me. — 18.

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church; Col. i. 24.

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for

a season; Heb. xi. 25.

Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. 26.

But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; 1 Peter iii. 14.

If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. — iv. 14.

### 36. PRESENT COMFORTS.

his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. Is. lxvi. 5.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of

heaven. Mat. v. 10.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. - - 11.

#### 37. ETERNAL HAPPINESS.

Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you. v. 12.

He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

- x. 39.

For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the gospel's, the same shall save it. Mar. viii. 35.

And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, — x. 29.

But he shall receive a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. - xiii. 13.

For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it. Luke ix. 24.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. viii. 18.

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. 1 Peter i. 7.

For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing.

- iii. 17.

### 38. COMPLAIN OF PERSECUTION.

All thy commandments are faithful: they persecute me wrongfully; help thou me. Ps. cxix.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony

which they held: Rev. vi. 9.

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell

on the earth? - --- 10.

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should Hear the word of the Lord, ye that tremble at be killed as they were, should be fulfilled. — 11.

#### 39. SUFFERINGS AVOIDED.

And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. Kings xix. 3.

Behold, I send you forth as sheep in the midst of wolves: be ye, therefore, wise as serpents and

harmless as doves. Mat. x. 16.

But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues: —— 17.

But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come. **— — 23**.

But they shook off the dust of their feet against them, and came into Iconium. Acts xiii.

In Damascus the governor under Aretas the king kept the city of Damascenes with a garrison, desirous to apprehend me; 2 Cor. xi. 23.

And through a window in a basket was I let

down by the wall, and escaped his hands. -

Of whom be thou ware also; for he hath greatly withstood our words. 2 Tim. iv. 15.

#### 40. RESCUE.

Then said the princes and all the people unto the priests, and to the prophets. This man is not worthy to die: for he hath spoken to us in the name of the Lord our God. Jer. xxvi. 16. Then rose up certain of the elders of the land, and spake to all the assembly of the people, say-

--- 17.

Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts, Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

Did Hezekiah king of Judah, and all Judah, put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against <del>--- 19.</del>

Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him

Then went the captain with the officers, and brought them without violence: (for they feared the people, lest they should have been stoned:) Acts v. 26.

And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. — 35.

But their laying await was known of Saul: and they watched the gates day and night to kill him. --- ix. 24.

Then the disciples took him by night, and let him down by the wall in a basket. — — 25.

And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians, but they went about to slay him: —— 29.

Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus. — — 30.

41. DELIVERANCE.

He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. Ps. lxxii. 11.

For the rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands into iniquity. — cxxv. 3.

But there shall not an hair of your head per-

Luke xxi. 18.

But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; 2 Cor. i. 9.

Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us; — — 10.

But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, 2 Tim. iii. 10.

Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

#### 42. CHURCH MILITANT.

Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? Sol. vi. 10.

Yet I supposed it necessary to send to you Epaphroditus my brother, and companion in labor, and fellow-soldier, but your messenger, and he that ministered to my wants. Philip. ii. 25.

And to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house: Philem. 2.

#### 43. SPIRITUAL ARMOR.

Finally, my brethren, be strong in the Lord, and in the power of his might. Eph. vi. 10.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. — —

Wherefore, take unto you the whole armor

of God, that ye may be able to withstand in the evil day, and having done all, to stand. — 13. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; —— 14.

And your feet shod with the preparation of the gospel of peace: — 15.

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

But let us who are of the day be sober, putting on the breast-plate of faith and love; and for an helmet the hope of salvation. 1 Thess. v. 8.

#### 44. SPIRITUAL TACTICS.

For though we walk in the flesh, we do not war after the flesh; 2 Cor. x. 3.

(For the weapons of our warfare are not car- | given unto him: and he went forth conquering nal, but mighty through God to the pulling down | and to conquer. — 2.

of strong holds:) 2 Cor. x. 4.

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

And having in a readiness to revenge all disobedience, when your obedience is fulfilled. —6.

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good

warfare; 1 Tim. i. 18.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many wit-

nesses. — vi. 12.

Thou, therefore, endure hardness, as a good soldier of Jesus Christ. 2 Tim. ii. 3.

No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

### 45. CONFLICTS MYSTICAL.

And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. Rev. vi. 1.

And I saw, and behold, a white horse: and he

[BOOK XAT

And when he had opened the second seal, I heard the second beast say, Come and see. -

And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. — — 4.

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. — 9.

#### 46. SAINTS VICTORIOUS.

When a strong man armed keepeth his palace

his goods are in peace. Luke xi. 21.

But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his · 22.

Nay, in all these things we are more than conquerors, through him that loved us. Rom.

viii. 37.

I have fought a good fight, I have finished my that sat on him had a bow; and a crown was course, I have kept the faith; 2 Tim. iv 7

# BOOK XVII. - METAPHYSICS.*

### CHAP. L

### INTRLLECTUAL CULTURE.

SECT. 1. IGNORANCE.

FOR they are a nation void of counsel, neither is there any understanding in them. Deut. xxxii. 28.

For he knoweth vain men: he seeth wicked. ness also; will he not then consider it? Job xi. 11.

For vain man would be wise, though man be born like a wild ass's colt. — 12.

Great men are not always wise; neither do the aged understand judgment. — xxxii. 9.

Thus my heart was grieved, and I was pricked in my reins. Ps. lxxiii. 21.

So foolish was I and ignorant: I was as a beast before thee. — 22.

Surely I am more brutish than any man, and have not the understanding of a man.

I neither learned wisdom, nor have the knowledge of the Holy. <del>---- 3.</del>

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. Is. xxix. 11.

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. 

when I asked of them, could answer a word. - xli. 28.

For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. Jer. iv. 22.

And when Jesus knew it, he saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Mar. viii. 17.

Having eyes, see ye not? and having ears, hear ye not? and do ye not remember, — 18.

When I brake the five loaves among five thou-

sand, how many baskets full of fragments took ye up? They say unto him, Twelve. — — 19.

And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. — 20.

And he said unto them, How is it that ye do

not understand? —— 21.

Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. Acts iv. 13.

Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. 1 Cor. xv. 34.

Of whom we have many things to say, and hard to be uttered; seeing ye are dull of hearing. Heb. v. 11.

### 2. EVILS OF IGNORANCE.

Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth. Prov. xix. 2.

The man that wandereth out of the way of understanding shall remain in the congregation of the dead. — xxi. 16.

Therefore my people are gone into captivity, because they have no knowledge; and their hon-For I beheld, and there was no man, even orable men are famished, and their multitude among them, and there was no counsellor, that, dried up with thirst. Is. v. 13.

• All the articles in this Book are not, strictly speaking, metaphysical; yet as the word is sometimes used for spiritual and intellectual things, the title on the whole was deemed the best that could be selected.

shall be broken off: the women come and set them on fire: for it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favor. Is. xxvii. 11.

But this people who knoweth not the law are

cursed. John vii. 49.

But if any man be ignorant, let him be igno-

1 Cor. xiv. 38.

But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Jude 10.

#### 3. MITIGATION.

And now, brethren, I wot that through ignorance ye did it, as did also your rulers. Acts

Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 1 Tim.

#### 4. on fools.

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

The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.

Let a bear robbed of her whelps meet a man rather than a fool in his folly. — xvii. 12.

Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?

Wisdom is too high for a fool; he openeth not his mouth in the gate. — xxiv. 7.

As snow in summer, and as rain in harvest: so honor is not seemly for a fool. — xxvi. 1.

Answer not a fool according to his folly, lest thou also be like unto him.

Answer a fool according to his folly, lest he be wise in his own conceit. — — 5.

He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

As he that bindeth a stone in a sling; so is he that giveth honor to a fool. — — 8.

Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him. - xxvii. 22.

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

Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool. Ec. x. 3.

### 5. CURIOSITY IMPORTANT.

Who shall ascend into the hill of the Lord? and who shall stand in his holy place. xxiv. 3.

Master, which is the great commandment in the law? Mat. xxii. 36.

And one of the scribes came, and, having heard them reasoning together, and perceiving that he had answered them well, asked him, said, I know not. — 12.

When the boughs thereof are withered, they | Which is the first commandment of all? Mar.

And the people asked him, saying, What shall we do then? Luke iii. 10.

And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? - xviii. 18.

And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of al. things which are appointed for thee to do. Acts xxii. 10.

### 6. PERTINENT.

And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What say ye? Judges xviii. 8.

And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. 1 Sam. x. 16.

And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told 

And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead. 2 Sam. i. 5.

Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest Ezek. xii. 9.

And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? — xxiv. 19.

And when he came to the den, he cried with a lamentable voice unto Daniel; and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? *Dan*. vi. 20.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet:

And of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? Mat. xix. 27.

And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? Mar. xiv. 19.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? Luke xii. 41.

Is it lawful for us to give tribute unto Cesar, or no? - xx. 22.

Therefore said they unto him, how were thine eyes opened? John ix. 10.

He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam and : and I went and washed, and I received sight.

Then said they unto him, Where is he? He

They brought to the Pharisees him that aforetime was blind. John ix. 13.

And it was the Sabbath day when Jesus made the clay, and opened his eyes. — — 14.

Then again the Pharisees also asked him how

he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and --- 15. do see.

But the Jews did not believe concerning him that he had been blind, and received his sight, until they called the parents of him that had received his sight. <del>---- 18.</del>

And they asked them, saying, Is this your son, who ye say was born blind? how then doth he 

His parents answered them, and said, We know that this is our son, and that he was born blind: — — 20.

But by what means he now seeth, we know not; or who hath opened his eyes: we know not: he is of age; ask him: he shall speak for himself. — 21.

Then said they unto him again, What did he to thee? how opened he thine eyes? — 26.

#### 7. PERSONAL CURIOSITY.

Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? Ruth ü. 5.

And Saul's uncle said unto him, and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were no where, we came to Samuel. 1 Sam. x. 14.

And when Saul saw David go forth against the Philistine, he said unto Abner the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. — xvii. 55.

And the king said, Enquire thou whose son

the stripling is. 

And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in **– –-** 57.

And Saul said to him, whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. — xxvi. 17.

And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in my hand. 

And he said unto me, Who art thou? And I answered him, I am an Amalekite. 2 Sam. i. 8.

And David said unto the young man that told nim, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

Then Abner looked behind him, and said, Art thou Asahel? And he answered I am. — ii. 20.

And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in -- ix. 4.

And Absulom rose up early, and stood up beside the way of the gate: and it was so, that that be saved? And he said unto them. when any man that had a controversy came to xiii. 23.

the king for judgment then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. - xv. 2.

And it came to pass, when he was come to Jerusalem to meet the king, that the king, said unto him, Wherefore wentest not thou with me, Mephibosheth. — xix. 25.

Who will rise up for me against the evil-doers? or who will stand up for me against the workers

of iniquity? Ps. xciv. 16.

And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon: and she said, Comest thou peaceably? And he said, Peaceably. 1 Kings ii. 13.

He said moreover, I have somewhat to say unto thee. And she said, Say on.

And their father said unto them, What way went he? for his sons had been what way the man of God went which came from Judah.

But Jehoshaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the

son of Shaphat, which poured water on the hands of Elijah. 2 Kings iii. 11.

Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us. What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? Jonah i. 8.

And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way. Luke xix. 4.

Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? John v. 12.

The neighbors, therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? - ix. 8.

And there were certain Greeks among them, that came up to worship at the feast: — xii. 20.

The same came therefore, to Philip, which was of Bethsaida of Galilee, and desired him, saying Sir, we would see Jesus. - --- 21.

Philip cometh, and telleth Andrew; and again, Andrew and Philip tell Jesus.

### 8. VAIN CURIOSITY (CHIEFLY.)

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Mat. xviii. 1.

And, as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? — xxiv. 3.

And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John,

and Andrew, asked him privately, Mar. xiii. 3.
Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

But he, willing to justify himself, said unto Jesus, And who is my neighbor? Luke x. 29.

Then said one unto him, Lord, are there few

And they asked him saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? Mar. xxi.7.

And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died. John

Then Peter, turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? — xxi. 20.

When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? Acts

And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power.

And they took him, and brought him unto Areopagus, saying, may we know what this new doctrine, whereof thou speakest, is?

For thou bringest certain strange things to our ears: we would know, therefore, what these things mean. — 20.

(For all the Athenians, and strangers which were there, spent their time in nothing else but either to tell or to hear some new thing.) —21.

# NEWS. (PUBLIC.)

And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him. Ex. iv. 28.

And king Arad the Canaanite, which dwelt in the south, in the land of Canaan, heard of the coming of the children of Israel. Num. xxxiii. 40.

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

And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army. And he said, What is there done, my son?

And Abiathar shewed David that Saul had slain the Lord's priests. — xxii. 21.

And while he yet spake, Behold Jonathan the son of Abiathar the priest came: And Adonijah said unto him, Come in; for thou art a valiant man, and bringest good tidings. 1 Kings i. 42.

And it came to pass, when Jeroboam the son of Nebat, (who was in Egypt, whither he had fled from the presence of Solomon the king) heard it, that Jeroboam returned out of Egypt. Chron. x. 2.

And they sent and called him: so Jeroboam and all Israel came and spake to Rehoboam, say-

That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears? Ezek. xxiv. 26.

Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a comminandment to Mordecai, to know what it was, and why it was. Est. iv. 5.

So Hatach went forth to Mordecai unto the street of the city, which was before the king's children of Israel: and the people mourned gate. --6.

And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. — 7.

Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

And Hatach came, and told Esther the words of Mordecai. — — 9.

Again Esther spake unto Hatach, and gave him commandment unto Mordecai. — — 10.

#### 10. TIDINGS.

And the damsel ran, and told them of her mother's house these things. Gen. xxiv. 28.

And the servant told Isaac all things that he had done. — — 66.

And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. 1 *Sam*. xvii. 30.

And when the words were heard which David spake they rehearsed them before Saul; and he sent for him. — 31.

And the servants of Saul told him, saying, On this manner spake David. - xviii. 24.

Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father. 1 Kings

And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. 2

And one went in and told his lord, saying, Thus and thus said the maid that is of the land

I thought it good to shew the signs and wonders that the high God hath wrought toward me. Dan. iv. 2.

And they told to Mordecai Esther's words. Est. iv. 12.

#### 11. POST.

So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying. 2 Chron. xxx. 6.

So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulon: but they laughed them to scorn, and mocked them. -- 10.

So the posts that rode upon mules and camela went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace. Est. viii. 14.

### 12. EFFECTS OF NEWS.

And Moses told these sayings unto all the greatly. Num. xiv 39.

He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. Ps. cxii. 7.

As cold waters to a thirsty soul; so is good

news from a far country. Prov. xxv. 25.

From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report. Is. xxviii. 19.

And lest your heart faint, and ye fear for the rumor that shall be heard in the land, a rumor shall both come one year, and after that in another year shall come a rumor, and violence in the land, ruler against ruler. Jer. li. 46.

#### 13. counsellors.

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

And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness. 2 Sam. xv. 31.

Then said Absalom to Ahithophel, Give counsel among you what we shall do. — xvi. 20.

And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel, both with David and with Absalom. —— 23.

But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him. 1 Kings xii. 8.

And he said unto them, What counsel give ye, that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? — 9.

He also walked in the ways of the house of Ahab: for his mother was his counsellor to do

wickedly. 2 Chron. xxii. 3.

Wherefore he did evil in the sight of the Lord, like the house of Ahab; for they were his counsellors, after the death of his father to his destruction. ---4.

#### 14. REMARKS ON COUNSEL.

Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter. 2 Sam. xx. 18.

Where no counsel is the people fall; but in the multitude of counsellors there is safety. Prov. xi. 14.

Without counsel purposes are disappointed: but in the multitude of counsellors they are eslished. — xv. 22.

Every purpose is established by counsel; and with good advice make war. — xx. 18.

For by wise counsel thou shalt make thy war; and in multitude of counsellors there is safety.

— xxiv. 6.

Concerning Edom, thus saith the Lord of hosts, Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? Jer. xlix. 7.

There is one come out of thee that imagineth evil against the Lord, a wicked counsellor. Nahum i. 11.

CHAP. II.

#### WISDOM.

SECT. 15. DESCRIPTION OF WISDOM.

AND unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. Job xxviii. 28.

The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments: his praise endureth for ever. Ps. cxi. 10.

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction. *Prov.* i. 7.

The law of the wise is a fountain of life, to depart from the snares of death. — xiii. 14.

#### 16. THE GIFT OF GOD.

In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. 2 Chron. i. 7.

And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. —— 8.

Now, O Lord God, let thy promise unto David my father be established; for thou hast made me king over a people like the dust of the earth in multitude. — 9.

And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: ——11.

Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like. ———12.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore. 1 Kings iv. 29.

And the Lord gave Solomon wisdom as he promised him: and there was peace between Hiram and Solomon; and they two made a league together. — v. 12.

And all the earth sought to Solomon to hear his wisdom, which God had put in his heart. x. 24.

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

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

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. *Hab.* ii. 14.

If any of you lack wisdom, let him ask of God, | ways; and the Lord was with him. 1 Sam. that giveth to all men liberally, and upbraideth | xviii. 14. not; and it shall be given him. James i. 5.

### 17. ENDEAVORS TO GAIN. (RULE.)

Lo, this we have searched it, so it is; hear it, and know thou it for thy good. Job v. 27.

Let us choose to us judgment; let us know among ourselves what is good. - xxxiv. 4.

Understand, ye brutish among the people; and ye fools, when will ye be wise? Ps. xciv. 8.

A wise man will hear and will increase learning; and a man of understanding shall attain

unto wise counsels; *Prov.* i. 5.

To understand a proverb, and the interpretation; the words of the wise, and their dark say-

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

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

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

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

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

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

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

My son attend unto my wisdom, and bow thine ear to mine understanding;

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

The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge;

xviii. 15. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end. — xix. 20.

Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

Apply thine heart to instruction, and thine ears to the words of knowledge. — xxiii. 12.

Be thou instructed O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited. Jer. vi. 8.

For your obedience is come abroad unto all men. I am glad, therefore, on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. Rom. xvi. 19.

Now concerning spiritual gifts, brethren, I would not have you ignorant. 1 Cor. xii. 1.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Gal. iii. 24.

But after that faith is come we are no longer under a schoolmaster. — 25.

Wherefore be ye not unwise, but understand. ing what the will of the Lord is. Eph. v. 17.

Do not err, my beloved brethren. James i. 16.

#### 18. EXEMPLIFIED.

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in Acts vii. 22.

And David behaved himself wisely in all his

And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having under standing; Neh. x. 28.

Now, at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchad-*Dan.* i. 18.

And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. -- 19.

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. — viii. 23.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar: and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. - x. 1.

For ye know what commandments we gave you by the Lord Jesus. 1 Thess. iv. 2.

I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 1 John ii. 2.

#### 19. solomon's wisdom.

And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. 1 Kings iv. 30.

For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. -— — 31.

And he spake three thousand proverbs; and his songs were a thousand and five. — -

And he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. — — 33.

So king Solomon exceeded all the kings of the earth for riches and for wisdom. — x. 23.

And king Solomon passed all the kings of the earth in riches and wisdom. 2 Chron. ix. 22.

### 20. FAME OF SOLOMON'S WISDOM.

And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom. 1 Kings iv. 34.

And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard ques-- x. 1. tions.

And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and, when she was come to Solomon, she communed with him of all that was in her heart. — — 2.

And Solomon told her all her questions: there

was not any thing hid from the king, which he told her not. 1 Kings x. 3.

And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had

And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup bearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in

And she said to the king, It was a true report that I heard in mine own land of thy acts, and of thy wisdom. — 6.

Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. — 8.

Blessed be the Lord thy God which delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice.

And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and, when she was come to Solomon, she communed with him of all that was in her heart. 2 Chron.

And Solomon told her all her questions; and there was nothing hid from Solomon which he told her not.

And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, — — 3.

And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cup bearers also, and their apparel; and his ascent by which he went up into the house of the Lord, there was no more spirit in her.

And she said to the king, It was a true report which I heard in mine own land of thine acts, and of thy wisdom. -- 5.

Howbeit I believed not their words until I came, and mine eyes had seen it; and, behold, the one half of the greatness of thy wisdom was not told me; for thou exceedest the fame that I heard.

Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. — 7.

Blessed be the Lord thy God, which delighted in thee, to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice. — 8.

# 21. MEN KNOWING THOUGHTS.

But as for thee and thy servants, I know that ye will not yet fear the Lord God. Ex. ix. know madness and folly: I perceived that this

Behold, I know your thoughts, and the devices which ye wrongfully imagine against me. Job xxi. 27.

The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. *Prov.* xiv. 10.

For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Acts viii.

#### 22. ADVANTAGES OF WISDOM.

And all the kings of the earth sought the presence of Solomon, to hear his wisdom that God had put in his heart. 2 Chron. ix. 23.

And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year. — — 24.

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

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, --10.

Discretion shall preserve thee, understanding 

How much better is it to get wisdom than gold? and to get understanding, rather to be chosen than silver? — xvi. 16.

He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge: — xxii. 17.

For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. — — 18.

A wise man is strong: yea, a man of know-

ledge increaseth strength. — xxiv. 5.
Wisdom is good with an inheritance; and by it there is profit to them that see the sun. Ec.

For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it. - 12.

Wisdom strengtheneth the wise more than ten mighty men which are in the city. — — 19.

Who is wise, and he shall understand these things? prudent, and shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein. Hos. xiv. 9.

But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundred fold, some sixty, some thirty. Mat. xiii. 23.

### 23. DISADVANTAGES.

I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge. Ec. i. 16.

also is vexation of spirit. ——17.

For in much wisdom is much grief; and he shall I know even as also I am known. that increaseth knowledge increaseth sorrow. xiii. 12. *Ec*. i. 18.

The wise man's eyes are in his head, but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

Then said I in my heart, As it happenet to the fool, so it happeneth even to me: and why was I then more wise? Then I said in my heart, that this also is vanity. — — 15.

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled Dan. vii. 15.

And that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. Luke xii. 47.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more. — 48.

Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. John ix. 41.

If I had not come and spoken unto them they had not had sin: but now they have no cloak for their sin. — xv. 22.

For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law. Rom. ii. 12.

Now, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. 1 Cor. viii. 1.

### 24. IMPERFECTIONS.

He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. Ec. iii.

All this have I proved by wisdom: I said, I will be wise; but it was far from me.

That which is far off, and exceeding deep, who can find it out? — 24.

I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness: — 25.

When I applied mine heart to know wisdom, and to see the business that is done upon the earth; for also there is that neither day nor

night seeth sleep with his eyes;) — viii. 16.
Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labor to seek it out, yet he shall not find it: yea, further, though a wise man think to know it, yet shall he not be able to find  $i\iota$ . — — 17.

And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. 1 Cor. viii. 2.

then face to face: now I know in part; but then standing out of the mount of Esau? Ob. 8.

#### 25. INSATIABLENESS.

Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom. *Prov*. xviii. 1.

Hell and destruction are never full; so the eyes of man are never satisfied. — xxvii. 20.

All things are full of labor; man cannot ut ter it: the eye is not satisfied with seeing, nor the ear filled with hearing. Ec. i. 8.

Better is the sight of the eyes than the wandering of the desire. This is also vanity and vexation of spirit. — vi. 9.

And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. -

Ever learning, and never able to come to the knowledge of the truth. 2 Tim. iii. 7.

#### WORLDLY WISDOM.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the under-

standing of the prudent. 1 Cor. i. 19.
Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. --21.

For the Jews require a sign, and the Greeks seek after wisdom. — 22.

And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. iii. 18.

For the wisdom of this world is foolishness with God: for it it written, He taketh the wise in their own craftiness. 

And again, The Lord knoweth the thoughts of the wise, that they are vain. ---20.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Col. ii. 8.

### 27. DEFEATED.

He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.

He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. — — 13.

Shall I not in that day, saith the Lord, even For now we see through a glass darkly; but destroy the wise men out of Edom, and under-

#### WISDOM AND FOLLY CONTRASTED.

A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised. Prov. xii. 8.

The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

The simple believeth every word: but the prudent man looketh well to his going. — 15.

The simple inherit folly: but the prudent are

crowned with knowledge. — 18.

Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known. — — 33.

The heart of him that hath understanding seeketh knowledge: but the mouth of fools feed-

eth on foolishness. - xv. 14.

Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly. — 21.

Understanding is a well-spring of life unto him that hath it: but the instruction of fools is

folly. — xvi. 22.

Wisdom is before him that hath understanding: but the eyes of a fool are in the ends of the earth. — xvii. 24.

A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punish-

ed. — xxii. 3. A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punish-

ed. — xxvii. 12. Evil men understand not judgment: but they that seek the Lord understand all things.

And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. Ec. ii. 12.

Then I saw that wisdom excelleth folly, as far

as light excelleth darkness. — — 13.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand. Dan. xii. 10.

### CHAP. III.

#### DREAMS.

sect. 29. dreams from god.

FOR God speaketh once, yea, twice, yet man perceiveth it not. Job xxxiii. 14.

In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; — — 15.

Then he openeth the ears of men, and sealeth

their instruction. — — 16

That he may withdraw man from his purpose, and hide pride from man. — — 17.

### 30. VAIN DREAMS.

For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. Ec. v. 3.

For in the multitude of dreams, and many words, there are also diverse vanities: but fear

thou God. --7.

And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night-vision. Is. xxix. 7.

It shall even be as when an hungry man dreameth, and, behold, he eateth: but he awaketh, and his soul is empty: or, as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.

#### 31. DISTRESSING DREAMS.

When I say, My bed shall comfort me, my couch shall ease my complaint; Job vii. 13.

Then thou scarest me with dreams, and terri-

fiest me through visions; — -

And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Dan. ii. 1.

I Nebuchadnezzar was at rest in mine house,

and flourishing in my palace: - iv. 4.

I saw a dream which made me afraid, and the thoughts upon my bed, and the visions of my head troubled me. --5.

#### 32. (INSTANCES.) ABIMELECH'S.

But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. Gen. xx. 3.

But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous

nation?

Said he not unto me, She is my sister? and she, even she herself, said, He is my brother: in the integrity of my heart, and innocency of my hands, have I done this. _____ 5.

And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also with held thee from sinning against me: therefore suffered I thee not to touch

Now, therefore, restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. — 7.

Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. — — 8.

### 33. JACOB'S DREAM.

And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it. Gen. xxviii. 12.

And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; Gen. xxviii. 13.

And thy seed shall be as the dust of the earth; and thou shalt spread to the west, and to the east, and to the north and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed. ——14.

And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of. --15.

And it came to pass, at the time that the cat-tle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ring straked, speckled, and grisled. --- xxxi. 10.

And the angel of God spake unto me in a dream, saying, Jacob. And I said, Here am I. -- 11.

And he said, Lift up now thine eyes and see, All the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee. -

### 34. LABAN'S.

And God came to Laban the Syrian in a dream by night, and said unto him, Take heed, that thou speak not to Jacob either good or bad. Gen. xxxi. 24.

#### 35. DREAMS OF JOSEPH.

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. Gen. xxxvii. 5.

And he said unto them, Hear, I pray you, this dream which I have dreamed; -

For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. — 7.

And his brethren said to him, Shalt thou indeed reign over us? and shalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars, made obeisance to

And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth? -- — 10.

#### 36. OF A BUTLER.

And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine was before me; Gen. xl. 9.

And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth they were still ill-favored as at the beginning. rpe grapes. —— 10.

So I awoke. —— 21. ripe grapes. — — 10.

And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. - 11.

And Joseph said unto him, This is the interpretation of it: The three branches are three

days. —— 12.
Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. — — 13.

#### AND BAKER.

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head, Gen. xl. 16.

And in the uppermost basket there was of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my

And Joseph answered and said, This is the interpretation thereof: The three baskets are three days. — — 18.

Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off

#### 38. KING PHARAOH'S DREAM.

And it came to pass, at the end of two full years, that Pharaoh dreamed, and behold he stood by the river. Gen. xli. 1.

And, behold, there came up out of the river seven well-favored kine, and fat-fleshed; and

they fed in a meadow.

And, behold, seven other kine camp up after them out of the river, ill-favored, and lean-fleshed; and stood by the other kine, upon the brink of the river. — 3.

And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke. — — 4.

And he slept and dreamed the second time:

and, behold, seven ears of corn came up upon one stalk, rank and good. - 5.

And, behold, seven thin ears, and blasted with the east wind, sprung up after them. — 6.

And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, it was a dream. - 7.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river.

And, behold, there came up out of the river seven kine, fat-fleshed, and well-favored; and they fed in a meadow. — — 18.

And, behold, seven other kine came up after them, poor, and very ill-favored, and lean-fleshed, such as I never saw in all the land of Egypt for badness. — — 19.

And the lean and the ill-favored kine did eat up the first seven fat kine. — 20.

And when they had eaten them up, it could not be known that they had eaten them; but And I saw in my dream, and, behold, seven ears came up in one stalk, full and good. Gen. xli. 22.

And, behold, seven ears withered, thin, and blasted with the east wind, sprung up after them.

— 23.

And the thin ears devoured the seven good ears. And I told this unto the magicians; but there was none that could declare it to me. — 24.

#### 39. EXPOUNDED.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. Gen. xli. 25.

The seven good kine are seven years; and the seven good ears are seven years: the dream is one. — 26.

And the seven thin and ill-favored kine, that came up after them, are seven years; and the seven empty ears, blasted with the east wind, shall be seven years of famine. — 27.

This is the thing which I have spoken unto Pharaoh: what God is about to do he sheweth unto Pharaoh. —— 28.

Behold, there come seven years of great plenty throughout all the land of Egypt. — 29.

And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land: —— 30.

And the plenty shall not be known in the land, by reason of that famine following; for it shall be very grievous. — — 31.

And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. — — 32.

#### 40. A SOLDIER'S DREAM.

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

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

And it was sq, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian. — 15.

### 41. DREAM OF SOLOMON.

In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. 1 Kings iii. 5.

And thy servant is in the midst of thy people, which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? — 9.

And the speech pleased the Lord, that Solo-

mon had asked this thing. - - 10.

And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment: ——11.

And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy

And Solomon awoke; and, behold, it was a dream. — 15.

#### 42. NEBUCHADNEZZAR'S FIRST DREAM.

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. Dan. ii. 31.

This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of

His legs of iron, his feet part of iron and part of clay. — — 33.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them

to pieces. — — 34.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together and became like the chaff of the summer thresh ing floors; and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. — — 35.

#### 43. INTERPRETATION.

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength and glory. Dan. ii. 37.

And wheresoever the children of men dwell,

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. ——38.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And whereas thou sawest the feet and toes part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. Dan. ii. 41.

And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. —— 42.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

— 43.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. — 44.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. — 45.

#### 44. NEBUCHADNEZZAR'S SECOND DREAM.

Thus were the visions of mine head in my bed: I saw, and, behold, a tree, in the midst of the earth, and the height thereof was great: Dan. iv. 10.

The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: —— 11.

The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. — — 12.

I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven: ———13.

This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof; forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able; for the spirit of the holy Gods is in thee. ——18.

#### 45. EXPOSITION

Then Daniel (whose name was Belteshazzar) was astonied for one hour, and his thoughts troubled him. The king spake and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. Dan. iv. 19.

The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth.

Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: — 21.

It is thou, O king, that are grown, and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. —— 22.

And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, let his portion be with the beasts of the field, till seven times pass over him: — 23.

This is the interpretation, O King, and this is the decree of the Most High, which is come upon my lord the king. — 24.

#### 46. DANIEL.

In the first year of Belshazzar king of Babylon Daniel had a dream, and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters. Dan. vii. 1.

#### 47. MAGI.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. *Mat.* ii. 12.

### 48. JOSEPH, HUSBAND OF MARY.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. Mat.

### 49. OF PILATE'S WIFE.

When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. *Mat.* xxvii. 19.

#### 50. ANXIETY FOR INTERPRETATION.

my kingdom are not able to make known unto me the interpretation; but thou art able; for each man his dream in one night, each man act the spirit of the holy Gods is in thee. ——18.



butler and the baker of the king of Egypt, which were bound in the prison. Gen. xl. 5.

And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

And he asked Pharaoh's officers, that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? -

And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you. — 8.

Then the king commanded to call the magi-

cians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king. Dan. ii. 2.

And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. —— 3.

Then spake the Chaldeans to the king in Syriac, O king, live for ever: tell thy servants the dream, and we will show the interpretation. -

The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill: ——5.

But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards, and great honor; therefore shew me the dream, and the interpretation thereof.

They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation thereof. —— 7.

#### 51. INTERPRETERS FOILED.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dreams; but there was none that could interpret them unto Pharaoh. Gen. xli. 8.

The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. Dan. ii. 8.

But if ye will not make known unto me the dream, there is but one decree for you; for ye have prepared lying and corrupt words to speak before me till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. – 1Ŏ.

And it is a rare thing that the king requireth: and there is none other that can shew it before the king except the gods, whose dwelling is not with flesh. —— 11.

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. — 12.

And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. — — 13.

Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. — iv. 6.

Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. — 7.

#### 52. DREAMS CHALLENGED.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: Dan. ii. 14.

He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

Then Daniel went in, and desired of the king that he would give him time, and that he would

wise men of Babylon; he went and said thus unto him, Destroy not the wise men of Bubylon: bring me in before the king, and I will show unto the king the interpretation.

Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man, of the captives of Judah, that will make known unto the king the interpretation.

The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? — 26.

Daniel answered in the presence of the king, and said, The secret, which the king hath demanded, cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; -27.

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these. — 28.

(As for thee, O king, thy thoughts came into thy mind upon thy bed what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass:

But as for me, this secret is not revealed to me for auy wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou

mightest know the thoughts of thy heart.) — 30.
This is the dream; and we will tell the interpretation thereof before the king.

And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now, if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in - v. 16. the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. Dan. v. 17.

#### 53. TRUE INTERPRETERS.

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, 'that thou canst understand a dream to interpret it. Gen. xli. 15.

And Joseph answered Pharach, saying, It is not in me: God shall give Pharaoh an answer

of peace. - --- 16.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Dan. i. 17.

But at the last Daniel came in before me, (whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods,) and before him I told the dream,

saying, — iv. 8.

O Belteshazzar, master of the magicians, because I know that the spirit of the holy Gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the

interpretation thereof.

There is a man in thy kingdom, in whom is the spirit of the holy Gods: and in the days of thy father, light, and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers: - v. 11.

Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the

interpretation.

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? —— 13.

I have even heard of thee that the spirit of the Gods is in thee, and that light, and understanding, and excellent wisdom, is found in thee.

- — 1 <del>4</del>.

### 54. VERIFICATION.

And he restored the chief butler unto his butlership again; and he gave the cup into Pharach's hand: Gen. xl. 21.

But he hanged the chief baker, as Joseph had interpreted to them. --22.

And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. - xli. 11.

And there was there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams: to each man according to his dream he did interpret. --- 12.

And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged. -- 13.

55. TRANCES.

And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. Gen. xv. 12.

And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him.

Num. xxiv. 2.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said; — - 3.

He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: -

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said; - 15.

He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: — 16.

And he became very hungry, and would have eaten: but while they made ready he fell into a

trance, Acts x. 10.

And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the

Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. —— 12.

And there came a voice to him, Rise, Peter;

kill, and eat. — — 13.

But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. — 15.

This was done thrice; and the vessel was received up again into heaven. — — 16.

But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, — xi. 4.

I was in the city of Joppa, praying; and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

Upon the which, when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. --- 6.

And I heard a voice saying unto me, Arise,

Peter; slay, and eat.

But I said, Not so, Lord; for nothing common or unclean hath at any time entered into my mouth.

And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; — xxii. 17.

And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. - --- 18.

#### TRANSPORTATIONS AND VISIONS.

In the five and twentieth year of our captivity, in the beginning of the year, in the tenth



day of the month, in the fourteenth year after that the city was smitten, in the self-same day the hand of the Lord was upon me, and brought me thither. Ezek. xl. 1.

In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the scuth. — 2.

In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which apeared unto me at

the first. Dan. viii. 1.

And I saw in a vision, (and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam,) and I saw in a vision, and I was by the river of Ulai. - -- 2.

It is not expedient for me, doubtless, to glory; I will come to visions and revelations of the

Lord. 2 Cor. xii. 1.

I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth,) such a one caught up to the third

heaven. -2.

And I knew such a man, whether in the body, or out of the body, I cannot tell: God

knoweth, --3.

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. -

Of such a one will I glory: yet of myself I will not glory, but in mine infirmities.

#### CHAP. IV.

### EMBLEMS.

SECT. 57. BOW AND ARROWS.

NOW Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father! the chariot of Israel, and the horsemen thereof! 2 Kings xiii. 14.

And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's

hands. — — 16.

And he said, Open the window eastward: and he opened it. Then Elisha said, Shoot: and he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek till thou have consumed them. -- 17.

And he said, Take the arrows: and he took them. And he said unto the king of Israel, Smite upon the ground: and he smote thrice,

and stayed. — — 18.

And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice. — — 19.

#### 58. BOTTLES.

Therefore thou shalt speak unto them this word, Thus saith the Lord God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine. Jer.

Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;

And go forth into the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell

Then shalt thou break the bottle in the sight of the men that go with thee. --- 10.

### 59. RAZOR.

And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head, and upon thy beard; then take thee balances to weigh and divide the hair. *Ezek*. v. 1.

Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite about it with a knife; and a third part thou shalt scatter in the wind; and I will draw out a sword after them. — 2.

Thou shalt also take thereof a few in number, and bind them in thy skirts. - - 3.

Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth in all the house of Israel.

Thus saith the Lord God, This is Jerusalem: I have set it in the midst of the nations and countries that are round about her. — 5.

#### 60. COMPOUND ANIMAL.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of Blasphemy. Rev. xiii. 1.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. - 2.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 

### 61. CANDLESTICK.

And the angel that talked with me came again and waked me, as a man that is wakened out of his sleep. Zech. iv. 1.

And said unto me, What seest thou? And I said, I have looked, and, behold, a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof; **Zech.** iv.  $\bar{2}$ .

And two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. --3.

So I answered, and spake to the angel that talked with me, saying, What are these, my

Then the angel that talked with me answered, and said unto me, Knowest thou not what these be? And I said, No, my lord. - 5.

Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof? -- 11.

And I answered again and said unto him, What be these two olive-branches, which, through the two golden pipes empty the golden oil out of themselves? —— 12.

And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

#### 62. CEDAR.

Son of man, speak unto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatness? Ezek. xxxi. 2.

Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. ___ 4.

Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters when he shot forth.

All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

Thus was he fair in his greatness, in the length of his branches; for his root was by great waters. -- 7.

The cedars in the garden of God could not hide him; the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. <del>---- 8.</del>

I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him. _ — 9.

Therefore thus saith the Lord God, Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

I have, therefore, delivered him into the hand

surely deal with him: I have driven him out for his wickedness. **-- --** 11.

And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains, and in all the vallies, his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left - --- 12.

Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches. — — 13.

#### 63. CHARIOTS AND HORSES.

And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains: and the mountains were mountains of brass. Zech. vi. 1.

In the first chariot were red horses, and in the second chariot black horses. --2.

And in the third chariot white horses, and in the fourth chariot grisled and bay horses. — 3.

Then I answered and said unto the angel that talked with me, What are these, my lord? — 4.

And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. ___ 5.

The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. — — 6.

And the bay went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth. --7.

Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country. -

#### 64. COOKERY.

And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot, and the face thereof is toward the north. Jer. i. 13.

Take thee also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof. Ezek. iv. 9.

And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. - 10.

Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou - 11.

And thou shalt eat it as barley-cakes, and thou shalt bake it with dung that cometh out of man in their sight. --- 12.

And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them. — — 13.

Then said I, Ah, Lord God! behold my soul hath not been polluted; for from my youth up of the mighty one of the heathen; he shall even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth. *Ezek*. iv. 14.

Then he said unto me, Lo I have given thee cow's dung for man's dung, and thou shalt pre-

pare thy bread therewith. -- 15.

And utter a parable unto the rebellious house, and say unto them, thus saith the Lord God, Set on a pot, set it on, and also pour water into it: — xxiv. 3.

Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. — — 4.

Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them see the bones of it therein. — — 5.

### 65. REGAL CROWNS.

Take of them of the captivity, even of Haldai, of Tobijah, and of Jedaian, which are come from Babylon, and come thou the same day, and go into the house of Josiah, the son of Zephania; Zech. vi. 10.

### 66. DEATH.

Son of man, behold I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down. Ezek. xxiv. 16.

Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips and eat not the bread of men. — — 17.

So I spake unto the people in the morning, and at even my wife died; and I did in the morning as I was commanded. —— 18.

### 67. ернан.

Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. Zech.

And I said, What is it? And he said, This is an ephah that goeth forth. He said, moreover, This is their resemblance through all the earth.

And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. — — 7.

Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; (for they had wings like the wings of a stork;) and they lifted up the ephah between the earth and the heaven. — 9.

Then said I to the angel that talked with me, whither do these bear the ephah? — — 10.

And he said unto me, To build it a house in the land of Shinar; and it shall be established, and set there upon her own base. —— 11.

#### 68. FLYING BOOK.

Then I turned, and lifted up mine eyes, and looked, and, behold, a flying roll. Zech. v. 1.

And he said unto me, What seest thou? And I answered; I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. —— 2.

#### 69. RIPE FRUIT.

The Lord shewed me, and, behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah, the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. Jer. xxiv. 1.

One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad. — 2.

Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. —— 3.

Thus hath the Lord God showed unto me; and behold a basket of summer fruit. Amos

viii. 1.

And he said, Amos, what seest thou? and I said, A basket of summer-fruit. Then said the Lord unto me, The end is come upon my people of Israel: I will not again pass by them any more. — — 2.

#### 70. CONFINED POSTURE.

Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. Ezek.

For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. — 5.

And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah, forty days: I have appointed thee each day for a year. — 6.

Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. — 7.

And, behold, I will lay hands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege. 8.

# 71. GIRDLE (LINEN.)

Thus saith the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. Jer. xiii. 1.

So I got a girdle according to the word of the Lord, and put it on my loins. — 2.

And the word of the Lord came unto me the

second time, saying, —— 3.

Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. —— 4.

So I went and hid it by Euphrates, as the

Lord commanded me. —— 5.

And it came to pass, after many days, that the Lord said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. Jer. xiii. 6.

Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and behold, the girdle was marred, it was profitable for nothing. --7.

#### 72. HORNS AND CARPENTERS.

Then lifted I up mine eyes, and saw, and behold, four horns. Zech. i. 18.

And I said unto the angel that talked with me, What be these? And he answered, These are the horns which have scattered Judah, Israel, and Jerusalem. - 19.

And the Lord shewed me four carpenters.

Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it. — 21.

### 73. EQUESTRIAN SCENE.

I saw by night, and, behold, a man riding upon a red horse, and he stood among the myrtle-trees that were in the bottom; and behind him were there red horses, speckled, and white. Zech. i. 8.

Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will show thee what these be. - 9.

And the man that stood among the myrtletrees answered and said, these are they whom the Lord hath sent to walk to and fro through the earth. — — 10.

And they answered the angel of the Lord that stood among the myrtle-trees, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

# SUBMERSION.

Take great stones in thine hand, and hide them in the clay in the brick kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; Jer. xliii. 9.

And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words, - li. 61.

Then shalt thou say, O Lord thou hast spoken against this place to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. — 62.

And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates;

And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; and they shall be weary. Thus far are the words of Jeremiah.

And a mighty angel took up a stone like a reat millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at saying, Jeremiah, what seest thou? And I said, all. Rev. xviii. 21.

#### 75. NAKED PROPHET.

At the same time spake the Lord by Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and put off thy shoe from off thy foot: and he did so, walking naked and barefoot. Is. xx. 2.

And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years, for a sign and wonder upon Egypt, and upon Ethiopia; — -

So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.

### 76. PLUMBLINE.

Thus he shewed me; and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. Amos vii. 7.

And the Lord said unto me, Amos, What seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more. — 8.

#### 77. REMOVING FURNITURE.

Therefore, thou son of man prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house. Ezek. xii. 3.

Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity. ----

Dig thou through the wall in their sight, and

carry out thereby.

In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face that thou see not the ground; for I have set thee for a sign unto the house of Israel.

And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight. — — 7.

### 78. PLAN OF A SIEGE.

Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem. Ezek. iv. 1.

And lay siege against it, and build a fort against it, and cast a mount against it: set the camp also against it and set battering rams against it round about.

Moreover, take thou unto thee an iron pan, and set it for a wall of iron between thee and the city, and set thy face against it, and it shall be be-sieged, and thou shalt lay siege against it: this shall be a sign to the house of Israel. ---

### 79. STICKS AND STAVES.

Moreover the word of the Lord came unto me, I see a rod of an almond tree. Jer. i. 11.

seen: for I will hasten my word to perform it.

Moreover, thou son of man, take thee one stick, and write upon it, For Judah and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: Ezek. xxxvii. 16.

And join them one to another into one stick; and they shall become one in thine hand. — 17.

And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands: and I fed the flock. Zech.

And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. — — 10.

And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord. 

Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel. - -

### 80. VINE TREE.

Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest? Ezek. xv. 2.

Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? — 3.

Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burnt: is it meet for any work? — — 4.

Behold, when it was whole it was meet for no work, how much less shall it be meet for any work, when the fire hath devoured it, and it is burned? <del>---- 5</del>.

Thy mother is like a vine in thy blood, planted by the waters: she was fruitful, and full of branches, by reason of many waters. — xix. 10.

And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit; her strong rods were broken and withered, the fire consumed them. — — 12.

And now she is planted in the wilderness, in a dry and thirsty ground. - 13.

And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation. - 14.

### 81. THE WHALE.

Son of man, take up a lamentation for Pharach king of Egypt, and say into him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. Ezek. xxxii. 2.

Then said the Lord unto me, Thou hast well | spread out my net over thee with a company of many people, and they shall bring thee up in my net.

> Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

> And I will lay thy flesh upon the mountains, and fill the vallies with thy height. ---5.

> I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee. — 6.

#### 82. CUP OF WINE.

For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. Jer. xxv. 15.

And they shall drink, and be moved, and be mad, because of the sword that I will send among them. - -- 16.

Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me. — — 17.

### 83. VOLUNTARY WOUNDS.

And a certain man of the sons of the prophets said unto his neighbor in the words of the Lord, Smite me, I pray thee. And the man refused to smite him. 1 Kings xx. 35.

Then said he unto him, Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me a lion shall slay thee. And as soon as he was departed from him, a lion found him and slew him. — — 36.

Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting him he wounded him.

So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. ---- 38.

And as the king passed by he cried unto the king; and he said, Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. — 39.

And as thy servant was busy here and there he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it. — 40.

#### 84. YOKES.

Thus saith the Lord to me, Make thee bonds and yokes, and put them upon thy neck. Jer.

And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

### 85. SATAN IMPLEADED.

Now there was a day when the sons of God came to present themselves before the Lord, and Thus saith the Lord God, I will therefore Satan came also among them. Job i. 6.

And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. Job i. 7.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil.

Then Satan answered the Lord, and said, Doth

Job fear God for nought? <del>--- 9</del>.

Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. - 11.

And the Lord said unto Satan, Behold, all that he hath is in thy power, only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him to destroy him without cause. — ii. 3.

And Satan answered the Lord, and said, Skin for skin; yea all that a man hath will he give for his life: — 4.

But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

And the Lord said unto Satan, Behold he is in thine hand; but save his life. — 6.

So went Satan forth from the presence of the Lord, and he smote Job with sore boils, from the sole of his foot unto his crown. --7.

#### 86. HEAVEN IN COUNCIL.

So he came to the king, And the king said unto him, Macaiah, shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, Go and prosper: for the Lord shall deliver it into the hand of the king. Kings xxii. 15.

And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?

And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master; let them return every man to his house in peace.

And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

And he said, Hear thou, therefore, the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left.

And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. 

And there came forth a spirit, and stood before the Lord, and said, I will persuade him. | parable unto the bouse of Israel. Ezek. xvii. 2. - - 21.

### 87. JOSHUA AND SATAN.

And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. Zech. iii. 1.

And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord, that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire? - 2.

Now Joshua was clothed with filthy garments.

and stood before the angel. - 3.

And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of rai-

And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.

### 88. RIDDLES.

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

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

And he said unto them, out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. — — 14.

And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so? — 15.

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

And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day that he told her, because she lay sore upon him; and she told the riddle to the <del>---- 17.</del> children of her people.

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

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

Son of man, put forth a riddle, and speak a

#### CHAP. V.

#### HAPPINESS.

#### SECT. 89. ENQUIRY AFTER HAPPINESS.

WHAT profit hath a man of all his labor which he taketh under the sun? Ec. i. 3.

What profit hath he that worketh in that wherein he laboreth? — iii. 9.

Seeing there be many things that increase vanity, what is man the better. - vi. 11.

For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

#### 90. NO HAPPINESS HERE.

Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. Ec. i. 2.

I the Preacher was king over Israel in Jerusa-_ __ 12.

And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of men, to be exercised therewith.

I have seen all the works that are done under the sun; and, behold, all is vanity and vexation

of spirit. — — 14.

Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. — ii. 11.

Therefore I went about to cause my heart to despair of all the labor which I took under the

For there is a man whose labor is in wisdom, and in knowledge, and in equity; yet to a man that hath not labored therein shall he leave it for his portion. This also is vanity, and a great -21.

For what hath man of all his labor, and of the vexation of his heart, wherein he hath la-

bored under the sun? - 22.

For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night

hereunto, more than I? - 25.

For God giveth to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather, and to heap up, that he may give to him that is good before God. This also is vanity and vexation **— 26**. of spirit.

I have seen the travail which God hath given to the sons of men to be exercised in it. — iii.

Because to every purpose there is time and judgment: therefore the misery of man is great to grow every tree that is pleasant to the sight, upon him. — viii. 6.

For he knoweth not that which shall be: for who can tell him when it shall be? --7.

Vanity of vanities, saith the Preacher; all is vanity. – – xii. 8.

### 91. EXEMPLIFIED.

Nevertheless Haman refrained himself: and when he came home he sent and called for his friends, and Zeresh his wife. Est. v. 10.

And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. — — 11.

Haman said, moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself: and to-morrow am I invited unto her also with the king. — — 12.

Yet all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate.

#### 92. ENJOYMENTS.

And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy: for my heart rejoiced in all my labor; and this was my portion of all my labor. Ec. ii. 10.

I know that there is no good in them, but for a man to rejoice, and to do good in his life. —

iii. 12.

And also that every man should eat and drink, and enjoy the good of all his labor, it is the gift of God. —— 13.

Then I commended mirth, because a man hath no better thing under the sun than to eat, and to drink, and to be merry; for that shall abide with him of his labor the days of his life, which God giveth him under the sun. - viii.

#### 93. INFERENCES.

There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us. Ps. iv. 6.

Let us hear the conclusion of the whole matter; Fear God, and keep his commandments:> for this is the whole duty of man. Ec. xii. 13.

#### CHAP. VI.

#### FACTS AND OPINIONS.

### SECT. 24. DESCRIPTION OF PARADISE.

AND the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed Gen. ii. 8.

And out of the ground made the Lord God and good for food: the tree of life also in the of good and evil. Gen. ii. 9.

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

The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold. 

And the gold of that land is good: there is bdellium and the onyx-stone. — — 12.

And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. 

And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

And the Lord God took the man, and put him into the garden of Eden to dress it, and to keep it. - 15.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest - -- 16. freely eat;

But of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

### 95. PARADISE LOST.

And the Lord God said, Behold, the man is become as one of us, to know good and evil. And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; Gen. iii. 22.

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from

whence he was taken. — 23.

So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

#### ALLUSIONS TO PARADISE.

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Gen. xiii. 10.

For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of

melody. Is. li. 3.

Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jusper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Ezek. xxviii. 13.

To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt

midst of the garden, and the tree of knowledge | lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh, and all his multitude, saith the Lord God. xxxi. 18.

And they shall say, This land that was desolate is become like the garden of Eden: and the waste, and desolate, and ruined cities, are become fenced, and are inhabited. - xxxvi. 35.

A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape Joel ii. 3.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. ii. 7.

#### 97. ANTICHRIST.

Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; 2 Thess. ii. 3.

Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God. --4.

Remember ye not, that when I was yet with you I told you these things? - 5

And now ye know what withholdeth, that he might be revealed in his time. --6.

For the mystery of iniquity doth already work: only he who now letteth will let, until he

be taken out of the way; — 7.

And then shall the Wicked be revealed. whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. — 8.

Even him, whose coming is after the working of Satan, with all power, and signs, and lying

**— —** 9.

And with all deceivableness of unrighteousness in them that perish? because they received not the love of the truth, that they might be

Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time. 1 John ii. 18.

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father, and the Son. **— — 22**.

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is as that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world. — iv. 3.

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 2 John 7.

# 98. MILLENIUM.

And I saw an angel come down from heaven, thou be brought down with the trees of Eden having the key of the bottomless pit and a unto the nether parts of the earth: thou shalt great chain in his hand. Rev. xx. 1.

which is the Devil, and Satan, and bound him a thousand years. Rev. xx. 2.

And cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they reigned with Christ a thousand years. -- 4.

But the rest of the dead lived not again until the thousand years were finished. This is the

first resurrection. - 5.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand

And when the thousand years are expired, Satan shall be loosed out of his prison. --7.

### 99. DOUBT OF THE SOUL.

I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are *Ec.* iii. 18.

For that which befalleth the sons of men befulleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity.

All go unto one place; all are of the dust, and all turn to dust again. — — 20.

Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? — 21.

#### 100. soul sleepers.

For in death there is no remembrance of thee: in the grave who shall give thee thanks? Ps. vi. 5.

What profit is there in my blood, when I go down to the pit? shall the dust praise thee? – xxx. 9. shall it declare thy truth? -

Man that is in honour and understandeth not, is like the beasts that perish. — xlix. 20.

Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah. lxxxviii. 10.

Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? - 11.

Shall thy wonders be known in the dark? and thy righteousness in the land of forgetful-

The dead praise not the Lord, neither any that go down into silence. — cxv. 17.

For to him that is joined to all the living there is hope: for a living dog is better than a dead

And he laid hold on the dragon, that old serpent, | any more a reward; for the memory of them is forgotten. — — 5.

> Also their love and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.— — 6.

> For the grave cannot praise thee: death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. Is. xxxviii. 18.

The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth,

#### 101. SEPARATE STATE OF THE SOUL.

For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Cor. v. 1.

For in this we groan, earnestly desiring to be clothed upon with our house which is from

If so be that being clothed, we shall not be found naked. — — 3.

For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. ---4.

Therefore we are always confident, knowing that whilst we are at home in the body, we are ab-

sent from the Lord. —— 6.
We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. — 8.

Wherefore we labor, that, whether present or absent, we may be accepted of him. --- 9.

According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death. Philip. i. 20.

For to me to live is Christ, and to die is gain - 21.

But if I live in the flesh, this is the fruit of my labor: yet what I shall choose, I wot not. 22

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. - 23.

For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. 1 Pet. iv. 6.

### 102. APPARITIONS.

Now a thing was secretly brought to me, and mine ear conceived a little thereof. Job iv. 12.

In thoughts from the visions of the night, when deep sleep falleth on men. — — 13.

Fear came upon me, and trembling, which made all my bones to shake. —— 14.

It stood still, but I could not discern the form thereof: an image was before mine eyes; there was silence, and I heard a voice, saying, — 16.

And, behold, there appeared unto them Moses

lion. Ec. ix. 4.

For the living know that they shall die: but the dead know not any thing, neither have they heavy with sleep: and when they were awake

METAPHYSICS.

they saw his glory, and the two men that stood | ny, I say unto you, will seek to enter in, and with him. Luke ix. 32.

And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said. — 33.

And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and

help us. Acts xvi. 9.

And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. -- 10.

### 103. MISTAKEN SURMISE.

And when the disciples saw him walking on the sea they were troubled, saying, It is a spirit: and they cried out for fear. Mat. xiv. 26.

But straightway Jesus spake unto them, saying, Be of good cheer: it is I; be not afraid. - 27.

### 104. CHRIST APPEARETH.

And there was a certain disciple at Damascus named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. Acts ix. 10.

And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus; for, behold, he prayeth, ---

And hath seen in a vision a man, named Ananias, coming in, and putting his hand on him, that he might receive his sight. - 12.

Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: — xviii. 9.

And the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. ——xxiii. 11.

## 105. POPISH APPLICATION TO PURGATORY.

Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 1 Cor. iii. 12.

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is. — — 13.

If any man's work abide which he hath built thereupon, he shall receive a reward. —14.

If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire. 

# 106. FEW SAVED.

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there-*Mat*. vii. 13.

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be -- -- 14. that find it.

Strive to enter in at the strait gate: for ma- lxxviii. 23.

shall not be able. Luke xiii. 24.

#### 107. WHETHER ALL MAY.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. *Is.* xi. 9.

And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. — xxv. 7.

But not as the offence, so also is the free gift. For if through the offence of one many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. Rom. v. 15.

And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto justification. — — 16.

For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ: — — 17.

Therefore, as by the offence of one judgment

came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. — — 18.

For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. — — 19.

Moreover, the law entered that the offence might abound: but where sin abounded, grace did much more abound.

For the love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead. 2 Cor. v. 14.

And that he died for all, that, they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. - 15.

For this is good and acceptable in the sight of God our Saviour. 1 Tim. ii. 3.

Who will have all men to be saved, and to come to the knowledge of the truth.

Who gave himself a ransom for all, to be testified in due time. <del>--- 6.</del>

This is a faithful saying, and worthy of all acceptation. — iv. 9.

For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe. --- 10.

These things command and teach. If we believe not, yet he abideth faithful: he cannot deny himself. 2 Tim. ii. 13.

For the grace of God, that bringeth salvation, hath appeared to all men. Tit. ii. 11.

That he by the grace of God should taste death for every man. Heb. ii. 9.

And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. 1 John ii. 2.

#### CELESTIAL ALIMENT.

Though he had commanded the clouds from above, and opened the doors of heaven, Ps.

And had rained down manna upon them to eat, and had given them of the corn of heaven. **Ps**. lxxviii. 24**.** 

Man did eat angels' food: he sent them meat

to the full. — _ 25.

Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. Mar. xiv.

And when one of them that sat at meat with him heard these things, he said unto them, Gideon threshed wheat by the wine-press, to Blessed is he that shall eat bread in the kingdom hide it from the Midianites. Judges vi. 11. of God. Luke xiv. 15.

That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve thou mighty man of valor. --12.

tribes of Israel. — xxii. 30

He that hath an ear, let him hear what the Spirit saith unto the churches: to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. Rev. ii. 17.

### CHAP. VII.

#### ANGELS.

### SECT. 109. THEIR NATURE.

WHO maketh his angels spirits, his ministers a flaming fire. Ps. civ. 4.

And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

Heb. 1. 7.

For when they shall rise from the dead they neither marry nor are given in marriage; but are as the angels which are in heaven. xii. 25.

### 110. ANGEL OR GOD.

And he said unto him, What is thy name? And he said, Jacob. Gen. xxxii. 27.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. - -- 28.

And the Angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burned.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses! And he said, Here am I. — — 4.

And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. of angels, and have not kept  $\dot{u}$ . — 53. Acts vii. 30.

When Moses saw it he wondered at the sight: and as he drew near to behold it, the voice of

the Lord came unto him, — 31.
Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. — — 32.

And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abrezrite; and his son

And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee,

And Gideon said unto him, Oh, my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. — --- 13.

And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent --14.

And he said unto him, Oh, my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. --15.

And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. — — 16.

(But the angel of the Lord did no more appear to Manoah and to his wife.) Then Manoah knew that he was an angel of the Lord. xiii. 21.

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

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

### 111. ANGELS TO BE OBEYED.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Ex. xxiii. 20.

Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions; for my name is in him. - -- 21.

But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. ___ 22.

This is he that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers; who received the lively oracles to give unto us: Acts vii. 38.

To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt. — — 39.

Who have received the law by the disposition

And there arose a great cry: and the scribes

xviii. 1.

that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. Acts xxiii. 9.

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Gal. iii. 19.

For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; Heb.

#### 112. ON ANGEL WORSHIP.

The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. Gen. xlviii. 16.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him Art thou for us, or for our adversaries? Josh. v. 13.

And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? - 14.

And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. Joshua did so. — — 15.

For this cause ought the woman to have power on her head because of the angels.

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; Col.

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant and of thy brethren that have the testimony of Jesus. Worship God: for the testimony of Jesus is the spirit of prophecy. Rev. xix. 10.

And I John saw these things, and heard them. And when I had heard and seen I fell down to worship before the feet of the angel which shewed me these things. – xxii. 8.

Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

### 113. WISDOM AND KNOWLEDGE.

And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes. 2 Sam. xix. 27.

But of that day and hour knoweth no man; no, not the angels of heaven, but my Father Israel, the people lifted up their voice, and wept

only. Mat. xxiv. 36.

#### 114. POWER AND DIGNITY.

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Ps. viii. 5.

For unto the angels hath he not put in subjection the world to come whereof we speak. Heb.

But one in a certain place testified, saying, What is man; that thou art mindful of him? or the son of man, that thou visitest him? — — 6.

Thou madest him a little lower than the angels; thou crownedest him with glory and honor, and didst set him over the works of thy hands:

In that day shall the Lord defend the inhabitants of Jerusalem: and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. Zech. xii. 8.

Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. 2 Peter ii. 11.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. Rev.

### 115. INTERCESSION AND INTEREST.

Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years? Zech. i. 12.

And the Lord answered the angel that talked with me with good words and comfortable words.

Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. Mat. xviii. 10.

Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth. Luke xv. 10.

# 116. INSTRUCTORS.

And the angel of the Lord said unto Balaam Go with the men: but only the word that I shall speak unto thee that thou shalt speak. So Balaam went with the princes of Balak. Num.

And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you. Judges ii. 1.

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

Wherefore I also said, I will not drive them out from before you: but they shall be as thorns in your sides, and their gods shall be a snare un-- --- 3.

And it came to pass, when the angel of the Lord spake these words unto all the children of

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And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Judges xiii. 3.

And the angel of the Lord said unto Elijah, Go down with him; be not afraid of him. And he arose, and went down with him unto the king.

2 Kings i. 15.

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. Dan.

And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee

skill and understanding. — ix. 22.

At the beginning of thy supplications, the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the matter, and consider the vis-- 23. ion.

And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee and stand upright: for unto thee am I now sent. And when he had spoken this word unto me I stood trembling. — x. 11.

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. ——14.

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, under the way that goeth down from Jerusalem unto Gaza, which is desert. Acts viii. 26.

### 117. GUARDIAN ANGELS.

And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. Gen. xvi. 7.

And I said unto my master, Peradventure the women will not follow me. - xxiv. 39.

And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house. - 40.

For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off. Ex. xxiii. 23.

And I will send an Angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perrizzite, the Hivite, and

the Jebusite; — xxxiii. 2.

The angel of the Lord encampeth round about them that fear him, and delivereth them. Ps. xxxiv. 7.

For he shall give his angels charge over thee, to keep thee in all thy ways. — xci. 11.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

And saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

For it is written, he shall give his angels | cloth, fell upon their faces. — — 16. charge over thee, to keep thee; Luke iv. 10.

And in their hands they shall bear thee up. lest at any time thou dash thy foot against a - 11.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. Is. lxiii. 9.

He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. Ezek. ix. 1.

Also I, in the first year of Darius the Mede, even I stood to confirm and to strengthen him.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people. – xii. 1.

And when Peter was come to himself he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. Acts xii. 11.

And they said unto her, Thou art mad. But 

time, Sit on my right hand, until I make thine enemies thy footstool? Heb. l. 13.

Are they not all ministering spirits, set forth to minister for them who shall be heirs of salva-

### 118. MINISTERS OF VENGEANCE.

And God's anger was kindled because he went; and the angel of the Lord stood in the way for an adversary against him. (Now he was riding upon his ass, and his two servants were with him.) Num. xxii. 22.

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough; stay now thine hand. And the angel of the Lord was by the threshing place of Araunah the Jebusite. 2 Sam. xxiv. 16.

So the Lord sent pestilence upon Israel: and there fell of Israel seventy thousand men. Chron. xxi. 14.

And God sent an angel unto Jerusalem to destroy it; and, as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough; stay now thine hand. And the angel of the Lord stood by the threshing-floor of Ornan the Jebu - 15.

And David lifted up his eyes, and saw the an gel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem: then David and the elders of Israel, who were clothed in sack-

And the Lord commanded the angel; and he

put up his sword again into the sheath thereof. I thou shalt also prevail: go out, and do even so. 1 Chron. xxi. 27.

Let them be as chaff before the wind; and let the angel of the Lord chase them. Ps. XXXV. 5.

Let their way be dark and slippery; and let the angel of the Lord persecute them. — — 6.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. Rev. vii. 1.

And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues: for in them is filled up the wrath of

And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven from the throne, saying, It is done. — xvi. 17.

#### 119 EVIL ANGELS.

But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. 1 Sam. xvi. 14.

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

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

xix. 9.

He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them. Ps. lxxviii. 49.

And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. 1 Kings xxii. 22.

Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concern-

ing thee.

And the Lord said, Who shall entice Ahab king of Israel, that he may go up, and fall at Ramoth gilead? And one spake, saying after this manner. 2 Chron. xviii. 19.

Then there came out a spirit, and stood before the Lord, and said, I wili entice him. And the Lord said unto him, Wherewith? — 20.

And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And

the LORD said, Thou shalt entice him, and

Now, therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee.

#### 120. VARIOUS ORDERS.

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. Is. vi. 2.

Now the cherubims stood on the right side of the house when the man went in; and the cloud

filled the inner court. Ezek. x. 3.

And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. Luke i. 19.

Yet Michael the archangel, when contending with the devil, (he disputed about the body of Moses,) durst not bring against him a railing accusation, but said, The Lord rebuke thec. Jude 9.

And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. Rev. iv. 4.

#### 121. NUMBER.

And Jacob went on his way, and the angels of God met him. Gen. xxxii. 1.

And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. — — 2.

Is there any number of his armies? and upon whom doth not his light arise? Job xxv. 3.

For at that time, day by day, there came to David to help him, until it was a great host, like the host of God. 1 Chron. xii. 22.

The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Ps. lxviii. 17.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? Mat. xxvi. 53.

And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands. Rev. v. 11.

#### 122. CONTESTS.

And Jacob was left alone: and there wrestled a man with him until the breaking of the day. Gen. xxxii. 24.

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as be wrestled with him. ---25.

He took his brother by the heel in the womb, and by his strength he had power with God: Hos. xii. 3.

Yea, he had power over the angel, and prevailed; he wept and made supplication unto him: he found him in Beth-el, and there he spake with

But the prince of the kingdom of Persia

withstood me one and twenty days; but, lo, | What is thy name, that when thy sayings come Michael, one of the chief princes, came to help to pass, we may do thee honor? Judges xiii. 17. rne; and I remained there with the kings of Per-Bia. Dan. x. 13.

Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. —— 20.

But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things but Michael **your** prince. — 21.

#### 123. ATTEND ON THE DEITY.

Again he said, Therefore hear the word of the Lord; I saw the Lord sitting upon his throne, and all the host of heaven standing on his right

hand and on his left. 2 Chron. xviii. 18.

Then I looked, and, behold, in the firmanent, that was above the head of the cherubins, there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne.

Ezek. x. 1.

Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's

glory. — — 4.

Then the glory of the Lord departed from off the threshold of the house, and stood over the

<del>---- 18.</del>

Thou art the anointed cherub that covereth: and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in midst of the stones of fire. — xxviii. 14.

### 124. MISSIONARIES.

Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. Judges xiii. 8.

And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her hus-

band was not with her. — 9.

And whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God: Dan. ix. 20.

Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening obla-

Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. — x. 12.

### 125. MAN'S VAIN CURIOSITY.

And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore, is it that thou dost ask after my name? And he blessed him there. Gen. xxxii. 29.

And Manoah said unto the angel of the Lord, xix. 1.

And the angel of the Lord said unto him,

Why askest thou thus after my name, seeing it is secret? — — 18.

#### 126. HUMAN FEARFULNESS OF.

And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. Judges vi. 22.

And the Lord said unto him, peace be unto thee; fear not: thou shalt not die. — — 23.

And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now

Ornan was threshing wheat. 1 Chron. xxi. 20.
But David could not go before it to enquire of God: for he was afraid, because of the sword

of the angel of the Lord. — — 30.

So he came near where I stood; and when he came I was afraid, and fell upon my face: but he said unto me, understand, O son of man; for at the time of the end shall be the vision. *Dan*. viii. 17.

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. - x. 7.

Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. — — 8.

And when he had spoken such words unto me I set my face toward the ground, and I be-

came dumb. 

And behold, one like the similitude of the sons of men touched my lips; then I opened my mouth and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. — — 16.

For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there

breath left in me. --17.

And said, O man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong. And when he had spoken unto me I was strengthened, and said, Let my lord speak: for thou hast strengthened me. —— 19.

And for fear of him the keepers did shake, and

became as dead men. Mat. xxviii. 4.

And when Zacharias saw him he was troubled, and fear fell upon him. Luke i. 12.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. — ii. 9.

He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in ta him, and saying unto him, Cornelius. Acts x. 3

And when he looked on him he was afraid and said, What is it, Lord? — 4.

### 127. HUMAN LIKENEGS.

And there came two angels to Sodoin at even: and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his lace toward the ground. Gen.

And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring-reed; and he stood in the gate. Ezek. xl. 3.

And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. Dan. viii. 15.

And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel, — x. 4.

Then I lifted mine eyes, and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: - 5.

His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. ---

And all that sat in the council, looking stedfastly on him, saw his face as it had been the

face of an angel. Acts vi. 15.

#### 128. APPAREL.

And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter-weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar. Ezek.

And the glory of the God of Israel was gone up from the cherub whereupon he was to the threshold of the house, and he called to the man clothed with linen, which had the writer's ink-

horn by his side: <del>--- 3</del>. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast com-

manded me. - --- 11.

His countenance was like lightning, and his raiment white as snow: Mat. xxviii. 3.

And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, Acts x. 30.

And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with

golden girdles. Rev. xv. 6.

### 129. COMPOUND APPEARANCE.

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out Judges xiii. 6. of the midst of the fire: Ezek. i. 4.

Also out of the midst thereof came the like ness of four living creatures. And this was their

appearance; they had the likeness of a man. 5.

And every one had four faces, and every one

had four wings. — — 6.

And their feet were straight feet, and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished

And they had the hands of a man under their off from his hands. Acts xii. 7.

wings on their foursides; and they four had their faces and their wings. <del>--- 8</del>.

Their wings were joined one to another; they turned not when they went; they went every

one straight forward. — — 9.

As for the likeness of their faces, they four had the face of a man and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face **–** — 10. of an eagle.

Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bo-

dies.

And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side and every one had two which covered on that side, their --- 23.

And there appeared in the cherubims the form of a man's hand under their wings.

And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. — 14.

And the cherubims were lifted up. This is the living creature that I saw by the river of

- --- 15.

This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims. --20.

Every one had four faces apiece, and every one four wings; and the likeness of the hands of

a man was under their wings. --21.

And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward. — 22.

And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. Rev. iv. 6.

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. - 7.

And one of the four beasts gave unto the seven angels seven golden vials fuil of the wrath of God, who liveth for ever and ever. — xx. 7.

### 130. LUMINOUS.

Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name

As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth light-

ning. Ezek. i. 13.

And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up saying, Arise up quickly. And his chains fell

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And I saw another mighty angel come down | horses and chariots of fire round about Elisha. from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: Rev. **x**. 1.

And he had in his hand a little box open : and he set his right foot upon the sea, and his left foot on the earth. --2.

### 131. SYMBOLICAL WHEELS.

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures with his four faces. Ezek. i. 15.

The appearance of the wheels and their work was like unto the color of a beryl; and they four had one likeness: and their apppearance and their work was as it were a wheel in the middle of a wheel. — — 16.

When they went, they went upon their four sides; and they turn not when they went. -

As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. — 18.

And when the living creatures went, the wheels went by them; and when the living creatures were litted up from the earth, the wheels were lifted up. — — 19.

Whithersoever the spirit was to go they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. - 2**0**.

When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. - - 21.

And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above. — — 22. heads above.

And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the color of a

beryl stone. — x. 9. And as for their appearances, they four had one likeness, as if a wheel had been in the midst - -- 10. of a wheel.

When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. - 11.

And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had. — — 12.

As for the wheels, it was cried unto them in my hearing, O wheel. — — 13.

## 132. EQUESTRIAN AND CHARIOTEERS.

And he answered, Fear not: for they that be with us are more than they that be with them. 2 Kings vi. 16.

And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw, and, behold, the mountain was full of

- --- 17.

And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. Rev. ix. 16.

And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. — — 17.

By these three was the third part of men killed by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. — 19.

### 133. TRUMPETERS.

And I saw the seven angels which stood before God; and to them were given seven trumpets. Rev. viii. 2.

And the seven angels, which had the seven trumpets, prepared themselves to sound. —

And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, --- ix. 13.

Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. — — 14.

# 134. VISIBILITY.

And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. Num. xxii. 23.

But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. -- 24.

And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again.

And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a - --- 27.

And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me.

And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved 

And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me that came unto me the other day. Judges xiii. 10.

And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? he said, I am. - 11.

Then I Daniel looked, and, behold, there

stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. Dan. xii. 5.

I lifted up mine eyes again, and looked, and, behold, a man with a measuring-line in his hand.

Zech. ii. 1.

Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. —— 2.

And, behold, the angel that talked with me went forth, and another angel went out to meet him —— 3.

And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. Luke i. 11.

# 135. AUDIBLENESS.

I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. Ezek. iii. 13.

And the sound of the cherubim's wings was heard even to the outer court, as the voice of the Almighty God when he speaketh. — x. 5.

And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. Dan.

Yet heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. — x. 9.

And cried with a loud voice, as when a lion roareth: and when he had cried seven thunders uttered their voices. Rev. x. 3.

# 136. TANGIBILITY.

And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise and eat. 1 Kings xix. 5.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: Is. vi. 6.

And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. — — 7.

And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight. Ezek. x. 2.

And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels, — — 6.

And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen; who took it, and went out.

Now, as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. Dan. viii. 18.

And, behold, a hand touched me, which set me upon my knees, and upon the palms of my hands. — x. 10.

Then there came again and touched me one like the appearance of a man, and he strength ened me. — — 18.

But the angel of the Lord by night opened the prison-doors, and brought them forth, and said, Acts v. 19.

### 137. **MOTION**.

And the angel of the Lord went further, and stood in a narrow place, where was no way to turn, either to the right hand or to the left. Num. xxii. 26.

And they went every one straight forward: whither the spirit was to go they went and they turned not when they went. Ezek. i. 12.

And the living creatures ran and returned as the appearance of a flash of lightning. — 14.

And when they went I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech as the noise of a host: when they stood they let down their wings. — — 24.

And there was a voice from the firmament that was over their heads when they stood, and

had let down their wings. — 25.

And when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them — x. 16.

And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them; and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above. — — 19.

# 138. UNKNOWN AS SUCH.

And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now, therefore, if it displease thee, I will get me back again. Num. xxii. 34.

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

And the angel said unto him, Gird thyself, and bind on thy sandals; and so he did. And he saith unto him, Cast thy garment about thee, and follow me. Acts xii. 8.

And he went out, and followed him; and wist not that it was true which was done by the angel: but thought he saw a vision. — — 9.

Be not forgetful to entertain strangers; for thereby some have entertained angels unawares. *Heb.* xiii. 2.

## 139. DEPARTURE

And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou Lalkest with me. Judges vi. 17.

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

come again. - 18.

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the tlesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. - 19.

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

- -- 20. did so.

Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there arose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. - 21.

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

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

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of its own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. Acts xii. 10.

### 140. OFFICE AT JUDGMENT.

And he shall send his angels with a great sound of a trumpet, and they shall gather to-gether his elect from the four winds, from one end of heaven to the other. Mat. xxiv. 31.

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Mar. xiii. 27.

# CHAP. VIII.

## DEVILS.

### SECT. 141. ORIGIN.

AND the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. Gen. iii. 14.

For if God spared not the angels that sinned,

but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judg-2 Pet. ii. 4.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Jude 6.

And there was war in heaven; Michael and

his angels fought against the dragon; and the dragon fought and his angels, Rev. xii. 7.

And prevailed not; neither was their place

found any more in heaven. — 8.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

## 142. NUMBER.

And there was a good way off from them an herd of many swine feeding. Mat. viii. 30.

So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd **—** 31.

And he said unto them, Go. And, when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. <del>---- 32</del>.

And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

(For he said unto him, Come out of the man, thou unclean spirit.) Mar. v. 8

And he asked him, saying, What is thy name? And he answered, saying, My name is Legion; for we are many.

And Jesus asked him, saying, What is thy name? And he said, Legion; because many devils were entered into him. Luke viii. 30.

### 143. POWER.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple. Mat. iv. 5.

And the devil said unto him, All this power will I give thee, and the glory of them, for that is delivered unto me; and to whomsoever I will give it. Luke iv. 6.

Wherefore we would have come unto you (even I Paul) once and again, but Satan hinder-

ed us. 1 Thess. ii. 18.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. Rev. ix. 1.

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. -2.

And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. --

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man. Rev. ix. 5.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. - xi. 7.

And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. — xiii. 12.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in

the sight of men, —— 13.

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. xvi. 14.

# 144. REGIMEN.

And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? Mat. xii. 26.

And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. — 27.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

And he called them unto him, and said unto them in parables, How can Satan cast out Satan? Mar. iii. 23.

And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. Rev. ii. 13.

And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon. — ix. 11.

### 145. RELIGION AND MINISTRY.

And no marvel; for Satan himself is transformed into an angel of light. 2 Cor. xi. 14.

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their - 15,

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of 1 Tim. iv. 1.

Thou believest that there is one God; thou doest well: the devils also believe and tremble.

This wisdom descendeth not from above, but is earthly, sensual, devilish. — iii. 15.

I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Rev. ii. 9.

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie, behold, I will make them to come and worship before thy feet, and to know that I have loved thee. — iii. 9.

### 146. worship.

And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them

throughout their generations. Lev. xvii. 7.

They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

Deut. xxxii. 17.

And he ordained him priests for the high places, and for the devils, and for the calves, which he had made. 2 Chron. xi. 15.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. - 10.

What say I then? that the idol is any thing? or that which is offered in sacrifice to idols is any thing? 1 Cor. x. 19.

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. --20.

Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils. ——21.

And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk; Rev. ix. 20.

And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? - xiii. 4.

And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by the sword, and did live. — — 14.

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. - 15.

### 147. CHILDREN.

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; Mat. xiii. 88.

harvest is the end of the world; and the reapers

are the angels. Mat. xiii. 39.

Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. John viii. 44.

And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness! wilt thou not cease to pervert the

right ways of the Lord? Acts xiii. 10.

# 148. INTRUSION OF.

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them, to present himself before the Lord. Job ii. 1.

And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. ——2.

## 149. ACCESS TO THE HUMAN MIND.

And Satan stood up against Israel, and provoked David to number Israel. 1 Chron. xxi. 1.

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. Mat. xiii. 19.

Those by the way side are they that hear then cometh the devil and taketh away the word out of their hearts, lest they should believe and

be saved. Luke viii. 12.

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. Cor. iv. 4.

# 150. CORPOREAL POSSESSION.

When the unclean spirit is gone out of a man he walketh through dry places, seeking rest, and

findeth none. Mat. xii. 43.

Then he saith, I will return into my house from whence I came out; and, when he is come, he findeth it empty, swept and garnished.

Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

And, when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit. Mar. v. 2.

Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him.

And always, night and day, he was in the

The enemy that sowed them is the devil; the | mountains, and in the tombs, crying, and cutting himself with stones. ---5.

And when he went forth to land there met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. Luke

And John answered and said, Master, we saw one casting out devils in thy name; and we for bade him, because he followeth not with us

And Jesus said unto him, Forbid him not for he that is not against us is for us.

If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. — xi. 18.

And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. — — 19.

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon - — 20.

# 151, TEMPTER AND ACCUSER.

Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil. Mat. iv. 1.

And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him. Mar. i. 13.

If thou, therefore, wilt worship me, all shall be thine. Luke iv. 7.

And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. — 8.

And when the devil had ended all the temptation he departed from him for a season. — 13.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. - xxii. 31.

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. *Rev*. ii. 10.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. — xii. 10.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. - 11.

# 152. SHOULD BE RESISTED.

Neither give place to the devil. Eph. iv. 27. And that they may recover themselves out or the snare of the devil, who are taken captive by him at his will. 2 Tim. ii. 26.

Submit yourselves, therefore, to God. Resist the devil, and he will flee from you. James

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. 1 Peter v. 8.

Whom resist stedfast in the faith, knowing

that the same afflictions are accomplished in your brethren that are in the world. 1 Pet. v. 9.

# 153. (SIMILIES.) A DRAGON.

And there appeared another wonder in heaven, and, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his head. Rev. xii. 3.

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

And the serpent cast out of his mouth water, as a flood, after the woman, that he might cause

her to be carried away of the flood. — — 15.

And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. - --- 16.

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ. — 17.

### 154 FROGS.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. Rev. xvi. 13.

# 155. COMPOUND APPEARANCE.

And the shapes of the locusts were like unto horses prepared unto battle: and on their heads were as it were crowns like gold, and their faces were as the faces of men. Rev. ix. 7.

And they had hair as the hair of women, and their teeth were as the teeth of lions.

And they had breastplates as it were breast-, plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. — -

And they had tails like unto scorpions; and there were stings in their tails: and their power was to hurt men five months. -

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. — xiii. 11.

### 156. IMPRECATED.

Set thou a wicked man over him; and let Satan stand at his right hand. Ps. cix. 6.

Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. 1 Tim. i. 20.

#### 157. FINAL DOOM.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. Luke x. 17.

And he said unto them, I beheld Satan as lightning fall from heaven.

Now is the judgment of this world: now shall the prince of this world be cast out. John

Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. -- xiv. 30.

Of judgment; because the prince of this world is judged. — xvi. 11.

And the God of peace shall bruise Satan ur der your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. Rom. xvi. 20.

And, having spoiled principalities and powers, he made a shew of them openly, triumphing

over them in it. Col. ii. 15.

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. I John iii. 8.

Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Rev. xii. 12.

And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. —— 13.

# CHAP. IX.

## RESURRECTION.

# SECT. 158. FORETOLD AND ASSERTED.

AND many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. xii. 2.

I will ransom them from the power of the grave; I will redeem them from death: O death I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes. Hos. xiii. 14.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear

his voice. John v. 28.

And shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of dam-**— — 29**.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. — vi. 39.

For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. 1 Thess. iv. 15.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. —— 16.

#### 159. ARGUMENTS FOR.

And as touching the dead that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? Mar. xii. 26.

He is not the God of the dead, but the God of the living: ye, therefore, do greatly err. Mar.

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Luke xx. 37.

For he is not a God of the dead, but of the

living: for all live unto him. --38.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. vi. 5.

But if there be no resurrection of the dead,

then is Christ not risen. 1 Cor. xv. 13.

And if Christ be not risen, then is our preaching vain, and your faith is also vain. -

Yea, and we are found false witnesses of God: because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. - - 15.

For if the dead rise not, then is not Christ

raised; — — 16.

And if Christ be not raised, your faith is vain; ye are yet in your sins. - --- 17.

Then they also which are fallen asleep in Christ are perished —— 18.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the first fruits of them that slept. - 20.

For since by man came death, by man came also the resurrection of the dead. — — 21.

For as in Adam all die, even so in Christ shall all be made alive. **– 22**.

I protest by your rejoicing which I have in

Christ Jesus our Lord, I die daily.

If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink, for to-morrow we die. 1 Cor. xv. 32.

And as we have borne the image of the earthy we shall also bear the image of the heavenly.

- 49.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

### MODE AND ORDER.

But every man in his own order: Christ the first-fruits, afterward they that are Christ's at his coming. 1 Cor. xv. 23.

So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption;

It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power; ---- 43.

It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. --- 44.

And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. — — 45.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that - --- 46. which is spiritual. -

The first man is of the earth, earthy; the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. — — 48.

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Philip. iii. 27.

# 161. BELIEVED.

Oh that my words were now written! oh that they were printed in a book! Job. xix. 23.

That they were graven with an iron pen and lead in the rock for ever! - 24.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: ___ 25.

And though after my skin worms destroy this

body, yet in my flesh shall I see God; — 26. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. -27.

But God will redeem my soul from the power of the grave; for he shall receive me. Selah. Ps. xlix. 15.

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Is. xxvi.

Jesus saith unto her, Thy brother shall rise again. John xi. 23.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 24.

And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Acts xxiv. 15.

Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. — — 21.

And now I stand and am judged for the hope of the promise made of God unto our fathers:

× x x v 1. 6.

Unto which promise our twelve tribes instantly serving God day and night, hope to come. for which hope's sake, king Agrippa, I am accused of the Jews. — — 7.

Why should it be thought a thing incredible with you that God should raise the dead? — 8.

Accounting that God was able to raise him up even from the dead; from whence also he received him in a figure. Heb. xi. 19.

Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection: — 35.

## 162. ASPIRATIONS AFTER.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Rom. viii. 19.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: - 20.

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. -

For we know that the whole creation groaneth and travaileth in pain together until now.

And not only they, but ourselves also, which have the first-fruits of the Spirit, even we our selves groan within ourselves waiting for the adoption, to wit, the redemption of our body.

### 163. ILLUSTRATION.

The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, Ezek. xxxvii. 1.

And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live? And I answered, O Lord God thou knowest.

Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. ----

Thus saith the Lord God unto these bones, Behold I will cause breath to enter into you, and ye shall live. 

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. — 6.

So I prophesied as I was commanded: and, as I prophesied, there was a noise, and, behold, a shaking, and the bones came together, bone to his bone. --7.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. — — 8.

Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. **— —** 9.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. — — 10.

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. --11.

Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. —— 12.

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

And shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. — — 14.

And the graves were opened, and many bodies of the saints which slept arose. Mat. xxvii.

And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. — 53.

Much people of the Jews, therefore, knew that he was there; and they came, not for Je sus' sake only, but that they might see Lazarus also, whom he had raised from the dead. John

### 164. SPIRITUAL

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. John v. 25.

If by any means I might attain unto the resurrection of the dead. Philip. iii. 11.

## 165. CHANGE OF THE LIVING.

Behold, I show you a mystery: We shall not all sleep, but we shall all be changed. 1 Cor.

In a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed. — - 52.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. — — 54.

O death! where is thy sting? O grave! where is thy victory? — 55.

The sting of death is sin; and the strength of  $\sin is$  the law. ---56.

Then we, which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so we shall ever be with the Lord. 1. Thess. iv. 17.

## 166. STATE OF THE FUTURE MAN.

Therefore, in the resurrection, whose wife of them is she? for seven had her to wife. Luke xx. 33

And Jesus answering, said unto them, The children of this world marry, and are given in marriage: — — 34.

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. - — 35.

Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. ---- 36.

# 167. INFERENCE.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 1 Thess. iv. 13.

For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. — — 14.

Wherefore comfort one another with these words. — — 18.

^{*} See this article further illustrated by many instances in Book XIX. Chap. v. Sect. 48.

### 168. OBJECTIONS.

Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Mat. xxii. 24.

Now there were with us seven brethren: and the first, when he had married a wife, deceased; and, having no issue, left his wife unto his brother: -- 25.

Likewise the second also, and the third, unto - -- 26. the seventh.

And last of all the woman died also. — -27.

Therefore in the resurrection whose wife shall she be of the seven? for they all had her. -28.

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. —— 29.

For in the resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven. — — 30.

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, — 31.

· I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. - 32.

In the resurrection, therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. Mar. xii. 23.

But some man will say, How are the dead raised up, and with what body do they come? 1 Cor. xv. 35.

Thou fool, that which thou sowest is not

quickened except it die. — — 36.

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. - 37.

But God giveth it a body as it hath pleased him, and to every seed his own body. — — 38.

# 169. DISCREDITED.

The same day came to him the Sadducees, which say that there is no resurrection, and asked him. Mat. xxii. 23.

Then came to him certain of the Sadducees, which deny that there is any resurrection, and they asked him. Luke xx. 27.

And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter. Acts xvii.

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. — xxiii. 6.

For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.

Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 1 Cor. xv. 12.

Who concerning the truth have erred, saying, that the resurrection is past already; and overthrow the faith of some. 2 Tim. ii. 18.

CHAP. X.

# LAST JUDGMENT.

### SECT. 170. APPARATUS.

THE earth is utterly broken down, the earth is clean dissolved, the earth is moved exceeding-Is. xxiv. 19.

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it: and it shall fall, and not rise again.

And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig-tree. — xxxiv. 4.

And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. Joel ii. 30.

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. — 31.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. Mat. xxiv. 29.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Luke xxi. 25.

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be __ _ 26.

And then shall they see the Son of man coming in a cloud, with power and great glory.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. - 28.

And I will show wonders in heaven above, and signs in the earth beneath: blood, and fire, and vapor of smoke: Acts ii. 19.

The sun shall be turned into darkness, and the moon into blood, before that great and notable / day of the Lord come. —— 20.

And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Heb. xii. 27.

But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 2 Pet. iii. 7.

But the day of the Lord will come as a thief

in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up. - 10.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, — — 11.

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 2 Pet. iii. 12.

And I beliefd, when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; Rev. vi. 12.

And the stars of heaven fell unto the earth,

even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind: --13.

And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. — — 14.

### 171. FORETOLD AND CERTIFIED.

For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil. .Ec. xii. 14.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: Mat. xxv. 31.

And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats;

And he shall set the sheep on his right hand, but the goats on the left. — 33.

But it shall be more tolerable for Tyre and Sidon at the judgment than for you.

Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts xvii. 31.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

To execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. Rev. xx. 12.

# 172. ARGUMENTS FOR IT.

I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose, and for every work. Ec. iii. 17.

For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Rom. xiv. 11.

So then every one of us shall give account of himself to God. —— 12.

And as it is appointed unto men once to die, but after this the judgment. Heb. ix. 27.

# 173. APOSTLES' OFFICE.

And Jesus said unto them, Verily I say unto spect of persons. Col. iii. 25. you, That ye which have followed me, in the re-

generation, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Mat. xix. 28.

## 174. ILLUSTRATION.

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, Jocl iii. 1.

I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.

Assemble yourselves and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O 

Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heather round about. -- 12.

Put ye in the sickle, for the harvest is ripe. come, get you down; for the press is full, the fats overflow; for their wickedness is great. - 13.

Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision.

# 175. TIME WHEN.

Let your moderation be known unto all men. The Lord is at hand. Philip. iv. 5.

But of the times and the seasons, brethren, ye have no need that I write unto you. 1 Thess.

For yourselves know perfectly, that the day of the Lord cometh as a thief in the night.

For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. --3.

But ye, brethren, are not in darkness, that

that day should overtake you as a thief. — 4.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering

together unto him, 2 Thess. ii. 1.

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at

Who shall give account to him that is ready to judge the quick and the dead. 1 Pet. iv. 5.

# 176. IMPARTIAL JUSTICE.

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? *Rom*. ii. 3.

Who will render to every man according to his deeds. — — 6.

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Eph. vi. 8.

But he that doeth wrong shall receive for the wrong which he hath done: and there is no re-

And the nations were angry, and thy wrath is

come, and the time of the dead that they should | second sapphire; the third a chalcedony; the be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. Rev. xi. 18.

### 177. TERRIFYING.

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. Rev. vi. 16.

For the great day of his wrath is come; and who shall be able to stand? — — 17.

## CHAP. XI.

## HRAVEN.

# SECT. 178. A NEW CREATION.

For, behold, L create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. Is. lxv. 17.

Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. 2 Pet. iii. 13.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. Rev. xxi. 1.

### 179. FIGURATIVE PLAN OF HEAVEN.

And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. Rev. xy. 2.

On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. — xxi. 13.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. 

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 

And the city lieth foursquare, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal. — — 16.

And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. — — 18.

And the foundations of the walls of the city were garnished with all manner of precious it stones. The first foundation was jasper; the

fourth, an emerald; — — 19.

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beril; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. - 20.

And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. - - 21.

And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. -

And the gates of it shall not be shut at all by

day; for there shall be no night there. — 25. And they shall bring the glory and honor of the nations into it. -26.

# 180. SALVATION.

I have waited for thy salvation, O Lord! Gen. xlix. 18.

Salvation belongeth unto the Lord: thy bless-

ing is upon thy people. Selah. Ps. iii. 8.
Surely his salvation is nigh them that fear him; that glory may dwell in our land.

Lord, I have hoped for thy salvation, and done thy commandments. — cxix. 166.

I have longed for thy salvation, O Lord; and thy law is my delight. — — 174.

And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. Luke xix. 9.

And that, knowing the time, that now it is high time to awake out of sleep: for now is out salvation nearer than when we believed. Rom.

For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation. 2 Cor.

But, beloved, we are persuaded better things of you, and things that accompany salvation,

though we thus speak. Heb. vi. 9.

Receiving the end of your faith even the salvation of your souls. 1 Pet. i. 9.

### 181. BLISSFUL SIGHT OF GOD.

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. Ps. xvii. 15.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. Rev. vii. 15.

They shall-hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. - — 16.

For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. — — 17.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of — xxi. 22

And the city had no need of the sun, neither

did lighten it, and the Lamb is the light thereof. Rev. xxi. 23.

And they shall see his face; and his name shall be in their foreheads. – xxii. 4.

And there shall be no night there: and they need ro candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever. — 5.

# 182. EMPLOYMENTS IN HEAVEN.

And when those beasts give glory, and honor, and thanks to him that sat on the throne, who liveth for ever and ever. Rev. iv. 9.

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their

crowns before the throne, saying. —— 10.

And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. -v. 14.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. — viii. 1.

And the four and twenty elders, which sat before God on their seats, fell upon their faces,

and worshipped God. - xi. 16.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. -- xv. 3.

Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest. — — 4.

And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. —xix. 4.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. — 5.

## 183. SPLENDID GLORY.

Thou shalt guide me with thy counsel, and afterward receive me to glory. Ps. lxxiii. 24.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. Mat. xiii. 43.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. 2 Tim. iv. 8.

# 184. FELICITY.

Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. Ps. xvi. 11.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. — xxxvi. 8.

For with thee is the fountain of life; in thy

light shall we see light.

And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting moment, worketh for us a far more exceeding joy upon their heads: they shall obtain joy and 'and eternal weight of glory; 2 Cor. iv. 17.

of the moon, to shine in it: for the glory of God | gladness, and sorrow and sighing shall flee away. Is. xxxv. 10.

They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. xlix. 10.

Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. — li. 11.

He shall enter into peace; they shall rest in their beds, each one walking in his uprightness.

- lvii. **2**.

For since the beginning of the world men have not heard nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. — lxiv. 4.

Thou meetest him that rejoiceth, and worketh righteousness; those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. — — 5.

But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. ii. 9.

Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh. Luke vi. 21.

There remaineth, therefore, a rest to the

people of God. Heb. iv. 9.

For he that is entered into his rest, he also hath ceased from his own works, as God did **—** — 10.

Let us labor, therefore, to enter into that rest, lest any man fall after the same example of un-_____11.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. Rev. xxii. 3.

# 185. IMMORTAL LIFE.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. Is. xxv. 8.

But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end. — xlv.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life. Mat. xix. 29.

To them who, by patient continuance in welldoing, seek for glory, and honor, and immortality, eternal life: Rom. ii. 7.

For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord. — vi. 23.

For our light affliction, which is but for a

seen, but at the things which are not seen; for he shall be tormented with fire and brimstone the things which are seen are temporal, but the in the presence of the holy angels, and in the things which are not seen are eternal. — — 18.

To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven

for you. 1 Pet. i. 4.

And this is the promise that he hath prom-

ised us, even eternal life. 1 John ii. 25.

And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. Rev. xxi. 4.

### 186. WHO ARE EXCLUDED.

Salvation is far from the wicked: for they seek not thy statutes. Ps. cxix. 155.

And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. Luke x. 15.

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Rev. xxii. 15.

# CHAP. XII.

### HRLL

# SECT. 187. INFERNAL SITUATION.

THE way of life is above to the wise, that he may depart from hell beneath. Prov. xv. 24.

Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. Is. v. 14.

# 188. HELL FIRE.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. Mat. xiii. 49.

And shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 2 Thess. i. 6.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, — - 7.

In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of

our Lord Jesus Christ: - 8.

And the third angel followed them saying with a loud voice, If any man worship the beast and his image, and receive his mark in his fore-

head, or in his hand, Rev. xiv. 9.

The same shall drink of the wine of the wrath of God, which is poured out without

While we look not at the things which are | mixture into the cup of his indignation; and presence of the Lamb: ---

> And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and

against his army. - xix. 19.

And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped These both were cast alive into a his image. lake of fire burning with brimstone. --20.

## 189. EXQUISITE MISERY.

The sorrows of hell compassed me about; the snares of death prevented me. 2 Sam. xxii. 6.

The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Ps. cxvi. 3.

But the children of the kingdom shall be cast' out into utter darkness: there shall be weeping

and gnashing of teeth. Mat. viii. 12.

The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and appoint him his portion with the unbelievers. Luke xii. 46.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. - xiii. 28

It is a fearful thing to fall into the hands of the living God. Heb. x. 31.

# 190. ETERNAL MISERY.

And they shall go forth, and look upon the carcases of the men that have trangressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all fiesh. Is. lxvi. 24.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: Mat.

xxv. 41.

Who shall be punished with everlasting destruction from the presence of the Lord, and

from the glory of his power; 2 Thess. i. 9. When he shall come to be glorified in his saints and to be admired in all them that believe, (because our testimony among you was believed) in **–** 10.

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name. Rev. xiv. 11.

And again they said, Alleluia. And her smoke rose up for ever and ever. — xix. 3.

# 191. GRADATIONS.

For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell. *Ps.* lxxxvi. 13.

But I say unto you, That it shall be more

* Vide Book XXIV. Chap ix. Sect. 91.



tolerable in that day for Sodom than for that city. Luke x. 12.

Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation. — xx. 47.

# 192. THE DESTINY OF THE FINALLY WICKED.

The wicked shall be turned into hell, and all the nations that forget God. Ps. ix. 17.

As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. Mat. xiii. 40.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity,

And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. 42.

And cast ye the unprofitable servant into utter darkness: there shall be weeping and gnashing of teeth. — xxv. 30.

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, *Rom.* ii. 8.

Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. — 9.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. Rev. xx. 10.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

— xxi. 8.

## 193. INFERENCES.

And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Mat. x. 28.

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell into the fire that never shall be quenched; *Mar.* ix. 43.

Where their worm dieth not and the fire is not quenched. —— 44.

And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched; — 45.

Where their worm dieth not, and the fire is not quenched. — — 46.

And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire; —— 47.

Where their worm dieth not and the fire is not quenched, — 48.

Knowing, therefore, the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also are made manifest in your consciences. 2 Cor. v. 11.

194. HELL, OR THE INVISIBLE WORLD.

Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee even all the chief ones of the earth it hath raised up from their thrones all the kings of the nations. Is. xiv. 9.

All they shall speak and say unto thee, Art thou also become as weak as we? art thou become like unto us? ---10.

I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon all that drink water, shall be comforted in the nether parts of the earth. Ezek. xxxi. 16.

The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword. — xxxii. 21.

And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. — 27.

And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I and thou heardest my voice. Jonah ii. 2.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. Rev. vi. 7.

And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him: and power was given unto them over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth. — 8.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. — xx. 13.

#### BOOK XVIII.—MINISTERS G O D. 0 F

# CHAP. I.

## PRIESTHOOD OF THE OLD TESTAMENT.

# SECT. 1. PRIOR ANTIQUITY OF PRIESTS.

A ND Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. Gen. xiv. 18.

And he blessed him, and said, Blessed be Abram of the most high God, possessor of hea-

ven and earth. - --- 19.

For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him. Heb. vii. 1.

To whom also Abraham gave a tenth part of all: first being, by interpretation, King of righteousness, and after that also, King of Salem,

which is, King of peace;

Without father, without mother, without descent, having neither beginning of days, nor end of life; but, made like unto the son of God, abideth a priest continually.

# 2. HIGH PRIEST.

And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; Lev. xxi. 10.

Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

Neither shall he go out of the sanctuary, nor profane the sanctuary of his God: for the crown of the anointing oil of his God is upon him: I am the Lord. - --- 12.

And he shall take a wife in her virginity. —13. A widow, or a divorced woman, or profane, have given your priests office unto you as a ser or a harlot, these shall he not take; but he vice of gift. Num. xviii. 7.

shall take a virgin of his own people to wife.

Neither shall he profane his seed among his people: for I the Lord do sanctify him. — 15. Then said the high priest, are these things so?

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for Heb. v. 1.

Who can have compassion on the ignorant, and on them that are out of the way; for that he himself, also is compassed with infirmity. -2.

And by reason hereof he ought, as for the people, so also for himself, to offer for sins. ---3.

And no man taketh this honor unto himself, but he that is called of God, as was Aaron. — 4.

### SANCTITY REQUIRED IN PRIESTS.

And let the priests, also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. Ex. xix. 22.

They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God, they do offer; therefore they shall be holy. *Lev.* xxi. 6.

Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee; for I the Lord, which sanctify you, am holy. ---- 8.

# PRIESTS.

And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, Abihu, Eleazar and Ithamar, Aaron's sons. Ex. xxviii. 1.

Therefore thou, and thy sons with thee, shall keep your priest's office for everything of the altar, and within the vail; and ye shall serve: I

So the service was prepared, and the priests | courses, according to the king's commandment. | Lord. 2 Chron. xxxv. 2. 2 Chron. xxxv. 10.

for Levites, saith the Lord. Is. lxvi. 21.

### 5. CONSECRATION.

And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee; seven days shalt thou consecrate them. Ex. xxix. 35.

Take Aaron, and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; Lev. viii. 2.

And gather thou all the congregation together unto the door of the tabernacle of the congrega-

And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

And Moses said unto the congregation, This is the thing which the Lord commanded to be

And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall be consecrate you. — 33.

As he hath done this day, so the Lord hath commanded to do, to make an atonement for you. - 34.

Therefore shall ye abide at the door of the tabernacle of the congregation day and night, seven days, and keep the charge of the Lord, that ye die not: for so I am commanded. -

So Aaron and his sons did all things which the Lord commanded by the hand of Moses. -- 36.

# THEIR CHARGE IN GENERAL.

These also are the generations of Aaron and Moses, in the day that the Lord spake with Moses in Mount Sinai. Num. iii. 1.

And these are the names of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar. 

These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office, in the sight of Aaron their fa-

And the Lord said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary, and thou, and thy sons with thee, shall bear the iniquity of your priesthood. – xviii. 1.

And set him before Eleazar the priest, and vefore all the congregation; and give him a charge in their sight. — xxvii. 19.

And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

And he set priests in their charges, and encourstood in their place, and the Levites in their aged them to the service of the house of the

## And I will also take of them for priests and | 7. Charged with the sacred vessels in par-TICULAR.

And when the camp setteth forward Aaron shall come and his sons, and they shall take down the covering vail, and cover the ark of testimony with it. Num. iv 5:

And shall put thereon the covering of badgers' skins, and shall put over it a cloth wholly of blue, and shall put in the staves thereof. — 6.

And upon the table of shew bread, they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon. --7.

And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins; and shall put in the staves there-

And they shall take a cloth of blue, and coverthe candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oilvessels thereof, wherewith they minister unto it.

And they shall put it, and all the vessels thereof, within a covering of badgers' skins, and shall put *it* upon a bar. - --- 10.

And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves there-- 11.

And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar. — — 12.

And they shall take away the ashes from the altar, and spread a purple cloth thereon; —13.

And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the flesh hooks, and the shovels, and the basons, all the vessels of the altar: and they shall spread upon it a covering of badgers' skins, and put to the staves of it. — — 14.

# AND TO OFFER SACRIFICES.

But Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded. 1 Chron. vi. 49.

And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord, in the high place that was at Gibeon, — xvi. 39.

To offer burnt offerings unto the Lord upon the altar of burnt-offering continually morning and evening, and to do according to all that is written in the law of the Lord, which he commanded Israel. -- 40.

The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons forever, to burn incense before the Lord, to minister unto him and to bless in his name for ever. — xxiii. 13.

### 9. SOME PARTICULAR CHARGES.

And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary. Num. iii. 32.

And to the office of Eleazar, the son of Aaron the priest, pertaineth the oil for the light, and the sweet incense, and the daily meat-offering, and the anointing oil, and the oversight of all the tabernacle, and all that therein is, in the sanctuary, and in the vessels thereof. – iv. 16.

And some of the sons of the priests made the ointment of the spices. 1 Chron. ix. 30.

### 10. THE LAITY EXCLUDED.

And thou shalt appoint Aaron and his sons, and they shall wait on their priests' office; and the stranger that cometh nigh shall be put to Num. iii. 10.

But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel: and the stranger that cometh nigh shall be put to death. <del>--- 38</del>.

But, when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord, to burn incense upon the altar of incense. 2 Chron. xxvi. 16.

And Azariah the priest went in after him, and with him fourscore priests of the Lord, that

were valiant men; —— 17.

And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary, for thou hast trespassed; neither shall it be for thine honor from the Lord God. --18.

## 11. ROTATION OF PRIESTS.

And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges to praise and minister before the priests, as the duty of every day required; the porters also by their courses at every gate: for so had David the man of God commanded. 2 Chron. viii. 14.

And they departed not from the commandment of the king unto the priests and Levites, concerning any matter, or concerning the trea-

But as for us, the Lord is our God, and we have not forsaken him: and the priests which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business: - хій. 10.

Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites every one in his business. Neh. xiii. 30.

There was, in the days of Herod the king of Judah, a certain priest named Zecharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. Luke i. 5

And it came to pass, that, while he executed the priest's office before God in the order of his

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. --23.

## 12. NETHINIMS, OR SERVANTS TO THE PRIESTS.

Also of the Nethinims whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name. Ezra viii. 20.

# 13. JEWISH ELDERS.

Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. Ex. xxiv. 9.

And Moses rose up and his minister Joshua; and Moses went up into the mount of God.

And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you; if any man have any matters to do, let him come unto them.

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. Num. xi. 16.

And Moses went out and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. — 24.

And Moses gat him into the camp, he and the elders of Israel. <del>---- 30</del>.

And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. Ruth iv. 2.

The anger of the Lord hath divided them: he will no more regard them: they respected not the persons of the priests, they favored not the elders. Lam. iv. 16.

### 14. *NAZARITES' VOW, AND DIET.

Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: Num. vi. 2.

He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

All the days of his separation shall he eat nothing that is made of the vine-tree, from the kernels even to the husk. — — 4.

And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord. Amos ii. 11.

But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not. - — 12.

^{*}A voluntary character which any person might assume.



### 15. MATERNAL REGIMEN IN GESTATION.

Now, therefore, beware, I pray thee, and drink not wine nor strong drink, and eat not any

unclean thing. Judges xiii. 4.

For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head; for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines. — — 5.

But he said unto me, Behold, thou shalt conceive, and bear a son: and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death. ——7.

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

And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. — 13.

# 16. NAZARITE'S SACRED HAIR.

All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. Num. vi. 5.

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

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

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

### 17. APPOINTED RITUALS.

All the days that he separateth himself unto the Lord he shall come at no dead body. Num. vi. 6.

He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration of his God is upon his head. —— 7.

Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire. Lam. iv. 7.

# 18. INTERRUPTION.

And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his

cleansing, on the seventh day shall he shave it. Num. vi. 9.

And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation. — 10.

And the priest shall offer the one for a sinoffering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. — — 11.

### 19. solution.

And this is the law of the Nazarite; When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation: Num. vi. 13.

And he shall offer his offering unto the Lord, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace-offerings, — 14.

And the priest shall bring them before the Lord, and shall offer his sin-offering, and his

burnt-offering. — — 16.

And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings. —— 18.

And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven. —— 19.

And the priest shall wave them for a waveoffering before the Lord; this is holy for the
priest, with the wave-breast and heave-shoulder:
and after that the Nazarite may drink wine.

This is the law of the Nazarite who hath vowed, and of his offering unto the Lord for his separation, besides that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation. —21.

# CHAP. II.

# LEVITES APPOINTED.

## SECT. 20. IN LIEU OF THE FIRST BORN.

AND I, behold I, have taken the Levites from among the children of Israel instead of all the first born that openeth the matrix among the children of Israel; therefore the Levites shall be mine. Num. iii. 12.

And thou shalt take the Levites for me, (I am the Lord,) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel. — 41.

Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine: I am the Lord. ——45.

For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the first-born of all the children of Israel have I taken them unto me. — viii. 16.

## 21. AGE FOR SERVICE.

From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation. Num. iv. 47.

This is it that belongeth unto the Levites; from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: Num. viii. 24.

And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: —— 25.

But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge. — 26.

These were the sons of Levi after the house of their fathers; even the chief of their fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the Lord, from the age of twenty years and upward. 1 Chron. xxiii. 24.

# 22. CORPOREAL DISABILITIES.

Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God: Lev. xxi. 17.

For whatsoever man he be that hath a blemish, he shall not approach; a blind man, or a lame, to the commandment of the Lord. —— 41.

or he that hath a flat nose, or anything superfluous, — — 18.

Or a man that is broken-footed, or broken-handed, — — 19.

Or crook-backed, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken: — 20.

No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish, he shall not come nigh to offer the bread of his God. —— 21

He shall eat the bread of his God, both of the most holy and of the holy; 22. ——

Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the Lord do sanctify them. —— 23.

And Moses told it unto Aaron, and to his sons, and unto all the children of Israel. — 24.

### 23. SEPARATION FROM THE OTHER TRIBES.

But the Levites, after the tribe of their fathers, were not numbered among them. Num. i. 47.

Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel. — 49.

# 24. (CLASSES.) GERSHON.

Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites. Num. iii. 21.

The families of the Gershonites shall pitch behind the tabernacle westward. — 23.

And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael. — 24.

Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; — iv. 22.

From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation. — 23.

And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers; — 38.

From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation; —— 39.

Even those that were numbered of them,

Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. — — 40.

These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the common description.

## 25. конати.

And of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites. Num. iii. 27.

In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

— 28.

Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, — iv. 2.

And Moses and Aaron, and the chief of the congregation, numbered the sons of the Kohathites, after their families, and after the house of their fathers; —— 34.

From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation. — — 35.

And those that were numbered of them by their families were two thousand seven hundred

and fifty. — — 36.

These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandment of the Lord by the hand of Moses. — — 37.

# 26. MERARI.

Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari. Num. iii. 33.

And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred. — — 34.

As for the sons of Merari, thou shalt number them after their families, by the house of their fathers; Num. iv. 29.

From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation. — — 30.

And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers; — 42.

From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation; — 43.

Even those that were numbered of them, after their families, were three thousand and two hun-

dred. — — 44.

These be those that were numbered of the families of the sons of Mèrari, whom Moses and Aaron numbered, according to the word of the Lord by the hand of Moses. —— 45.

All those that were numbered of the Levites, whom Moses and Aaron, and the chief of Israel, numbered, after their families, and after the house of their fathers. ——46.

### 27. NUMBER OF THE LEVITES.

Number the children of Levi, after the house of their fathers, by their families: every male from a month old and upward shalt thou number them. Num. iii. 15.

And Moses numbered them, according to the word of the Lord, as he was commanded. — 16.

All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families all the males, from a month old and upward, were twenty and two thousand. ——39.

Even those that were numbered of them, were eight thousand and five hundred and fourscore.

— iv. 48.

According to the commandment of the Lord they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the Lord commanded Moses. — — 49.

And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel. — xxvi. 62.

Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. 1 Chron. xxiii. 3.

## 28. THEIR EXCLUSIVE RIGHTS.

And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death. Num. i. 51.

And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

— 52.

But the Levites shall pitch round about the tabernacle of the testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony. — 35.

And I have given the Levites as a gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary. — viii. 19.

And they shall keep thy charge, and the charge of all the tabernacle; only they shall not come nigh the vessels of the sanctuary and the altar, that neither, they nor ye also die. — xviii. 3.

And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. —— 4.

All ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel. 5.

And the stranger that cometh nigh shall be put to death. — — 7.

Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin and die. **— — 2**2.

But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity. It shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance. 23.

And David called for Zadok and Abiathar the priests, and for the Levites; and for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and

Amminadab, 1 Chron. xv. 11.

And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. — — 12.

For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order. -

# 29. LEVITES DEDICATED.

Take the Levites from among the children of Israel and cleanse them. Num. viii. 6.

And thus shalt thou do unto them to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their cloaths, and so make themselves clean.

Then let them take a young bullock with his meat-offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. <del>--</del> --- 8.

And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together. — — 9.

And thou shalt bring the Levites before the Lord, and the children of Israel shall put their

hands upon the Levites: — — 10.

And Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the

And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt of fer the one for a sin-offering, and the other for a burnt offering, unto the Lord, to make an atonement for the Levites. — — 12.

And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offer-

ing unto the Lord. —— 13.

Thus shalt thou separate the Levites from among the children of Israel; and the Levites shall be mine.

And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering. 

And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the Lord com-manded Moses concerning the Levites, so did the children of Israel unto them.

And the Levites were purified, and they washed their clothes: and Aaron offered them as an offering before the Lord; and Aaron made an atonement for them to cleanse them.

#### 30. DESECRATION.

Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth. Deut. xii. 19.

And the priests and the Levites that were in all Israel resorted to him out of all their coasts. 2 Chron. xi. 13.

(For the Levites left their suburbs, and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord.)

### A PREDICTION TO ELI.

And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver, and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices that I may eat a piece of bread. 1 Sam. ii. 36.

### WANDERING LEVITES.

And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose; Deut. xviii. 6.

Then he shall minister in the name of the Lord his God, as all his brethren the Levites do, which stand there before the Lord.

And there was a young man out of Bethle-hem judah of the family of Judah, who was a

Levite, and he sojourned there. Jud. xvii. 7.
And the man departed out of the city from Bethlehem judah, to sojourn where he could find a place: and he came to mount Ephraim, to the house of Micah, as he journeyed.

And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Bethlehem judah, and I go to sojourn where I may find a place. — — 9.

And Micah said unto him, Dwell with me,

and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in. — — 10.

And the Levite was content to dwell with the man; and the young man was unto him as one of his sons. — — 11.

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

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

### 33. THEIR SERVICES WANTED.

And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days; and I viewed the people, and the priests, and found there none of the sons of Levi. Ezra viii. 15.

Then sent I for Eliezer, for Ariel, for She maiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding. — — 16.

And I sent them with commandment unto Iddo the chief, at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casi-phia, that they should bring unto us ministers for the house of our God. Ezra viii.. 17.

And, by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the sons of Levi, the son of Israel, and Sherebiah, with his sons and his

brethren, eighteen. — — 18.

And Hashabiah, and with him, Jeshaiah of the sons Merari, his brethren and their sons,

twenty. — — 19.

# CHAP. III.

### LEVITES' OFFICES.

# SECT. 34. OBEY THE PRIESTS.

Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. Num. iii. 6.

And they shall keep his charge, and the charge of the whole congregation, before the tabernacle of the congregation, to do the service of the tabernacle. — -**- 7**.

And thou shalt give the Levites unto Aaron, and to his sons: they are wholly given unto him out of the children of Israel.

And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons; as the Lord hath commanded Moses concerning the Levites, so did they unto them. — viii. 22.

And thy brethren also of the tribe of Levi,

the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou, and thy sons with thee, shall minister before the tabernacle of witness. -- xiii. 2.

And I, behold I, have taken your brethren the Levites from among the children of Israel; to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation. <del>---- 6</del>.

Because their office was to wait on the sons of Aaron, for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; 1 Chron.

Both for the shew bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; 

And to offer all burnt sacrifice unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them continually before the vites, all that could skill of instrurects of mu-Lord; — — 31.

And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house **—** 32. of the Lord.

### TEMPLE OFFICES.

And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the ser vice of the tabernacle. Num. iii. 8.

Their brethren also the Levites were appoint ed unto all manner of service of the tabernacle of the house of God. 1 Chron. vi. 48.

For these Levites, the four chief porters, were in their set office, and were over the chambers and treasures of the house of God. -— ix. 26.

And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale. — — 28.

Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices - 29.

And Mattithiah, one of the Levites, (who was the first-born of Shallum the Korahite,) had the set office over the things that were made in the pans. - 31.

And other of their brethren of the sons of the Kohathites were over the shew-bread, to prepare it every sabbath. — — 32.

## 36. FOR SACRED MUSIC.

And these are they whom David set over the service of song in the house of the Lord, after that the ark had rest. 1 Chron. vi. 31.

And they ministered before the dwellingplace of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem; and then they waited on their office, according to their order. —vi. 32.

And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night. — ix. 33.

These chief fathers of the Levites were chief throughout their generations: these dwelt at Jerusalem. <del>--- 34</del>.

Moreover, four thousand were porters; and four thousand praised the Lord with the instruments which I made, (said David) to praise therewith.- xxiii. 5.

Also Jehoiada appointed the offices of the house of the Lord by the hand of the priests the Levites, whom David had distributed in the house of the Lord, to offer the burnt offerings of the Lord, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David. 2 Chron. xxiii. 18.

And the men did the work faithfully: and the overseers of them were Jahath, and Obadiah, the Levites, of the sons of Merari: and Zechariah, and Meshullum, of the sons of the Kohathites, to set it forward; and other of the Lesic. – xxxiv. 12.

### 37. TO ASSIST DEVOTION.

At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day. **Deut.** x. 8.

And he appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel. 1 Chron. xvi. 4.

And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the Lord, because his mercy endureth forever. — 41.

And to stand every morning to thank and praise the Lord, and likewise at even. — xxiii. 30.

And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the Lord God of their fathers. — xxx. 22.

And Hezekiah appointed the courses of the priests, and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings, and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord.

And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward. Neh. xii. 24.

### 38. TO MANAGE OUTWARD BUSINESS.

Of which, twenty and four thousand were to set forward the work of the house of the Lord; and six thousand were officers and judges. 1 Chron. xxiii. 4.

Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters. 2 Chron. xxxiv. 13.

And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God. Neh. xi. 16.

### 39. ROTATION OF LEVITES.

So he left there, before the ark of the covenant of the Lord, Asaph and his brethren to minister before the ark continually, as every day's work required: 1 *Chron.* xvi. 37.

And Obed-edom with their brethren, three-score and eight; Obed-edom also the son of Jeduthun and Hosah to be porters. — — 38.

And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son: 2 Chron. xxxv. 4.

And stand in the holy place, according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites. — 5.

And they set the priests in their divisions, and the Levites in their courses, for the service of God which is at Jerusalem: as it is written in the book of Moses. Ezra vi. 18.

### 40. TO BE PORTERS AT THE GATES,

And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Sallum was the chief: 1 Chron. ix. 17.

(Who hitherto waited in the king's gate eastward;) they were porters in the companies of the children of Levi. — 18.

And Phinehas the son of Eleazar was the ruler over them in time past, and the Lord was with him. —— 20.

And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation. — 21.

All these which were chosen to be porters in the gates, were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office. — 22.

So they and their children had the oversight of the gates of the house of the Lord, namely, the house of the tabernacle, by wards. — 23.

In four quarters were the porters, toward the east, west, north and south. — — 24.

And their brethren, which were in their villages, were to come after seven days from time to time with them. — 25.

And they lodged round about the house of God, because their charge was upon them, and the opening thereof every morning pertained to them. — 27.

Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the Lord. — xxvi. 12.

And the lot eastward fell to Shelemiah; then for Zechariah his son (a wise counsellor) they cast lots, and his lot came out northward.

— 14.

To Obed-edom southward; and to his sons the house of Asoppin. — — 15.

To Shuppim and Hosah the lot came forth westward, with the gate Sallecheth, by the causeway of the going up, ward against ward.

— 16.

Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two. —— 17.

At Parbar westward, four at the causeway, and two at Parbar. — 18.

And the singers, the sons of Asaph, were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every

for their brethren the Levites prepared for them. 2 Chron. xxxv. 15.

All the Levites in the holy city were two

hundred fourscore and four. Neh. xi. 18.

Moreover, the porters, Akkub, Talmon, and their brethren that kept the gates were an hundred seventy and two. -- 19.

Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub were porters, keeping the

ward at the thresholds of the gates. — xii. 25.

These were in the days of Joiakim the son of Jeshua, the son of Josadak, and in the days of Nehemiah the governor, and of Ezra the priest - 26. the scribe.

### 41. WHY SO APPOINTED.

And he set the porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in. 2 Chron. xxiii. 19.

### THE CHARGE OF GERSHON.

And the charge of the sons of Gershon, in the tabernacle of the congregation, shall be the tabernacle and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation. Num. iii. 25.

And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof. - 26.

This is the service of the families of the Gershonites, to serve, and for burdens. — iv. 24.

And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation,

And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and the cords, and all the instruments of their service, and all that is made for them: so shall they serve. — 26.

At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens. — 27.

This is the service of the families of the sons of Gershon in the tabernacle of the congregation, and their charge shall be under the hand of Ithamar the son of Aaron the priest. 28.

# 43. of kohath.

The families of the sons of Kohath shall pitch on the south side of the tabernacle southward. Num. iii. 29.

And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel. —— 30.

And their charge shall be the ark, and the the vessels of the sanctuary wherewith they the word of the Lord. — 15.

gate; they might not depart from their service; | minister, and the hanging, and all the service thereof. <del>--- 31.</del>

> This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things. — iv. 4.

## 44. AND MERARI.

And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward. Num. iii. 35.

And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto.

And the pillars of the court round about, and their sockets, and their pins, and their cords. -

And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die: These things are the burden of the sons of Kohath in the tabernacle of the congregation. — iv. 15.

Cut ye not off the tribe of the families of the Kohathites from among the Levites: — — 18.

But thus do unto them, that they may live, and not die, when they approach unto the most holy things; Aaron and his sons shall go in and appoint them every one to his service, and to his burden. — — 19.

But they shall not go in to see when the holy things are covered, lest they die. - 20.

And this is the charge of their burden according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof,

and sockets thereof, —— 31.

And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service; and by name ye shall reckon the instruments of the charge of their burden. — 32.

This is the service of the families of the sons of Merari, according to all their service in the tabernacle of the congregation, under the hand of Ithamar, the son of Aaron the priest. 33.

### 45. PORTERS TO CARRY THE ARK, &C.

But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. Num.

So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel. 1 Chron. xv. 14.

And the children of the Levites bare the ark of God upon their shoulders, with the staves table, and the candlestick, and the altars, and thereon, as Moses commanded, according to

So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah: — — 17.

And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithia, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the - 18. porters.

For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever: - xxiii. 25.

And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof. — — 26.

# CHAP. IV.

## VESTMENTS.

## SECT. 46. GENERAL INVESTITURE.

AND thou shalt make holy garments for Aaron thy brother, for glory and for beauty.  ${m Ex}$ . xxviii. 2.

And thou shalt speak unto all that are wisehearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. —— 3.

And these are the garments which they shall make; a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. — — 4.

And they shall take gold, and blue, and purple, and scarlet, and fine linen. --5.

The clothes of service, to do service in the holy place; the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. — xxxy. 19

And of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy place, and made the holy garments for Aaron; as the Lord commanded Moses. —xxxix. 1.

The clothes of service, to do service in the holy place; and the holy garments for Aaron the priest, and his sons' garments, to minister in the priests' office. — — 41.

And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

- xl. 13.

# 47. BONNETS.

 And thou shalt gird them with girdles, (Aaron and his sons,) and put the bonnets on them; and the priests' office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons. Ex. xxix. 9.

And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses. Lev. viii. 13.

### 48. COATS.

And for Aaron's sons thou shalt make coats. and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. Ex. xxviii. 40.

And thou shalt put them upon Aaron thy brother, and his sons with him, and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priests' **--- 41.** 

And thou shalt bring his sons, and put coats upon them. — xxix. 8.

And they made coats of fine linen, of woven work, for Aaron, and for his sons. — xxxix. 27.

And thou shalt bring his sons, and clothe them with coats. — xl. 14.

## 49. GIRDLES.

And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. Ex. xxviii. 8.

And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod. -- xxix. 5.

And the curious girdle of his ephod that was upon it, was of the same, according to the work thereof, of gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses. — xxxix. 5.

And a girdle of fine twined linen, and blue, and purple, and scarlet, of needle-work; as the Lord commanded Moses.

### 50. ROBE.

And thou shalt make the robe of the ephod

all of blue. Ex. xxviii. 31.

And there shall be a hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a habergeon, that it be not rent.

And he made the robe of the ephod of woven work, all of blue. — xxxix. 22.

And there was a hole in the midst of the robe, as the hole of a habergeon, with a band round about the hole, that it should not rend.

And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen. — 24.

### 51. BREECHES.

And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach. Ex. xxviii. 42.

And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity and die. It shall be a statute

And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen. — xxxix. 28.

### 52. CROWN AND MITRE.

And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. Ex. xxviii. 36.

And thou shalt put it on a blue lace, that it may be upon the mitre: upon the forefront of the mitre it shall be. <del>---- 37.</del>

And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. xxix. 6.

And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD. — xxxix. 30.

And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the Lord com-

manded Moses. <del>---- 31.</del> And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the

Lord commanded Moses. Lev. viii. 9.

# 53. (EXPLANATION.)

And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts: and it shall be always upon his forehead, that they may be accepted before the Lord. Ex. xxviii. 38.

## 54. BREASTPLATE.

And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt inake it: of gold, of blue, and of purple, and of scarlet, and of fine twined linen, thou shalt make it. Ex. xxviii. 15.

Four-square it shall be, being doubled; a span shall be the length thereof, and a span shall be

the breadth thereof. - 16.

 And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. **xx**xix.' 8.

It was four square; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled. — 9.

And they set in it four rows of stones; the 30. first row, was a sardius, a topaz, and a carbuncle; this was the first row. — — 10.

And the second row an emerald, a sapphire,

and a diamond. — — 11.

And the third row, a ligure, an agate, and an amethyst. — — 12.

And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings. — — 13.

And the stones were according to the names xxvii. 21.

for ever unto him, and his seed after him. Ex. of the children of Israel, twelve, according to their names, like the engravings of a signet every one with his name, according to the twelve tribes. — — 14.

# 55. (EXPLAINED.)

And Aaron shall bear the names of the children of Israel in the breastplate of judgment, upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. *Ex*. xxviii. 29.

## 56. LIGATURES.

And thou shalt make upon the breastplate chains at the ends, of wreathen work, of pure gold. Ex. xxviii. 22.

And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. — 23.

And thou shalt put the two wreathen clucins of gold in the two rings which are on the ends of the breastplate. — 24.

And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod

And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which is in the side of the ephod inward. --26.

And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod. --27.

And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. — 28.

And they made upon the breastplate chains at the ends of wreathen work of pure gold.

xxxix. 15.

And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate. — — 16.

And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. -- 17.

# 57. URIM AND THUMMIM.

And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually. Ex. xxviii.

And he put the breastplate upon him; also he put in the breastplate the Urim and the Thum-Lev. viii. 8.

And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his work shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

And of Levi he said, Let thy Thummim and with the names of the children of Israel. thy Urim be with thy Holy One, whom thou xxxix. 6. didst prove at Massah, and with whom thou didst strive at the waters of Meribah. Deut.

And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. 1 Sam. xxviii. 6.

And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim. *Ezra* ii. 63

And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim. Neh. vii. 65.

# 58. EPHOD (DESCRIPT.)

And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. Ex. xxviii. 6

It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.

And thou shalt make ouches of gold. And two chains of pure gold at the ends: of wreathen work shalt thou make them, and fasten

the wreathen chains to the ouches. And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. xxxix. 2.

They made shoulder-pieces for it, to couple it together: by the two edges was it coupled togeth-

And the two ends of the two wreathen chains they fastened in the ouches, and put them on the shoulder pieces of the ephod before it.

And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward. ---- 19.

And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the fore-part of it, over against the other coupling thereof, above the curious girdle of the ephod.

And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the Lord commanded Moses. - -- 21.

### 59. ENGRAVING.

And thou shalt take two onyx-stones, and grave on them the names of the children of Israel: Ex. xxviii. 9.

Six of their names on one stone, and the other six names of the rest on the other stone, accord-

ing to their birth. — — 10.

With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. —— 11.

#### 60. EXPOSITION.

And thou shalt put the two stones upon the shoulders of the ephod, for stones of memorial unto the children of Israel. And Aaron shall bear their names before the Lord upon his two shoulders for a memorial. Ex. xxviii. 12.

And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the Lord commanded Moses. — xxxix. 7.

# SIGNATURE AND USE.

And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? 1 Sam. ii. 28.

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

And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand xxiii. 6.

And David knew that Saul secretly practiced mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

And David said to Abiathar the priest, Ahimelech's son, I pray thee bring me hither the ephod. And Abiathar brought thither the ephod to Da-- xxx. 7.

And David enquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake them, and without fail recover all. -- 8.

#### 62. BRLLS.

And beneath, upon the hem of it, thou shalt make pomegranates of blue, and of purple, and of scarlet round about the hem thereof; and bells of gold between them round about: Ex.

/ golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. <del>---- 34</del>.

And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates. - xxxix. 25.

A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the Lord commanded Moses. **-- 26.** 

# 63. why.

And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto And they wrought onyx stones inclosed in the holy place before the Lord, and when he ouches of gold, graven as signets are graven, councth out, that he die not. Ez. xxviii. 35.

### 64. DRESSING.

And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. Lev. viii. 7.

He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. — xvi. 4.

And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them while they minister in the gates of the inner court, and within. Ezek. xliv. 17.

They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins: they shall not gird themselves with any thing that causeth sweat. —— 18.

### 65. UNDRESSING.

And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy *place*, and shall leave them there; *Lev.* xvi. 23.

And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt-offering of the people, and make an atonement tor himself, and for the people. — 24.

When the priests enter therein, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister, for they are holy; and shall put on other garments, and shall approach to those things which are for the people. Ezek. xlii. 14.

And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments. — xliv. 19.

### 66. TO BE HEREDITARY.

And the holy garments of Aaron shall be his son's after him, to be anointed therein, and to be consecrated in them. Ex. xxix. 29.

And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation, to minister in the holy place. — 30.

And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office, in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments. Lev. xvi. 32.

CHAP. V.

### CHRISTIAN MINISTERS.

SECT. 67. APOSTLES (PREACHING FORETOLD.)

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. Is. xxxv. 1.

It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God. — 2.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, Behold your God! — xl. 9.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth. — liii. 7.

Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. — 8.

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee: he is utterly cut off. Na. i. 15.

### 68. APOSTLES ORDAINED.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. Mat. x. 1.

And as he passed by he saw Levi, the son of Alpheus, sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him. Mar. ii. 14.

And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. — iii. 13.

And to have power to heal sicknesses, and to cast out devils. —— 15.

And he calleth unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits. — vi. 7.

And when it was day he called *unto him* his disciples; and of them he chose twelve, whom also he named Apostles. *Luke* vi. 13.

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. — ix. 1.

And he sent them to preach the kingdom of God, and to heal the sick. —— 2.

### 69. CATALOGUE OF THEIR NAMES.

Now the names of the twelve apostles are these: The first Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Mat. x. 2.

Philip, and Bartholomew: Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus;

Simon the Canaanite, and Judas Iscariot, who

also betrayed him. — 4.

And Simon he surnamed Peter; Mar. iii. 16. And James the son of Zebedee, and John the brother of James, (and he surnamed them Boanerges, which is, The sons of thunder,) — - 17.

And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddens, and Simon the Ca-naanite.

And Judas Iscariot, which also betrayed him: and they went into a house. — — 19.

Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Luke vi. 14. Bartholomew,

Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, —— 15.

And Judas the brother of James, and Judas Iscariot, which also was the traitor. — 16.

## 70. APOSTOLIC POWERS.

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas, surnamed Barsabus, and Silas, chief men among the brethren. Acts xv. 22.

And they wrote letters by them after this manner: The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cicilia: -

And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. — xvi. 4.

## 71. APOSTOLIC LABORS.

And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. *Mar.* vi. 30.

And they departed, and went through the towns, preaching the gospel, and healing every where. Luke ix. 6.

# 72. PETER.

And I say also unto thee, That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. Mat. xvi. 18.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and of one wife, vigilant, sober, of good behavior, whatsoever thou shalt loose on earth shall be given to hospitality, apt to teach; --2. loosed in heaven. — — 19.

### 73. A VACANCY SUPPLIED.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, -- 24.

That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. — 25.

And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. --26.

# 74. PAVL.

We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. 1 Cor. iv. 10.

If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. - ix. 2.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

But by the grace of God I am what I am: and his grace, which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. · — 10.

Therefore, whether it were I or they, so we

preach, and so ye believed. —— 11.

Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. 2 Cor. x. 7.

For I suppose I was not a whit behind the

very chiefest apostles. — xi. 5.

I am become a fool in glorying; ye have compelled me; for I ought to have been commended of you, for in nothing am I behind the very chiefest apostles, though I be nothing. — xii. 11.

Truly the signs of an apostle were wrought among you in all patience, in signs and wonders,

and mighty deeds. 

Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Gal. i. 17.

### 75. THE SEVENTY.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Luke x. i.

And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. — — 9.

### 76. BISHOPS.

This is a true saying, If a man desire the of fice of a bishop, he desireth a good work. 1 Tim. iii. 1.

Not given to wine, no striker, not greedy of

filthy lucre; but patient, not a brawler, not

One that ruleth well his own house, having his children in subjection with all gravity;

(For if a man know not how to rule his own house, how shall he take care of the church of God?) --5.

Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil.

Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil. --7.

For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lu-Tit. i. 7.

But a lover of hospitality, a lover of good men, sober, just, holy, temperate; — — 8.

Holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and convince the gainsayers. — 9.

### 77. DEACONS APPOINTED.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Acts vi. 1.

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

And the saying pleased the whole multitude and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch. — 5.

### 78. QUALIFICATIONS OF DEACONS.

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; 1 Tim. iii. 8.

Holding the mystery of the faith in a pure conscience. --9.

And let these also first be proved; then let them use the office of a deacon, being found

Even so must their wives be grave, not slanderers; sober, faithful in all things.

Let the deacons be the husbands of one wife, ruling their children and their own houses well. - 12.

For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. — — 13.

### 79. ELDERS ORDAINED, &C.

And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. Acts xiv. 23.

And from Miletus he sent to Ephesus, and called the elders of the church. — xx. 17.

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. 1 Tim. v. 17.

BOOK XVIII.

Against an elder receive not an accusation, but before two or three witnesses.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. Tit. i. 5.

If any be blameless, the husband of one wife. having faithful children, not accused of riot, or --- 6.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. 1 Pet. v. 1.

# 80. PAUL INTENDS TRAVELLING.

After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. Acts xix. 21.

Making request, if by any means now at length I might have a prosperous journey by the will of God, to come unto you. Rom. i. 10.

For which cause also I have been much hindered from coming to you. — xv. 22.

But now, having no more place in these parts, and having a great desire these many years to

come unto you; —— 23.

Whensoever I take my journey into Spain I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. **——24.** 

When, therefore, I have performed this, and have sealed to them this fruit, I will come by you into Spain. — — 28.

Now some are puffed up, as though I would not come to you. 1 Cor. iv. 18.

But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. — — 19.

Now I will come unto you, when I shall pass through Macedonia: (for I do pass through Macedonia:) — xvi. 5.

And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. ——6.

For I will not see you now by the way; but I trust to tarry a while with you, if the Lord per-

But I will tarry at Ephesus until Pentecost.

And in this confidence I was minded to come unto you before, that ye might have a second benefit. 2 Cor. i. 15.

And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

But I trust in the Lord, that I also myself shall come shortly. Philip. ii. 24.

### 81. PAUL'S TRAVELS.

And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain | bring him with thee: for he is profitable to me days. Acts xvi. 19.

And then immediately the brethren sent away Paul, to go as it were to the sea; but Silas and Timotheus abode there still. — xvii. 14.

And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed. — — 15.

And after he had spent some time there he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the – xviii. 23. disciples,

And it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus; and, finding certain — xix. 1.

And when he had gone over those parts, and had given them much exhortation, he came into

Greece. — xx. 2.

And there abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Mace-

And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Furthermore, when I came to Tross to preach Christ's gospel, and a door was opened unto me of the Lord. 2 Cor. ii. 12.

I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. *Gal.* i. 18.

Afterward I came into the regions of Syria

and Cilicia; — 21.

Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. - ii. 1.

### 82. OTHER ITINERANTS.

And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans. Acts viii. 25.

And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch. - xiv. 21.

And after they had passed throughout Pisidia they came to Pamphylia. — 24.

And when they had preached the word in Perga they went down into Attalia; —-

And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

As touching our brother Apollos, I greatly desired him to come unto you, with the broth-ren: but his will was not at all to come at this time, but he will come when he shall have convenient time. 1 Cor. xvi. 12.

Do thy diligence to come shortly unto me. 2 fort your hearts; --8. Tim. iv. 9.

Crescens to Galatia, Titus unto Dalmatia.

Only Luke is with me. Take Mark, and

for the ministry. --11.

And Tychicus have I sent to Ephesus.

Tim. iv. 12.

When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

Bring Zanas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them. -

### 83. MISSIONARIES.

It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul; Acts xv. 25.

Men that have hazarded their lives for the name of our Lord Jesus Christ. — -

We have sent, therefore, Judas and Silas, who shall also tell you the same things by mouth. 27.

And after they had tarried there a space, they were let go in peace from the brethren unto the - 33. apostles.

And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace; xviii. 27.

So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. xix. 22.

For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. 1 Cor. iv. 17.

Now, if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. -- xvi. 10.

And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent upon the great confidence which I have in you. Cor. viii. 22.

But that ye also may know my affairs, and how I do, Tychicus, a beloved brother, and faithful minister in the Lord, shall make known to you all things: Eph. vi. 21.

Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he

might comfort your hearts. — 22.
But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state. Phil.

Him, therefore, I hope to send presently, so soon as I shall see how it will go with me. — 33.

All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord: Col. iv. 7.

Whom I have sent unto you for the same purpose, that he might know your estate, and com-

With Onesimus, a faithful and beloved brother, who is one of you: they shall make known unto you all things which are done here. — 9.

Wherefore, when we could no longer forbear,

we thought it good to be left at Athens alone.

And sent Timotheus our brother, and minister, of God, and our fellow-laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith. ---2.

# 84. FATHERS.

I write not these things to shame you, but, as my beloved sons, I warn you. 1 Cor. iv. 14.

For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. ——15.

But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. *Phil.* ii. 22.

### 85. WITNESSES.

And ye are witnesses of these things. Luke xxiv. 48.

And ye also shall bear witness, because ye have been with me from the beginning. John xv. 27.

For thou shalt be his witness unto all men of what thou hast seen and heard. Acts xxii. 15.

# CHAP. VI.

### DIGNITIES OF GOD'S MINISTERS.

### SECT. 86. PREVIOUS NEED.

HOW then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom.

And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! — — 15.

And he gave some, apostles, and some, prophets; and some, evangelists, and some, pastors and teachers; *Eph.* iv. 11.

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: — — 12.

Till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; ——13.

Nevertheless, to abide in the flesh is more needful for you. Phil. i. 24.

And having this confidence, I know that I shall abide and continue with you all, for your forbearance and joy of faith; —— 25.

### 87. INTRODUCTION TO OFFICE.

And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. Ex. iv. 13.

The Lord gave the word; great was the company of those that published it. Ps. lxviii. 11.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. John xx. 21.

# 88. SUCCESSION (WHAT KIND.)

Wherefore, of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, Acts i. 21.

went in and out among us, Acts i. 21.

Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained, to be a witness with us of his resurrection. — 22.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 2 Time ii. 2.

# 89. PEOPLE'S OBEDIENCE REQUIRED.

Be ye followers of me, even as I also am of Christ. 1 Cor. xi. 1.

Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you. —— 2.

Let no man, therefore, despise him; but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. xvi. 11.

I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,) ——15.

That ye submit yourselves unto such and to every one that helpeth with us, and laboreth.

Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas (touching whom ye received commandments; if he come unto you, receive him.) Col. iv. 10.

And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; 1 Thess. v. 12.

And to esteem them very highly in love for their work's sake. And be at peace among yourselves. —— 13.

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Heb. xiii. 7.

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. ——17.

### 90 SPIRITUAL POWER OF GOD'S MINISTERS.

What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness? 1 Cor. iv. 21.

Mine answer to them that do examine me is is this: — ix. 3.

Have we not power to eat and to drink? — 4. Have we not power to lead about a sister, e wife, as well as other apostles, and as the brethren of the Lord, and Cephas. — — 5.

Sufficient to such a man is this punishment which was inflicted of many. 2 Cor. ii. 6.

So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a

Wherefore I beseech you that ye would con-

firm your love toward him. —— 8.

For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. — 9.

And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. — vii. 15.

I rejoice therefore, that I have confidence in

you in all things, — — 16.

For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed; -x. 8.

I told you before and foretell you, as if I were present the second time, and being absent, now I write to them which heretofore have sinned and to all other, that if I come again, I will not spare. — xiii. 2.

Therefore, I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. —— 10.

And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. 2 Thess. iii. 4.

These things speak, and exhort, and rebuke with all authority. Let no man despise thee. Tit. ii. 15.

Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say. Philem. 21.

### 91. USE OF POWER DECLINED.

Now I Paul myself beseech you, by the meek ness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you. 2 Cor. x. 1.

But I beseech you, that I may not be bold when I am present, with that confidence wherewith I think to be bold against some, which think of us as if we walked according to the

Wherefore, though I might be much bold in Christ, to enjoin thee that which is convenient. Philem. 8.

Yet for love's sake, I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ. — 9.

But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. - 14.

### 92. THEIR SECULAR POWER.

And the priests the sons of Levi shall come near; (for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord;) and by their word shall every controversy and every stroke be tried. Deut. xx. 5.

And Samuel did that which the Lord spake, and came to Beth-lehem: and the elders of the town trembled at his coming, and said, Comest thou peaceably? 1 Sam. xvi. 4.

And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and

one should be swallowed up with overmuch sor- | my statutes in all mine assemblies; and they shall hallow my sabbaths. Ezek. xliv. 24.

# ABSOLUTION OF SINS (NOT JUDICIALLY.)

Now, therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. 1 Sam. xv. 25.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Mat. xviii. 18.

Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. John xx. 23.

To whom ye forgive any thing, I forgive also; for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ. 2 Cor. ii. 10.

# 94. TEACHING SUPERSEDED.

And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Jer. xxxi. 34.

And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. Heb. viii. 11.

# CHAP. VII.

### DUTIES OF THE LAITY.

# SECT. 95. TO SEND FOR MINISTERS.

AND for a smuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Acts ix. 38.

And now send men to Joppa, and call for one Simon, whose surname is Peter; - x. 5.

He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. -- 6.

Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? -- 21.

And they said Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. - 22.

Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. _ — 23.

And the morrow after they entered into Cesa-

called together his kinsmen and near friends. Acts x. 24.

Send, therefore, to Joppa, and call hither Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner, by the sea-side; who, when he cometh, shall speak unto thee.

Immediately, therefore, I sent to thee; and thou hast well done that thou art come. Now, therefore, are we all here present before God, to hear all things that are commanded thee of **—** 33.

Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. — xiii. 7.

## 96. AND TO RECEIVE THEM.

And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. Mat. x. 11.

And when ye come into a house, salute it. - 12.

And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. <del>---- 13</del>.

And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place. Mar. vi. 10.

He that heareth you, heareth me; and he that despiseth me, despiseth him that sent me.

Luke x. 16. Receive him, therefore, in the Lord with all gladness, and hold such in reputation: Phil.

We, therefore, ought to receive such, that we might be fellow-helpers to the truth. 3 John 8.

# 97. PROMISES TO SUCH.

He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. Mat. x. 40.

He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me. Mar. ix. 37.

For whoseever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, He shall not lose his reward. — 41.

Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me. John xiii. 20.

## 98. AFFECTION OF HEARERS.

For Herod feared John, knowing that he was a just man and an holy, and observed him; and eth on us, we do wipe off against you: notwith-

And Cornelius waited for them, and had when he heard him, he did many things, and heard him gladly. Mar. vi. 20.

As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's, in the day of the Lord Jesus. 2 Cor.

But I determined this with myself, that I would not come again to you in heaviness.

For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? --2.

Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus: — vii. 6.

And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. — 7.

Where is then the blessedness ye spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me. Gal. iv. 15.

Am I, therefore, become your enemy, because

I tell you the truth. — — 16.

As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ. Col. i. 7.

Who also declared unto us your love in the

But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you; 1 Thess. iii. 6.

Therefore, brethren, we were comforted over you in all our affliction and distress by your faith; — — 7.

For now we live, if ye stand fast in the Lord.

For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; — 9.

### 99. NON-RECIPIENTS THREATENED.

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Mat. x. 14.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city. — -15.

And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha, in the day of judgment, than for that city. Mark vi. 11.

And whosoever will not receive you, when ye go out of that city, shake off the dust from your feet for a testimony against them.

But in whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, — x. 10.

Even the very dust of your city, which cleav-

standing, be ye sure of this, that the kingdom | to whom be praise and dominion for ever and of God is come nigh unto you. Luke x. 11.

# 100. HEARERS' PARTIALITIES.

For ye are yet carnal: for whereas there is yet among you envying, and strife, and divisions, are ye not carnal, and walk as men. 1 Cor. iii. 3.

For while one saith I am of Paul; and another, I am of Apollos; are ye not carnal?

Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? — 5.

# CHAP. VIII.

### DUTIES OF MINISTERS.

# SECT. 101. GENERAL EXHORTATIONS.

MY sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto

him, and burn incense. 2 Chron. xxix. 11.

For the priests' lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. ii. 7.

So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. John xxi. 15

He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.  $\rightarrow -16$ .

And say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfil it. Col. iv. 17.

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. 2 Tim. ii. 24.

But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry. — iv. 5.

But speak thou the things which become sound doctrine. *Tit.* ii. 1.

Sound speech, that cannot be condemmed; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. 1 Peter v. 2.

As every man hath received the gift, even so ministers the same one to another, as good stewards of the manifold grace of God. — iv. 10.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: delivered thy soul. — — 9.

ever. Amen. — — 11.

## 102. STUDIES RECOMMENDED.

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. Acts wiii. 1.

If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. 1 Tim. iv. 6.

Till I come, give attendance to reading, to exhortation, to doctrine. —— 13.

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. — — 15.

Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. ii. 15.

### 103. DUTY AS WATCHMEN.

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from Ezek. iii. 17.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity: but his blood will I require <del>- - 18.</del> at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity: but thou hast delivered thy soul. <del>---- 19.</del>

Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning he shall die in his sin, and his righteousness which he hath done shall not be remembered: but his blood will I require at thine hand. — — 20.

Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin; he shall surely live, because he is warned: also thou hast delivered thy soul. - 21.

So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me. — xxxiii. 7.

When I say unto the wicked, O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. 

Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast

### 104. TO SET GOOD EXAMPLES.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 1 *Tim.* iv. 12.

In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity. *Tit.* ii. 7.

Neither as being lords over God's heritage, but being ensamples to the flock. 1 Peter v. 3.

# 105. EXAMPLE PROPOUNDED.

Wherefore, I beseech you, be ye followers of me. 1 Cor. iv. 16.

Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying. 2 Cor. xii. 19.

Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

Gal. iv. 12.

Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you. *Philip*. iv. 9.

Ye are witnesses, and God also, how holily, and justly, and unblameably, we behaved ourselves among you that believe. 1 Thess. ii. 10.

For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you. 2 Thess. iii. 7.

### 106. EXAMPLE APPEALED TO.

And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, Acts xx. 18.

Serving the Lord with all humility of mind, and with many tears, and temptations which befell me by the laying in wait of the Jews. —

<del>-</del> 19.

Therefore, seeing we have this ministry, as we have received mercy, we faint not; 2 Cor.

iv.

But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. ——2.

Giving no offence in any thing, that the min-

is ry be not blamed: — vi. 3.

But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses. — 4.

In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings.

bors, in watchings, in fastings, —— 5.

By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, —— 6.

By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, —— 7.

By honor and dishonor, by evil report and good report; as deceivers, and yet true; — 8.

As unknown, and yet well known: as dying, and behold, we live; as chastened, and not killed; — — 9.

As sorrowful, yet always rejoicing; as poor,

yet making many rich; as having nothing, and yet possessing all things. ——10.

But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. — xi. 6.

# 107. AFFECTION TO THE PEOPLE.

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; Rom. i. 11.

That is, that I may be comforted, together with you, by the mutual faith both of you and

b. — — 12

And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. 2 Cor. ii. 3.

For out of much affliction and anguish of heart I wrote unto you with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly unto you. — — 4.

But if any have caused grief, he hath not grieved me, but in part; that I may not over-

charge you all. — — 5.

O ye Corinthians! our mouth is open unto

you, our heart is enlarged. — vi. 11.

Ye are not straitened in us, but ye are straitened in your own bowels. ——12.

Now, for a recompense in the same, (I speak as unto my children,) be ye also enlarged. —

I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*. — vii. 3.

Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. — — 4.

Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, not for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. — 12.

Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. —— 13.

But thanks be to God, which put the same earnest care into the heart of Titus for you. —

viii. 16.

For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. — — 17.

Besides those things that are without, that which cometh upon me daily, the care of all the churches. — xi. 28.

And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. — xii.15.

Because for the work of Christ he was night unto death, not regarding his life to supply your lack of service toward me. *Philip*. ii. 30.

For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh. Col. ii. 1.

So, being affectionately desirous of you, we

were willing to have imparted unto you, not the of season; reprove, rebuke, exhort, with all gospel of God only, but also our own souls, be long-suffering and doctrine. 2 Tim. iv. 2. cause ye were dear unto us. 1 Thess. ii. 8.

But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great <del>- -- 17</del>.

For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ, at his coming? — — 19.

For ye are our glory and joy.

### 108. PASTORS OR SHEPHERDS.

And I will give you pastors according to mine heart, which shall feed you with knowledge and

understanding. Jer. iii. 15.

And I will set up shepherds over them, which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. -– xxiii. 4.

#### 109. TO BE TEACHERS.

And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses. Lev. x. 11.

And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers. Is.

Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the land. 2 Kings xvii. 27.

Then one of the priests whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they should fear

- 28. the Lord.

And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. *Ezek*. xliv. 23.

And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. Acts xx. 20.

Or ministry, let us wait on our ministering; or he that teacheth on teaching. Rom. xii. 7.

In meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth. 2 Tim. ii. 25.

### 110. TO PREACH. (RULE.

Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. Jonah iii. 2.

And, as ye go, preach, saying, The kingdom

of heaven is at hand. Mat. x. 7.

What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach

ye upon the house tops. — 27.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. Mar. xvi. 15.

Preach the word; be instant in season, out

### 111. TO PREACH CHRIST.

And straightway he preached Christ in the synagogues, that he is the Son of God. Acts ix. 20.

But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

And Paul dwelt two whole years in his own hired house, and received all that came in unto - xxviii. 30.

Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 2 Cor. iv. 5.

Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. Phil. ii. 16

### 112. THE GOSPEL.

Notwithstanding it pleased Silas to abide there still. Acts xv. 34.

Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. — — 35.

And he continued there a year and six months, teaching the word of God among them.

For though I preach the gospel I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the gospel. 1 Cor. ix. 16.

For if I do this thing willingly I have a reward: but if against my will, a dispensation of the gospel is committed unto me. — — 17.

Ye know how, through infirmity of the flesh, I preached the gospel unto you at the first. Gal. iv. 13.

#### 113. MORALS.

Cry aloud, spare not: lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Is.

Wilt thou judge them, son of man? wilt thou judge them? cause them to know the abominations of their fathers. Ezek. xx. 4.

The Lord said moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations. xxiii. 36.

Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. Jonah i. 2.

Go, stand and speak in the temple to the peo-

ple, all the words of this life. Acts v. 20.

And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. — — 21.

And after certain days, when Felix came with

for Paul, and heard him concerning the faith in Christ. Acts xxiv. 24.

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee.

#### 114. GOOD PREACHING DESCRIBED.

But we will give ourselves continually to prayer, and to the ministry of the word. Acts vi. 4.

Wherefore I take you to record this day, that I am pure from the blood of all men. — xx. 26.

For I have not shunned to declare unto you

all the counsel of God. --27.

Therefore watch, and remember, that, by the space of three years, I ceased not to warn every one night and day with tears. - xx. 31.

And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. Rom. xv. 29.

And I was with you in weakness, and in fear,

and in much trembling. 1 Cor. ii. 3.

And my speech, and my preaching, was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power.

For we can do nothing against the truth, but for the truth. 2 Cor. xiii. 8.

And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain. Gal. ii. 2.

But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God, with much contention. 1 Thess. ii. 2.

For our exhortation was not of deceit, nor of uncleanness, nor in guile. — 3.

### SUCCESS THEREOF.

For we are unto God a sweet savor of Christ in them that are saved, and in them that perish. 2 Cor. ii. 15.

To the one we are the savor of death unto death; and to the other the savor of life unto life: and who is sufficient for these things? - 16.

Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? — iii. 1.

Ye are our epistle, written in our hearts, known and read of all men. — 2.

I am afraid of you, lest I have bestowed upon you labor in vain. Gal. iv. 11.

For yourselves, brethren, know our entrance in unto you, that it was not in vain. 1 Thess.

### 116. FOR CONVERSION.

turn to the Lord their God. Luke i. 16.

But I have prayed for thee, that thy faith fail

his wife Drusilla, which was a Jewess, he sent | not: and when thou art converted strengthen thy brethren. — xxii. 32.

Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God. 2 Cor. v. 20.

Brethren, if any of you do err from the truth, and one convert him. James v. 19.

And of some have compassion, making a difference. Jude 22.

And others save with fear, pulling them out of the fire; hating even the garment spotted by **— 23.** 

### 117. REWARDS.

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

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, for ever and ever. Dan. xii. 3.

Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. James v. 20.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pet. v. 4.

### CHAP. IX.

# CHARACTERISTICS OF MINISTERS. GOOD AND BAD.

SECT. 118. DESCRIPTION AND BLESSINGS OF THE GOOD.

THE Lord hath been mindful of us; he will bless us: he will bless the house of Israel; he will bless the house of Aaron. Ps. cxv. 12.

But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. Is.

As for me, I have not hastened from being a pastor to follow thee; neither have I desired the woeful day thou knowest: that which came out of my lips was right before thee. Jer. xvi.

And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. - xxxi. 14.

But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary, when the children of Israel went astray from me, they shall come near unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God; Ezek. xliv. 15.

They shall enter into my sanctuary, and they And many of the children of Israel shall he shall come near to my table, to minister unto me, and they shall keep my charge. — — 16.

And ye shall know that I have sent this com-

mandment unto you, that my covenant might be | est, is given to covetousness; from the prophet with Levi, saith the Lord of hosts. Mal. ii. 4.

My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

#### NEGLIGENCE OF THE BAD. 119.

But the priests were too few, so that they could not slay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests. 2 Chron. xxix. 34.

His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Is. lvi.

And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field when they were scattered. Ezek. xxxiv. 5.

My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. — 6.

My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of God, I will also forget thy children. Hosea iv. 6.

The days of visitation are come, the days of recompense are come; Israel shall know  $\dot{u}$ : the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great --- ix. 7.

And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd. Zech. xi. 15.

For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their <del>---- 16.</del> claws in pieces.

Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

- 17.

### 120. COVETOUSNESS.

Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter. Is. lvi.

For from the least of them, even unto the greatest of them, every one is given to covetousness; and, from the prophet even unto the priest, every one dealeth falsely. Jer. vi. 13.

Therefore will I give their wives unto others, for every one, from the least even unto the great offerings of Israel my people? — 29.

even unto the priest, every one dealeth falsely. - viii. 10.

Son of man, prophesy against the shepherds of Israel; prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ezek. xxxiv. 2.

Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not

the flock. ----3.

Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. Mal. i. 10.

For I have no man like minded, who will na-

turally care for your state. Phil. ii. 20.

For all seek their own, not the things which are Jesus Christ's. —— 21.

For there are many unruly and vain talkers and deceivers, especially they of the circum-Tit. i. 10.

Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not for filthy lucre's sake. — — 11.

And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. 2 Peter ii. 3.

#### 121. DRUNKENNESS.

Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant. Is. lvi. 12.

### 122. GLUTTONY.

Now the sons of Eli were sons of Belial, they knew not the Lord. 1 Sam. ii. 12.

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

And he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. -14

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

And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force. - 16.

Wherefore the sin of the young men was very great before the Lord; for men abhorred the

offering of the Lord. 

Wherefore kick ye at my sacrifice, and at my offering, which I have commanded in my habitation; and honorest thy sons above me, to and their fields to them that shall inherit them: | make yourselves fat with the chiefest of ull the

#### TEMPORIZING.

A wonderful and horrible thing is committed in the land. Jer. v. 30.

The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end **— —** 31.

They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace;

when there is no peace. — vi. 14.

For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. — viii. 11.

### 124. REBELLIOUS.

And he spoke unto Korah, and unto all his company, saying, Even to morrow the Lord will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. Num. xvi. 5.

This do; Take you censers, Korah and all

his company; **—** — 6.

And put fire therein, and put incense in them before the Lord to-morrow; and it shall be, that the man whom the Lord doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

And Moses said unto Korah, Hear, I pray

you, ye sons of Levi; — — 8.

Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation, to minister unto them? - 9.

And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? — -

For which cause both thou, and all thy company are gathered together against the Lord: and what is Aaron that ye murmur against him?

And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron, to-morrow: ———16.

And take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou, also, and Aaron, each of you his - 17.

And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. — 18.

And Korah gathered all the congregation against them, unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation.

#### MISTAKEN OR INVIDIOUS JEALOUSIES

And when Saul was come to Jerusalem he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. Acts ix. 26.

But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he

had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

And he was with them coming in and going

out at Jerusalem. — 28.

For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. 2 Cor. v. 12.

For we dare not make ourselves of the num ber, or compare ourselves with some that com mend themselves: but they, measuring them selves by themselves, and comparing themselves among themselves, are not wise. — x. 12.

But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. — — 13.

For we stretch out ourselves beyond our measure, as though we reached not unto you; for we are come as far as to you also in preaching the gospel of Christ. - 14.

Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you, according to our rule abundantly. — 15.

To preach the gospel in the regions beyond you; and not to boast in another man's line of things made ready to our hand.

But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. — xi. 12.

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. - 13.

Some indeed preach Christ even of envy and strife; and some also of good will. Phil. i. 15.

The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; - 16.

But the other of love, knowing that I am set ____ 17. for the defence of the gospel.

What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached and I therein do rejoice, yea, and will rejoice. — - 18.

For I know that this shall turn to my saivation through your prayer, and the supply of

the spirit of Jesus Christ.

#### 126. CONTENTIONS.

And some days after Paul said unto Barnabas, let us go again and visit our brethren in every city where we have preached the name of the Lord, and see how they do. Acts xv. 36.

And Barnabas determined to take with them

John, whose surname was Mark. —— 37.

And Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work - 38.

And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus. — 39.

And Paul chose Silas, and departed, being

[ 510 ]

God. Acts xv. 40.

#### 127. CRUELTY.

The diseased have ye not strengthened, neither have ye healed that which was sick, neither nave ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. Ezek. xxxiv. 4.

Thus saith the Lord my God, Feed the flock

of the slaughter. Zech. xi. 4.

Whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed be the Lord; for I am rich: and their own shepherds pity them not.

And by chance there came down a certain priest that way; and when he saw him he pass-

ed by on the other side. Luke x. 31.

And likewise a Levite, when he was at the place, came and looked on him, and passed by - 22. on the other side.

### 128. LOVE OF PRE-EMINENCE.

I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. 3 John 9.

Wherefore, if I come, I will remember his

deeds which he doeth, prating against us with malicious words; and not content therewith; neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. — 10.

### 129. PROFANE.

The priests said not, Where is the Lord? and they that handled the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. Jer. ii. 8.

For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered.

- x. 21.

Many pastors have destroyed my vineyard. they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. — xii. 10.

They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to

- --- 11.

For both prophet and priest are profane; yea, in my house have I found their wickedness,

saith the Lord. — xxiii. 11.

Her priests have violated my law, and have profaned my holy things; they have put no dif-ference between the holy and the profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Ezek. xxii. 26.

Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law. Zeph. iii. 4.

master: if then I be a father, where is mine ministering to the house; they shall slay the

recommended by the brethren unto the grace of | honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name: and ye say, Wherein have we despised thy name? *Mal.* i. 6.

### 130. ILLEGALLY MARRIED.

And of the children of the priests: the children of Habsiah, the children of Koz, the children of Barzillai, (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name;) Ezra ii. 61.

These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put

from the priesthood. — 62.

These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put

from the priesthood. Neh. vii. 64.

Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. — xiii. 29.

#### 131. FORNICATORS.

Now Eli was very old and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. 1 Sam. ii. 22.

And he said unto them, Why do ye such things? for I hear of your evil dealings by all

this people. — 23.

Nay, my sons; for it is no good report that I 

## 132. SEDUCERS.

Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor. *Hos.* v. 1.

The watchman of Ephraim was with my God. but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God. -

ix. 8.

But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts: *Mal.* ii. 8.

Let them alone, they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Mat. xv. 14.

For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. 2 Cor.

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 2 Peter ii. 2.

### 133. IDOLATERS.

And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols, they shall even bear their iniquity. Ezek. xliv. 10.

Yet they shall be ministers in my sanctuary A son honoreth his father, and a servant his having charge at the gates of the house, and



burnt-offering and the sacrifice for the people, them. Ezek. xliv. 1.

Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord, and they shall bear their iniquity. — — 12.

And they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed:

But I will make them keepers of the charge of the house, for all the service thereof, and for all that be done therein.

### 134. MURDERERS.

For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her. Lam. iv. 13.

They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments.

They cried unto them, Depart ye; it is unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn there. —15.

And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness. Hos. vi. 9.

### 135. PERTINACIOUS.

Were they ashamed when they had committed abomination? nay they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall; at the time that I visit them they shall be cast down, saith the Lord. Jer. vi. 15.

Yet let no man strive nor reprove another: for thy people are as they that strive with the

priest. Hos. iv. 4.

Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

### 136. GENERAL ANIMADVERSION

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Jer. xxiii. 1.

Therefore thus saith the Lord God of Israel against the pastors that feed my people, Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord.

Wherefore their ways shall be unto them as slippery ways in the darkness; they shall be driven on and fall therein; for I will bring evil upon them, even the year of their visitation, saith the Lord. -- 12.

Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions, are accomplished; and ye shall fall like a pleasant vessel. — xxv. 34.

And the shepherds shall have no way to flee, and they shall stand before them to minister unto | nor the principal of the flock to escape. — 35.

A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard: for the Lord nath spoiled their pasture.

And there shall be, like people, like priest: and I will punish them for their ways, and reward them for their doings. Hos. iv. 9.

And now, O ye priests, this commandment is for you. Mal. ii. 1.

If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart.

Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

### CHAP. X.

#### REGULAR MAINTENANCE.

### SECT. 137. TITHES, (ANTIQUITY OF.)

And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. Gen. xiv. 20.

And of all that thou shalt give me, I will surely give the tenth unto thee. — xxviii. 22.

And here men that die receive tithes: but

there he receiveth them of whom it is witnessed that he liveth. Heb. vii. 1.

And, as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. ——9.

For he was yet in the loins of his father when Melchisedec met him 

But he, whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises ——6.

Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. — — 4.

#### 138. RULE.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's, it is holy unto the Lord. Lev. xxvii. 30.

And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. - 31.

And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. -

He shall not search whether it be good or bad, neither shall he change it and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. --33.

And verily they that are of the sons of Levi, who receive the office of the priesthood, have a

[ 512 ]

commandment to take tithes of the people ac- | up the money in thine hand, and shalt go unto cording to the law, that is, of their brethren, though they come out of the loins of Abraham: Heb. vii. 5.

#### 139. TITHES TITHED.

Thus speak unto the Levites, and say unto them. When we take of the children of Israel the tithes, which I have given you from them for your inheritance, then ye shall offer up a heaveoffering of it for the Lord, even a tenth part of thetithe. Num. xviii. 26.

And this your heave-offering shall be reckoned unto you as though it were the corn of the threshing floor, and as the fulness of the wine-

press. — 27.

Thus ye also shall offer a heave-offering unto the Lord of all your tithes which ye receive of the children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest.

Out of all your gifts ye shall offer every heaveoffering of the Lord, of all the best thereof, even the hallowed part thereof, out of it.

Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing floor, and as the increase of the wine-press. ____ 30.

And ye shall eat it in every place, ye and your households; for it is your reward for your service in the tabernacle of the congregation. -31.

And ye shall bear no sin by reason of it, when ye have heaved from it the best of it, neither shall ye pollute the holy things of the children of Israel, lest ye die. **—** — 32.

And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers into the treasure house. Neh. x. 38.

### 140. ANNUAL.

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. Deut. xiv. 22.

#### 141. TRIENNIAL.

At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shall lay it up within thy gates. Deut. xiv.

When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing. — xxvi. 12.

### 142. DISBURSEMENTS—HOW.

And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. Deut. xiv. 23.

And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee.

the place which the Lord thy God shall choose.

And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household.

And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.

And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you. — xxvi. 11.

And hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within the gates, and be filled. — xxxi. 12.

Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me; I have not transgressed thy commandments, neither have I forgotten them. 

I have not eaten thereof in my mourning, nerther have I taken away ought thereof for any unclean use, nor given ought thereof for the dead but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me. —— 14.

### 143. TITHES, WHY APPOINTED.

And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. Num. xviii. 21

But the tithes of the children of Israel, which they offer as a heave-offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, among the children of Israel they shall have no inheritance. — — 24.

### 144. REPROOF.

Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Mat. iii. 8.

Ye are cursed with a curse: for ye have robbed me, even this whole nation. - 9.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now therewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. - 10.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord. 11.

### 145. VAIN PRETENCE.

But we unto you, Pharisees! for ye tithe Then shalt thou turn it into money, and bind mint, and rue, and all manner of herbs, and ought ye to have done, and not to leave the other | undone. Luke xi. 42.

#### 146. INSTANCES.

And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. 2 Chron. xxxi. 5.

And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things, which were consecrated unto the Lord their God, and laid them by heaps. 6.

### 147. SIN-MONEY.

But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest, besides the ram of the atonement, whereby an atonement shall be made for him. Num. v. 8.

The trespass-money, and sin-money, was not brought into the house of the Lord: it was the priest's. 2 Kings xii. 16.

#### 148. FIRST-FRUITS (RULE.)

The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God. Thou shalt not seethe a kind in his mother's Ex. xxiii. 19.

All the best of the oil, and the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the Lord, them have I given thee. Num. xviii. 12.

And whatsoever is first ripe in the land which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of

The first-fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep shalt thou give him. Deut. xviii. 4.

And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the Lord: Neh. x. 35.

And that we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

Honor the Lord with thy substance, and with the first-fruits of all thine increase: Prov. iii. 9.

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

For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy *Ezek*. xx. 40.

And the first of all the first-fruits of all things, and every oblation of all, of every sort of your

pass over judgment and the love of God: these | may cause the blessing to rest in thine house. – xliv. 30.

### 149. FIRST-FRUITS. (RITUAL.)

And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein: Deut. xxvi. 1.

That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it. in a basket, and shalt go into the place which the Lord thy God shall choose to place his name

And the priest shall take the basket out of thine hand, and set it down before the altar of

the Lord thy God. —— 4.

And now, behold, I have brought the first-fruits of the land which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God. · — 10.

For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches. Rom. xi. 16.

# · 150. FIRSTLINGS.

And it shall be, when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, Ex. xiii. 11.

That thou shalt set apart unto the Lord all that openeth the matrix : and every firstling that cometh of a beast, which thou hast, the males shall be the Lord's. 

Likewise thou shalt do with thine oxen, and with thy sheep: seven days it shall be with its dam; on the eighth day thou shalt give it me. xxii. 30.

Only the firstling of the beasts which should be the Lord's firstling, no man shall sanctify it: whether it be ox or sheep, it is the Lord's. Lev. xxvii. 26.

But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem: they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savor unto the Lord. Num. xviii. 17.

And the flesh of them shall be thine, as the wave-breast and as the right shoulder are thine.

All the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. Deut. xv. 19.

Thou shalt eat it before the Lord thy God year by year, in the place which the Lord shall choose, thou and thy household. — 20.

#### 151. COMPOSITION.

And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck. Ex. xiii. 13.

All that openeth the matrix is mine, and oblations, shall be the priest's: ye shall also give every firstling among thy cattle, whether ox or unto the priest the first of your dough, that he sheep, that is male. — xxxiv. 19

But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. Ex. xxxiv. 20.

And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto; or if it be not redeemed, then it shall be sold according to tly estimation. Lev. xxvii. 27.

#### 152. FIRST-BORN.

Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. *Ex.* xiii. 2

And all the first-born of man among thy children shalt thou redeem. — — 13.

Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first-born of

thy sons shalt thou give unto me. — xxii. 29.
All the first born of thy sons thou shalt redeem; and none shall appear before me empty. - xxxiv. 20.

Because all the first-born are mine: for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast; mine they shall be; I am the Lord. Num. iii. 13.

Every thing that openeth the matrix in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine: nevertheless, the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. — xviii. 15.

And those that are to be redeemed, from a month old shalt thou redeem according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty - 16.

Also the first-born of our sons, and of our cattle, (as it is written in the law,) and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God. Neh. x. 36.

### 153. PARTS OF SACRIFICES.

And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a waveoffering before the Lord: and it shall be thy part. Ex. xxix. 26.

And thou shalt sanctify the breast of the waveoffering, and the shoulder of the heave-offering which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons. — 27.

And it shall be Aaron's and his sons by a statute for ever from the children of Israel; for it is an heave-offering; and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, even their heave-offering unto the Lord. - 28.

As the sin-offering is, so is the trespass-offering; there is one law for them: the priest that maketh atonement therewith shall have it. Lev.

And the priest that offereth any man's burntskin of the burnt-offering which he hath offered. maw. Deut. xviii. 3.

And all the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth

And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one as much as another, — — 10.

And the priest shall burn the fat upon the altar; but the breast shall be Aaron's and his

And the right shoulder shall ye give unto the priest for a heave-offering of the sacrifices of your peace-offerings. — 32.

He among the sons of Aaron that offereth the blood of the peace offerings and the fat, shall have the right shoulder for his part. —-

For the wave breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel. - --- 34.

This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office; -

Which the Lord commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations. — 36.

The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave it for a wave offering before the Lord; and it shall be thine, and thy sons with thee, by a statute for ever; as the Lord hath commanded. — x. 15.

And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his. Num. v. 9.

And every man's hallowed thing shall be his: whatsoever any man giveth the priest, it shall be

And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them, by reason of the anointing, and to thy sons, by an ordinance for ever. — xviii. 8.

This shall be thine of the most holy things reserved from the fire: every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most holy for thee, and for thy sons.

All the heave-offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the Lord unto thee, and to thy seed with thee.

And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep: and they shall give unto the offering, even the priest shall have to himself the priest, the shoulder, and the two cheeks, and the

#### 154. REFERENCE.

Do ye not know, that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 1 Cor. ix. 13.

#### 155. EATING.

And thou shalt take the ram of the consecration, and see the his flesh in the holy place. Ex.

And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

And Moses said unto Aaron, and to his sons, Boil the flesh at the door of the tabernacle of the congregation, and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. Lev. viii. 31.

And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it is most holy. — x. 12.

And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the Lord made by fire; for so I am com-<u> — — 13.</u>

And the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of - 14. Israel.

And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, -16.

Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before **—** — 17. the Lord.

Behold, the blood of it was not brought in within the holy place; ye should indeed have eaten it in the holy place, as I commanded.

In the most holy place shalt thou eat it; evory male shall eat it: it shall be holy unto thee. Num. xviii. 10.

And this is thine; the heave-offering of their gift; with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. — — 11.

### 156. REDEMPTION MONEY.

And for those that are to be redeemed of the two hundred and threescore and thirteen of the children of Israel, which are more than the Levites. Num. iii. 46.

Thou shalt even take five shekels apiece by the poll; after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:) for the service of the house of our God; Net. - - 47.

And thou shalt give the money, wherewith the odd number of them is to be redeemed, un to Aaron, and to his sons. — — 48.

And Moses took the redemption money of them that were over and above them that were redeemed by the Levites.

Of the first-born of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary. -- 50.

And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses. — — 51.

### 157. POLL-TAX.

When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. Ex. xxx. 12.

This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary; (a shekel is twenty gerahs:) a half shekel shall be the offering of the Lord. —— 13.

Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord.

The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls. — — 15.

And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls. ---

And the silver of them that were numbered of the congregation was a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary. xxxviii. 25.

A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand, and three thousand, and five hundred and fifty men.

### 158. COLLECTION ORDERED.

And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah, and out of Jerusalem the collection according to the commandment of Moses, the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness. 2 Chron. xxiv. 6.

And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the collection that Moses, the servant of God, laid upon Israel in the wilderness. - 9.

Also we made ordinances for us to charge ourselves yearly with the third part of a shekel x. 32.

For the shew-bread, and for the continual and the singers that did the work were fled every eat-offering, and for the continual burnt-offer one to his field. Neb. xiii. 10. meat-offering, and for the continual burnt-offering, of the sabbaths, of the new-moons, for the set feasts, and for the holy things, and for the sin offerings, to make an atonement for Israel, and for all the work of the house of our God. Neh. x. 33.

## CHAP. XI.

### OCCASIONAL MAINTENANCE.

SHARES, SPOILS AND TREASURIES.

### SECT. 159. DISTRIBUTION.

THEY shall have like portions to eat, besides that which cometh of the sale of his patrimony.

Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. 2 Chron. xxxi. 4.

And Kore the son of Imnah the Levite, the porter toward the east, was over the free-willofferings of God, to distribute the oblations of the Lord, and the most holy things.

And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small. -- 15.

Besides their genealogy of males, from three years old and upward, even unto every one that entereth into the house of the Lord, his daily portion for their service in their charges, according to their courses; — — 16.

Both to the genealogy of the priests by the house of their fathers, and the Levites, from twenty years old and upward, in their charges, by their courses;

And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:

Also of the sons of Aaron the priest, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters every day his portion; and they sanctified holy things unto the Levites, and the Levites sanctified them unto the children of Aaron. Neh. xii. 47.

### 160. WITHHELD.

And I perceived that the portions of the Le tains of hundreds, came near unto Moses. vites had not been given them: for the Levites'

Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their

# 161. OF SPOILS. (RULE.)

Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation: Num. xxxi. 26.

And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation.

And levy a tribute unto the Lord to the men of war which went out to battle; one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep: - 28.

Take it of their half, and give it unto Eleazar the priest, for a heave-offering to the Lord

And of the children of Israel's half thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord. — -- 30.

And Moses and Eleazar the priest did as the Lord commanded Moses.

Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moses.

But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord.

And her merchandise and her hire shall be Holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to cat sufficiently, and for durable clothing. Is. xxiii. 18.

### 162. spoils.

And the Lord's tribute of the sheep was six hundred and threescore and fifteen.

And the beeves were thirty and six thousand, of which the Lord's tribute was threescore and <del>--- 38</del>.

And the asses were thirty thousand and five hundred, of which the Lord's tribute was three. score and one. --- 39.

And the persons were sixteen thousand, of which the Lord's tribute was thirty and two per-- 40.

And Moses gave the tribute which was the Lord's heave-offering, unto Eleazar the priest; as the Lord commanded Moses. — — 41.

And the officers which were over thousands of the host, the captains of thousands, and cap-**– 48.** 

And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us. Num. xxxi. 49.

We have, therefore, brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the Lord. — 50.

And Moses and Eleazar the priest took the gold of them, even all wrought jewels. — —51.

gold of them, even all wrought jewels. — 51.

And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the Lord. — 54.

And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord. Jos. vi. 24.

And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? 1 Sam. xv. 14.

And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God; and the rest we have utterly destroyed. — — 15.

But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. —— 21.

When Toi king of Hamath heard that David

When Toi king of Hamath heard that David had smitten all the host of Hadadezer, 2 Sam.

Then Toi sent Joram his son unto king David to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer had wars with Toi:) and Joram brought with him vessels of silver, and vessels of gold, and vessels of brass; —— 10.

Which also king David did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued; ——11.

Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah. —— 12.

And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. 1 Chron. xviii. 7.

Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass. —— 8.

Out of the spoils won in battles did they dedicate to maintain the house of the Lord. — xxvi. 27.

### 163. TREASURIES.

Thus all the work that Solomon made for the house of the Lord was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God. 2 Chron. v. 1.

In the third month they began to lay the foun-

And they said unto Moses, Thy servants dation of the heaps, and finished them in the we taken the sum of the men of war which are seventh month. — xxxi. 7.

And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his people Israel. —— 8.

Then Hezekiah questioned with the priests and the Levites concerning the heaps. — — 9.

Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries. *Neh.* xiii. 12.

### 164. TREASURERS.

And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things. 1 Chron. xxvi. 20.

Which Shelomith and his brethren, were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated. — — 26.

And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, 2 Chron. xxxi. 11.

And brought in the offerings, and the tithes, and the dedicated *things* faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next. —— 12.

And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Baniah, acere overseers, under the hand of Cononiah, and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God. —— 13.

And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them, out of the fields of the cities, the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited. Neh. xii. 44.

And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedaiah; and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful; and their office was to distribute unto their brethren. — xiii. 13.

### CHAP. XII.

### MORTMAIN.

#### SECT. 165. MINISTERS TAX-FREE.

AND Joseph made it a law, over the land of Egypt unto this day, that Pharoah should have the fifth part; except the land of the priests only, which became not Pharaoh's. Gen. xlvii. 26.

Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom upon them. Ezra vii. 24.

### 166. ENDOWMENTS.

And when a man shall sanctify his house to be holy unto the Lord; then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

And if a man shall sanctify unto the Lord some part of a field of his possession; then thy estimation shall be according to the seed thereof; an homer of barley-seed shall be valued at fifty shekels of silver. 

If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation. -

And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him. - 19.

And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. --20.

But the field, when it goeth out in the jubilee, shall be holy unto the Lord, as a field devoted; the possession thereof shall be the priest's. -21

And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of his possession, **– 22**.

Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee; and he shall give thine estimation in that day, as a holy thing unto the Lord. -

### 167. UNALIENABLE.

Only the land of the priests bought he not: for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pha-

Notwithstanding the cities of the Levites, and

the houses of the cities of their possession may

the Levites redeem at any time. Lev. xxv. 31.

And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel. - 33.

But the field of the suburbs of their cities may not be sold; for it is their perpetual possession. — — 34.

And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for it is holy unto the Lord. Ezek. xlviii. 14.

#### 168. CHURCH LANDS AND PARSONAGES.

Command the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them. Num. xxxv. 2.

And the cities shall they have to dwell in, and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. - 3.

And among the cities which ye shall give unto the Levites, there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities. — 6.

So all the cities which ye shall give to the Levises shall be forty and eight cities: them shall ye give with their suburbs.

And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many, but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

For the children of Joseph were two tribes, Manasseth and Ephraim; therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle, and for their substance. Jos xiv. 4.

Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel; — xxi. 1.

And they spake unto them at Shiloh in the land of Canaan, saying, The Lord commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle. Jos.

And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the Lord, these cities and their suburbs,

All the cities of the Levites, within the pos session of the children of Israel, were forty and

eight cities with their suburbs. — — 41.

These cities were every one with their suburbs round about them: thus were all these cities. - -- 42.

### 169. DIMENSIONS.

And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall raoh gave them: wherefore they sold not their of the city and outward a thousand cubits lands. Gen. xlvii. 22.

And ye shall measure from without the city

on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities. Num. xxxv. 5.

#### 170. MYSTICAL.

Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an ho'y portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand: this shall be holy in all the borders Ezek. xlv. 1. thereof round about.

Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof. — 2.

And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary, and the most holy place.

The holy portion of the land shall be for the priests, the ministers of the sanctuary, which shall come near to minister unto the Lord; and it shall be a place for their houses, and an holy place for the sanctuary. - 4.

And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty cham-

And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy por. tion: it shall be for the whole house of Israel.

And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it. | Israel: they shall eat the offerings of the Lord

The oblation that ye shall offer unto the Lord shall be of five and twenty thousand in length, and of ten thousand in breadth. --9.

And for them, even for the priests, shall be this holy oblation: toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length; and the sanctuary of the Lord shall be in the midst thereof. -- 10.

It shall be for the priests that are sanctified of the sons of Zadok, which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went --11.

And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites. — 12.

And over against the border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth; all the I am their inheritance: and ye shall give them length shall be five and twenty thousand, and no possession in Israel; I am their possession the breadth ten thousand. — — 13.

And the five thousand that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs; and the city shall be in the midst thereof. - 15.

And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. **——** 16.

And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

And the residue in length, over against the oblation of the holy portion, shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. — 18.

And they that serve the city shall serve it out of all the tribes of Israel. —— 19.

All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city. --20.

### 171. LEVI NO INHERITANCE.

And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part, and thine inheritance among the children of Israel. Num. xviii. 20.

Wherefore Levi hath no part nor inheritance with his brethren: the Lord is his inheritance according as the Lord thy God promised him. Dsut. x. 9.

And the Levite that is within thy gates; thou shalt not forsake him: for he hath no part nor inheritance with thee. — xiv. 27.

The pricets the Levites, and all the tribe of Levi, shall have no part nor inheritance with made by fire, and his inheritance. — xviii. 1.

Therefore shall they have no inheritance among their brethren; the Lord is their inheritance, as he hath said unto them. — 2.

Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire, are their inheritance, as he said unto them. Jos. xiii. 14.

But unto the tribe of Levi Moses gave not any inheritance: the Lord God of Israel was their inheritance, as he said unto them. —-

For Moses had given the inheritance of two tribes and an half-tribe on the other side Jordan; but unto the Levites he gave none inheritance among them. — xiv. 3.

But the Levites have no part among you; for the priesthood of the Lord is their inheritance: and Gad and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them. — xviii. 7.

And it shall be unto them for an inheritance; Ezek. xliv. 28.

### CHAP. XIII.

### VOLUNTARY MAINTENANCE.

SECT. 172. ROYAL GIFTS. (RULE.)

HE appointed also the king's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord. 2 Chron. xxxi. 3.

Moreover, I make a decree, what ye shall do to the elders of these Jews for the building of this house of God, that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. Ezra vi. 8.

And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail; — — 9.

And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house — vii. 20.

And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whosoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily. — 21.

Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and sult without prescribing how much. ——22.

Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? — 23.

And it shall be the prince's part to give burnt-offerings, and meat offerings, and drink offerings, in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the house of Israel. Ezek. xlv. 17.

### 173. ROYAL GIFTS. (INSTANCES.)

Now, behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight: (for it is in abundance:) timber also and stone have I prepared: and thou mayest add thereto.

1 Chron. xxii. 14.

Also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord. — xxviii. 13.

He gave of gold by weight, for things of gold, and smitten him; (for Hadarezer had for all instruments of all manner of service: Tou;) and with him all manner of v silver also for all instruments of silver by weight, gold, and silver, and brass. — 10.

for all instruments of every kind of service: — 14.

Even the weight for the candlesticks of gold, and for their lamps of gold by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick. —

Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver: ——17.

Now, I have prepared with all my might for the house of my God, the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

— xxix. 2.

Moreover because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house. —— 3.

Because of thy temple at Jerusalem, shall kings bring presents unto thee. Ps. lxviii. 29.

For Hezekiah king of Judah did give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: and a great number of priests sanctified themselves. 2 Chron. xxx. 24.

Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand: Ezra vii. 14.

thy God which is in thine hand; Ezra vii. 14.

And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem. — — 15.

#### 174. DEDICATED THINGS.

So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated, even the siver, and the gold, and the vessels, did he put among the treasures of the house of the Lord. 1 Kings vii. 51.

And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver, and gold, and vessels. — xv. 15.

Now, when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah, 1 *Chron.* xviii. 9.

Them also king David dedicated unto the Lord, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines and from Amalek. 1 Chron. xviii. 11.

And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vesgels. 2 Chron. xv. 18.

# 175. MONEY.

And none shall appear before me empty. Ex. xxiii. 15.

And they shall not appear before the Lord

empty. Deut. xvi. 16.

Every man shall give as he is able, according to the blessing of the Lord thy God which he

hath given thee. -17.

And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem: Ezra vii. 16.

That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat-offerings and their drink offerings, and offer them upon the altar of the house of your God which

is in Jerusalem. —— 17.

And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

### 176. SUMS GIVEN.

All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. Ex. xxxviii. 24.

And all the gold of the offering that they of

fered up to the Lord, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal. 1 Chron. xxix. 4.

And gave for the service of the house of God. of gold, five thousand talents, and ten thousand drams; and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron.

They gave after their ability, unto the treasure of the work, threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments. Ezra

ii. 69.

And some of the chief of the fathers gave unto the work: the Tirshatha gave to the treausure a thousand drams of gold, fifty basons, five hun-

dred and thirty priests' garments. Neh. vii. 70.

And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver. -71.

And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments. — 72.

### 177. JEWELS, &C.

And this is the offering which ye shall take of them; gold, and silver, and brass, Ex. xxv. 3.

Onyx stones, and stones to be set in the ephod

and in the breast-plate. --7.

And they came, both men and women, as many as were willing hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto the Lord.

And the rulers brought onyx-stones, and stones to be set for the ephod, and for the breast-

- -- 27.

And they with whom precious stones were found gave them to the treasure of the house of the Lord by the hand of Jehiel the Gershonite.

1 Chron. xxix. 8.

Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy.

### 178. OTHER MATERIALS.

And blue, and purple, and scarlet, and fine linen, and goats' hair, Ex. xxv. 4.

And rams' skins dyed red, and badgers' skins,

and shittim-wood, ____ 5.

Oil for the light, spices for anointing oil, and for sweet incense. --6.

Take ye from among you an offering unto the Lord; whosoever is of a willing heart let him bring it, an offering of the Lord; gold, and silver, and brass, - xxxv. 5.

And blue, and purple, and scarlet, and fine

linen, and goats' hair, <del>----- 6</del>.

And rams' skins dyed red, and badgers' skins, and shittim-wood,

And oil for the light, and spices for anointing oil, and for the sweet incense,

And onyx-stones, and stones to be set for the ephod, and for the breastplate. — 9.

And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins brought them. — 23.

Every one that did offer an offering of silver and brass brought the Lord's offering; and every man with whom was found shittim-wood for any work of the service, brought it. — 24.

And spice and oil for the light, and for the anointing oil, and for the sweet incense. -28.

And the brass of the offering was seventy talents, and two thousand and four hundred shekels. — xxxviii. 29.

### 179. offerings.

For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God. Neh. x. 39.

This is the oblation that ye shall offer: the sixth part of an ephah of a homer of wheat, and ye shall give the sixth part of an ephan of a homer of barley. Ezek. xlv. 13.

Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is a homer of ten baths; for ten baths are a homer: Ezek. xlv. 14.

And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, saith the Lord God. ——15.

All the people of the land shall give this oblation for the prince in Israel. —— 16.

#### 180. MEN DEVOTED.

Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons, shall be for the Lord by thy estimation. Lev. xxvii. 2.

But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him: according to his ability that vowed shall the priest value him. — 8.

# 181. BEASTS DEVOTED.

And if it be a beast whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy. Lev. xxvii. 9.

He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it, and the exchange thereof, shall be holy. —— 10.

And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest. -11.

But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation. —13.

Every thing devoted in Israel shall be thine. Num. xviii. 14.

They shall eat the meat-offering, and the sinoffering, and the trespass-offering; and every dedicated thing in Israel shall be theirs. Ezek. xliv. 29.

### 182. UNALIENABLE.

Notwithstanding no devoted thing that a man shall devote unto the Lord, of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed; every devoted thing is most holy unto the Lord. Lev. xxvii. 28.

None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death. — 29.

### 183. WOOD-OFFERING.

And we cast the lots among the priests, the Levites and the people, for the wood-offering, to bring it into the house of our God, after the houses of our fathers, at times appointed, year by year, to burn upon the altar of the Lord our God, as it is written in the law. Neh. x. 34.

And for the wood-offering at times appointed, and for the first-fruits. Remember me, O my God, for good. — xiii. 31.

### 184. OFFERINGS REQUESTED.

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. Ex. xxv. 2.

And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the Lord, even the money of every one that passeth the account, the money that every man is set at, and all the money that

cometh into any man's heart to bring into the house of the Lord. 2 Kings xii. 4.

The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the Lord? 1 Chron. xxix. 5.

## 185. COLLECTIONS.

And it came to pass, in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying, 2 Kings xxii. 3.

Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people. — — 4.

And it came to pass after this, that Joash was minded to repair the house of the Lord. 2

Chron. xxiv. 4.

And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter: howbeit the Levites hastened u not. — 5.

### 186. Poòr boxes.

But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord. 2 Kings xii. 9.

And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the Lord. — 10.

And at the king's commandment they made a chest and set it without at the gate of the house of the Lord. 2 Chron. xxiv. 8.

And all the princes and all the people rejoiced, and brought in, and cast into the chest until

they had made an end. — — 10.

And they have gathered together the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and to the hand of the workmen. — xxxiv. 17.

### 187. ALACRITY IN GIVING.

And all the congregation of the children of Israel departed from the presence of Moses. Ex. xxxv. 20.

And they came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. ——— 21.

The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring, for all manner of work which the Lord had commanded to be made by the hand of Moses. — — 29.

And they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free-offerings every morning. — xxxvi. 3.

Then the chief of the fathers, and princes of the tribes of Israel, and the captains of thousands, and of hundreds, with the rulers over the king's work, offered willingly. 1 Chron. xxix. 6.

I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me in the uprightness of my heart I have willingly offered all these things: and now have I seen with joy thy people which are present here, to offer willingly unto thee: —— 17.

to offer willingly unto thee: —— 17.

And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God, to set it up in his place. Ezra ii. 68.

### 188. ENOUGH.

And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; Ex. xxxvi. 4.

his work which they made; Ex. xxxvi. 4.

And they spake unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded to make. — 5.

And Moses gave commandment, and they caused it to proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing:

For the stuff they had was sufficient for all the work to make it, and too much. — — 7.

### CHAP. XIV.

## GOSPEL MAINTENANCE.

# SECT. 189. RULE FOR SUPPORT.

AND in the same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire. Go not from house to house. Luke x. 7.

And into whatsoever city ye enter, and they freely give. Mat. x. 8.

receive you, eat such things as are set before vou. — — 8.

Or I only and Barnabas, have not we power

to forbear working? 1 Cor. ix. 6.

Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? — — 7.

Say I these things as a man? or saith not the

law the same also? — — 8.

For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God care for oxen? 9.

Or saith he it altogether for our sakes? For our sakes, no doubt, this is written that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. — — 10.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal

things? — — 11.

Let him that is taught in the word communicate unto him that teacheth in all good things. Gal. vi. 6.

### 190. GOSPEL MAINTENANCE INSTANCED.

I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part they have supplied. 1 Cor. xvi. 17.

For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

**---** 18.

But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again: wherein ye were also careful, but ye lacked opportunity. *Philip*. iv. 10.

Notwithstanding ye have well done that ye did communicate with my affliction. — — 14.

Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

For even in Thessalonica ye sent once and

that may abound to your account. —— 17.

But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.—18.

#### 191. ANXIETY FORBID.

Provide neither gold, nor silver, nor brass, in your purses, Mat. x. 9.

# 192. LABORS-GRATIS.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Mat. x. 8.

If others be partakers of this power over you, are not we rather? nevertheless we have not used this power: but suffer all things, lest we should hinder the gospel of Christ. 1 Cor. ix. 12.

But I have used none of these things; neither have I written these things that it should be be done unto me: for it were better for me to die than that any man should make my glorying void. —— 15.

What is my reward then? Verily, that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my

power in the gospel. — — 18.

Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? 2 Cor. xi. 7.

I robbed other churches, taking wages of them,

to do you service. — 8.

And when I was present with you and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself. — 9.

For what is it wherein ye were inferior to the churches, except it be that I myself was not burdensome to you; forgive me this wrong.

- xii. 13.

But be it so, I did not burden you: nevertheless being crafty, I caught you with guile. —16.

Did I make a gain of you by any of them whom I sent unto you? ——— 17.

Nor of men sought we glory, neither of you nor yet of others, when we might have been burdensome as the apostles of Christ. 1 Thess.

ii. 6.

Because that for his name's sake they went forth taking nothing of the Gentiles. 3 John 7.

### 193. MANUAL LABORS.

And because he was of the same craft he abode with them and wrought: (for by their occupation they were tent-makers.) Acts xviii. 3.

I have coveted no man's silver, or gold, or

apparel. — xx. 33.

Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. — — 34.

For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. 1 Thess.

Neither did we eat any man's bread for nought, but wrought with labor and travail night and day, that we might not be chargeable to any of

you. 2 Thess. iii. 8.

Not because we have not power, but to make ourselves an ensample unto you to follow us.

— — 9.



# BOOK XIX. — MIRACLES.

### CHAP. I.

### ON MIRACLES.

SECT. 1. NEED FOR CONVICTION.

THAT they may believe that the Lord God of 1 their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. Ex. iv. 5.

And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the

latter sign.

And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water, which thou takest out of the river, shall become blood upon the dry land. — 9.

And the Egyptians shall know that I am the Lord when I stretch out mine hand upon Egypt, and bring out the children of Israel from among

– vii. 5.

And Moses and Aaron said unto all the children of Israel, At even, then shall ye know that the Lord hath brought you out fi on the land of — xvi. 6.

And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? — 7.

And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord.

I have heard the murmurings of the children of Israel; speak unto them, saying, At even ye and go thy way into thine house. ____11.

shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am

(for I have not done them of mine own mind;) Num. xvi. 28.

If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me: - 29

But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord.

And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Jos. iii. 10.

Let them, therefore, give us two bullocks: and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under: 1 Kings xviii. 23.

And call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire let him be God. And all the people answered and said, It is well spoken.

Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise and take up thy bed and walk? Mar.

But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) — — 10.

I say unto thee, Arise, and take up thy bed

And immediately he arose, took up the bed, a terrible thing that I will do with thee. and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. Mar. ii. 12.

Then said Jesus unto him, Except ye see signs

and wonders ye will not believe. John iv. 48.

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. — xi. 41.

And I knew that thou hearest me always, but because of the people which stand by, I said it, that they may believe that thou hast sent me.

#### 2. MIRACLES FORETOLD.

And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. Ex. iii. 20.

Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. --- vii. 17.

And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. - 18.

And if thou refuse to let them go, behold, I will smite all thy borders with frogs: - viii. 2.

And the river shall bring forth frogs abundantly, which shall go up, and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs: — — 3.

And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

For if thou refuse to let them go, and wilt hold them still, — ix. 2.

Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy

And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field. 

And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

And he said, Behold, I make a covenant; before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people, among which thou his son; for he was at the point of death. as shall see the work of the Lord; for it is

xxxiv. 10.

And Joshua said unto the people, Sanctify yourselves, for to morrow the Lord will do wonders among you. Jos. iii. 5.

These have power to shut heaven that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. *Rev.* xi. 6.

### MIRACLES REQUESTED.

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, Mat. viii. 5.

And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. — 6.

And Jesus saith unto him, I will come and heal him. -- 7.

The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. — — 8.

And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, — xvii. 14.

Lord, have mercy on my son; for he is lunatic, and sore-vexed: for oft-times he falleth into the fire, and oft into the water. — — 15.

And I brought him to thy disciples, and they could not cure him. - -- 16.

And they brought him unto him; and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foam-Mar. ix. 20.

And he asked his father, How long is it ago since this came unto him? And he said, Of a child. — — 21.

And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. — — 22.

And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child; Luke

And, lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again; and bruising him, hardly departeth from

And he cried, saying, Jesus, thou son of David, have mercy on me. — xviii. 38.

And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy ---- 39.

And Jesus stood, and commanded him to be brought unto him: and, when he was come near, he asked him, — — 40.

Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my

And there was a certain nobleman, whose son was sick at Capernaum. John iv. 46.

When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal **- 4**7.

The nobleman saith unto him, Sir, come down ere my child die. John iv. 49.

### 4. GENERAL MIRACLES BY MOSES.

And know ye, this day; for *I speak* not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm. *Deut.* xi. 2.

And his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land: —— 3.

of Egypt, and unto all his land; —— 3.

And Moses called unto all Israel, and said unto them, ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; — xxix. 2.

The great temptations which thine eyes have seen, the signs, and those great miracles: —3.

In all the signs, and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, — xxxiv. 11.

And in all that mighty hand, and in all the great terror, which Moses shewed in the sight of all Israel. —— 12.

I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them; and afterward I brought you out. Jos. xxiv. 5.

Thou art the God that doest wonders, thou hast declared thy strength among the people. Ps. lxxvii. 14.

Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan. — lxxviii. 12.

He made known his ways unto Moses, his acts unto the children of Israel. — ciii. 7.

He shewed his signs among them, and wonders in the land of Ham. — cv. 27.

They forgat God their Savior, which had done great things in Egypt. — cvi. 21.

done great things in Egypt. — cvi. 21.

Wondrous works in the land of Ham, and terrible things by the Red sea. —— 22.

When Israel went out of Egypt, the house of Jacob from a people of strange language; — cxiv. 1.

Judah was his sanctuary, and Israel his dominion. — — 2.

The sea saw it, and fled; Jordan was driven back. — — 3.

The mountains skipped like rams, and the little hills like lambs. — — 4.

Ye mountains, that ye skipped like rams; and ye little hills, like lambs? — 6.

Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. — cxxxv. 9.

Which hath set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day; Jer. xxxii. 20.

And hast brought forth thy people Israel out of the land of Egypt, with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror; — 21.

And shewedst signs and wonders upon Pharoah, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them: so didst thou get thee aname, as it is this day. Neh. ix. 10.

### 5. GENERAL MIRACLES BY APOSTLES, &C.

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. Mar. xvi. 20.

And fear came upon every soul; and many wonders and signs were done by the apostles. Acts ii. 43.

And by the hands of the apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch.) — v. 12.

There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. — — 16.

And Stephen, full of faith and power, did great wonders and miracles among the people.

— vi. 8.

Long time, therefore, abode they, speaking boldly in the Lord; which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. — xiv. 3.

So when this was done, others also which had diseases in the island, came, and were healed; — xxviii. 9.

#### 6. BY INSTRUMENTS AND RELICS.

And thou shalt take this rod in thine hand, wherewith thou shalt do signs. Ex. iv. 17.

And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. *Num.* xxi. 8.

And Moses made a serpent of brass, and put it upon a pole: and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived. — 9.

And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. 2 Kings xiii. 20.

And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood upon his feet. — 21.

And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased. Mat. xiv. 35.

And besought him that they might only touch the hem of his garment: and as many as touched were made whole. — — 36.

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, *Luke* viii. 43.

Came behind him, and touched the border of his garment; and immediately her issue of blood staunched. — — 44.

And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. 48.

hid, she came trembling; and, falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately. Luke viii. 47.

Insomuch that they brought forth the sick into the streets, and laid them on the beds and couches, that at the least, the shadow of Peter passing by might overshadow some of them. Acts v. 15.

And God wrought special miracles by the

hands of Paul; — xix. 11.

So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. — — 12.

#### 7. BY CHRIST'S NAME.

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. Mar. ix. 38.

But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. - 39.

For he that is not against us is on our part.

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? Acts iii. 12.

And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. - 16.

If we this day be examined of the good deed done to the impotent man, by what means he is made whole; — iv. 9.

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

### 8. INABILITY, (INSTANCES OF.)

Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man salute him not: and if any man salute thee, answer him not again: and lay my staff upon the face of the child. 2 Kings

And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. — — 30.

And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice nor hearing: wherefore he went again to meet him, and told him, saying, The child is not awaked. <del>--- 31.</del>

And he brought the letter to the king of Israel, saying, Now, when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of --- v. 6.

And it same to pass, when the king of Israel had read the letter, that he rent his clothes, and

And when the woman saw that she was not | this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you. and see how he seeketh a quarrel against me.

> And it was so, when Elisha the man of God had heard that the king, of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes; let him come now to me, and he shall know that there is a prophet in Israel. — 8.
>
> Then came the disciples to Jesus apart, and

> said, Why could not we cast him out? Mat.

xvii. 19.

Amd Jesus said unto them, Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. -- 20.

Howbeit this kind goeth not out but by pray-

er and fasting. 

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. Mar. vi. 5.

And he asked the scribes, What question ye

with them? – ix. 16.

And one of the multitude answered and said, Master, I have brought unto thee my son, which

hath a dumb spirit: - - 17.

And wheresoever he taketh him he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they

He answered him and saith, O faithless generation? how long shall I be with you? how long shall I suffer you? Bring him unto me. — 19.

And when he was come into the house, his disciples asked him privately, Why could not we cast him out? - 28.

And he said unto them, This kind can come forth by nothing, but by prayer and fasting. 29.

And I besought thy disciples to cast him out;

and they could not. Luke ix. 40.

# And Jesus answering, said, O faithless and perverse generation! how long shall I be with you, and suffer you? Bring thy son hither. 41.

Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Deut.

9. IMMEDIATELY FROM GOD.

And I have led you forty years in the wilderness; your clothes are not waxen old upon you. and thy shoe is not waxen old upon thy foot. xxix. 5.

Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing: their clothes waxed not old, and their feet swelled not. Neh. ix. 21.

But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben hadad fled, and came into the city, into an inner cham. ber. 1 Kings xx. 30.

But the king commanded Jerahmeel the son of Hammelech, and Saraiah the son of Azriel, said, Am I God to kill, and to make alive, that and Shelemiah the son of Abdeel, to take Bo-

ruch the scribe, and Jeremiah the prophet: but | unto it, but the sign of the prophet Jonas. And the Lord hid them. Jer. xxxvi. 26.

But he passing through the midst of them,

went his way: Luke iv. 30.

And there came thither certain Jews from Antioch and Iconium, who persuaded the people; and having stoned Paul, drew him out of the

city, supposing he had been dead. Acts xiv. 19.
Howbeit, as the disciples stood round about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe. Acts xiv. 20.

#### 10. NON-REFLECTION.

They remembered not his hand, nor the day when he delivered them from the enemy: Ps. lxxviii. 42.

How he had wrought his signs in Egypt, and his wonders in the field of Zoan; — 43.

Remember Lot's wife. Luke xvii. 32.

### 11. SIGNS REQUESTED.

And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go; xxiv. 42.

Behold, I stand by the well of water: and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed out for my master's son. --- --- *44.

And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third

day? 2 Kings xx. 8.

And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken; Shall the shadow go forward ten degrees, or go back ten degrees?

In those days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he gave him a sign. 2 Chron. xxxii.

Hezekiah also had said, What is the sign that I shall go up to the house of the Lord? Is. xxxviii. 22.

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. Mat. xxii. 38.

The Pharisees also, with the Sadducees, came, and tempting, desired him that he would shew them a sign from heaven. — xvi. 1.

And others, tempting him, sought of him a sign from heaven. Luke xi. 16.

Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest not these things? John ii. 18.

They said, therefore, unto him, What sign shewest thou then, that we may see and believe thee? what doest thou work? — vi. 30.

after a sign; and there shall no sign be given of his enemies, and into the hand of them that

he left them and departed. Mat. xvi. 4.

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. Mar. viii. 11.

And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation. — — 12.

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it but the sign of Jonas the prophet. Luke xi. 29.

For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this genera-- 30. tion.

### 13. SIGNS PROPOUNDED.

And he said, Lord God, whereby shall I know that I shall inherit it? Gen. xv. 1.

And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. - 9.

And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. — —10.

And when the fowls came down upon the carcases, Abram drove them away. ———11.

When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre, in the border of Benjamin, at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? 1 Sam.

x. 2.

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

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

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

And this shall be a sign unto thee, Ye shall eat this year such things as groweth of themselves, and in the second year that which springeth of the same; and in the third year sow ye and reap, and plant vineyards, and eat the fruits thereof. 2 Kings xix. 29.

And this shall be a sign unto thee, Ye shall eat this year such as grow of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. Is. xxxvii. 30.

And this shall be a sign unto you, saith the Lord, that I will punish you in this place, that

ye may know that my words shall surely stand against you for evil: Jer. xliv. 29.

Thus saith the Lord, Behold, I will give Pharaoh-hophra king of Egypt into the hand the said there shall no sign be sign to the hand of them that

seek his life, as I gave Zedekiah king of Judah | upon him, because he believed in his God. — into the hand of Nebuchadrezzar king of Baby — 23. lon his enemy, and that sought his life. Jer.

#### 14. ACCEPTANCE DECLINED.

Moreover, the Lord spake again unto Ahaz, *Is.* vii. 10.

Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above.

But Ahaz said I will not ask, neither will I

tempt the Lord. ___ 12.

And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? —— 13.

### CHAP. II.

#### MIRACLES IN ANIMALS.

# SECT. 15. FEROCITY DIVINELY CONTROLLED.

AND when he was gone a lion met him by the way, and slew him; and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. 1 Kings xiii. 24.

And, behold, men passed by and saw the carcase cast in the way, and the lion standing by the carcase; and they came and told it in the city where the old prophet dwelt. — 25.

And when the prophet that brought him back from the way heard thercof, he said, It is the man of God who was disobedient unto the word of the Lord; therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him.

And he went, and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase

nor torn the ass. — 28.

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake, and said unto Daniel, Thy God, whom thou servest continually, he will deliver Dan. vi. 16.

And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel. — 17.

My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasınuch as before him innnocency was found in me; and also before thee, O king, have I

**— 22**. done no hurt.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found

He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the

## 16. MIRACULOUS SPEECH.

And the Lord opened the mouth of the ass, and he said unto Balaam, What have I done unto thee that thou hast smitten me these three times? Num. xxii. 28.

And Balaam said unto the ass, Because thou hast mocked me: I would that there were a sword in mine hand, for now would I kill thee.

And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet. 2 Peter ii. 16.

#### 17. FOWLS SUMMONED.

And it came to pass, that at even the quails came up, and covered the camp; and in the morning the dew lay round about the host. Ex. xvi. 13.

And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the Num. xi. 31.

And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers; and they spread them all abroad for themselves round about the camp. - -32.

The people asked and he brought quails, and satisfied them with the bread of heaven.

cv. 40.

He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea. lxxviii. 27.

And he let it fall in the midst of their camp, round about their habitations. — — 28.

And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. 1 Kings xvii. 6.

### 18. INSECTS MULTIPLIED.

And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. Ex. viii. 16.

And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast, and all the dust of the land became lice throughout all the land of Egypt.

Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyp-

[•] Vide Book XXI. Chap vii. Sect. 82.

tians shall be full of swarms of flies, and also know, that there is none like unto the Lord our the ground whereon they are. Ex. viii. 21. God. —— 10.

And the Lord did so: and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; the land was corrupted by reason of the swarms of flies. — 24.

And Moses went out from Pharaoh, and en-

treated the Lord. **— — 30**.

And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people: there remained not one.

And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. – x. 12.

And Moses stretched forth his rod over the and of Egypt, and the Lord brought an east wind upon the land all that day, and all that night: and, when it was morning, the east wind prought the locusts. — — 13.

And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. — — 14.

For they covered the whole face of the earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of - --- 15.

And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. -- 19.

He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them. Ps. lxxviii. 45.

He gave also their increase unto the caterpiller, and their labor unto the locust. - 46.

He spake and there came divers sorts of flies, and lice in all their coasts. — cv. 31.

He spake, and the locusts came, and caterpillers, and that without number. — 34.

And did eat up all the herbs in their land, and devoured the fruit of their ground. **—** 35.

### 19. FROGS AND SERPENTS.

And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. Ex. viii. 6.

And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

And Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee, and thy houses, that they may remain in the river only? — — 9.

And he said, To morrow. And he said, be according to thy word; that thou mayest

And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

And Moses and Aaron, went out from Pharach; and Moses cried unto the Lord, because of the frogs which he had brought against Pha-**-** 12.

And the Lord did according to the word of Moses: and the frogs died out of the houses, out of the villages, and out of the fields.

And they gathered them together upon heaps; and the land stank.

Their land brought forth frogs in abundance in the chambers of their kings. Ps. cv. 30.

And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Num. xxi. 6.

#### 20. MIRACLES IN FISH.

He turned their waters into blood, and slew their fish. Ps. cv. 29.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Jonah i. 17.

· And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. — ii. 10.

Now, when he had left speaking, he said unto

Simon, Launch out into the deep, and let down your nets for a draught. Luke v. 4.

And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

And when they had this done, they inclosed a great multitude of fishes; and their net brake

And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. -- 7.

Then Jesus said unto them, Children, have ye any meat? They answered him, No. John xxi. 5.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast, therefore, and now they were not able to draw it for the multitude of fishes. — — 6.

As soon as they were come to land they saw a fire of coals there, and fish laid thereon, and bread. <del>---- 9</del>.

Jesus saith unto them, Bring of the fish which ye have now caught. — — 10.

Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken. — — 11.

### CHAP. III.

### MIRACULOUS DISEASES AND DEATHS.

#### SECT. 21. ERUPTIONS

AND the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh; Ex. ix. 8.

And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, through-

out all the land of Egypt. -

And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. **—** 10.

#### 22. BLINDNESS.

And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find Gen. xix. 11.

And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of 2 Kings vi. 18. Elisha.

And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But

he led them to Samaria. — — 19.

And Saul arose from the earth; and when his eyes were opened he saw no man: but they led him by the hand, and brought him into Damascus. Acts ix. 8.

And he was three days without sight, and

neither did eat nor drink. - 9.

And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. xiii. 11.

#### 23. PLAGUE.

And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people; and the Lord smote the people with a very great plague. Num. xi. 33.

And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is — xvi. 46.

And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement

for the people. - -- 47.

And he stood between the dead and the liv-

teen thousand and seven hundred, besides them that died about the matter of Korah. — 49.

So the Lord sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people, from Dan even to Beer sheba, seventy thousand men. 2 Sam.

Thewrath of God came upon them, and slew the fattest of them, and smote down the chosen

men of Israel. Ps. lxxviii. 31.

### 24. LEPROSY.

And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and behold she was leprous. Num. xii. 10.

But he went in, and stood before his master: and Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. 2 Kings v. 25.

And he said unto him, Went not my heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and menservants, and maid-servants? — 26.

The leprosy, therefore, of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as

white as snow. — — 27.

And the Lord smote the king, so that he was a leper unto the day of his death, and dwelt in a several house: and Jotham the king's son was over the house, judging the people of the land.

Then Uzziah was wroth, and had a censer in his hand to burn incense; and, while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense-altar. 2 Chron. xxvi. 19.

And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. — 20.

And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land. - 21.

### 25. HEMORRHOIDS.

But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod, and the coasts thereof. 1 Sam. v. 6.

And it was so, that after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

#### 26. PALSY.

ing; and the plague was stayed. — 48. And it came to pass, when king Jeroboam Now they that died in the plague were four heard the saying of the man of God, which had

cried against the altar in Beth-el, that he put error; and there he died by the ark of God. forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. 1 Kings xiii. 4.

#### 27. DUMBNESS.

And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. *Luke* i. 20.

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. -21.

And when he came out he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless. -

#### 28. DEATH OF THE FIRST-BORN IN EGYPT.

And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: Ex. xi. 4.

And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first born of the maid-servant that is behind the mill; and all the first-born of beasts.

And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. — — 6.

And it came to pass, that, at midnight, the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon, and all the first born of - xii. 29.

And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead.

And smote all the first-born in Egypt; the chief of their strength in the tabernacles of Ham: Ps. lxxviii. 51

He smote also all the first-born in their land, the chief of all their strength. — cv. 36.

Who smote the first-born of Egypt, both of man and beast. -- cxxxv. 8.

To him that smote Egypt in their first-born: for his mercy endureth for ever. — exxxvi. 10.

### 29. DEATHS (INDIVIDUAL.)

And Er, Judah's first-born, was wicked in the sight of the Lord; and the Lord slew him. Gen. xxxviii. 7.

And Nadab and Abihu died when they offered strange fire before the Lord. Num.xxvi. 61.

And it came to pass, about ten days after, the Lord smote Nabal, that he died. 1 Sam. xxv. 38.

And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. 2 Sam. vi. 6.

And the anger of the Lord was kindled against Uzzah, and God smote him there for his

And when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. 1 Chron. xiii. 9.

And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before 

Neither did Jeroboam recover strength again in the days of Abijah; and the Lord struck him, and he died. 2 Chron. xiii. 20.

And it came to pass when I prophesied, that Pelatiah the son of Benaiah died: then fell I down upon my face, and cried with a loud voice, and said, Ah, Lord God! wilt thou make a full end of the remnant of Israel? Ezck. xi. 13.

And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things. Acts v. 5.

Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. -

And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. – xii. 23.

#### 30. DEATHS NUMEROUS.

That it slay us not, and our people; for there was a deadly destruction throughout all the city; the hand of God was very heavy there. 1 Sam. v. 11.

And the men that died not were smitten with the emerods: and the cry of the city went up to heaven. — ---12.

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

And the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and the captains in the camp of the king of Assyria; so he returned with shame of face to his own land. 2 Chron. xxxii. 21.

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses. 2 Kings xix. 35.

Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses. Is. xxxvii. 36.

### CHAP. IV.

### MIRACULOUS CURES.

### SECT. 31. PLAGUE STAYED.

AND Aaron returned unto Moses, unto the door of the tabernacle of the congregation and the plague was stayed. Num. xvi. 50.

# 32. LEPROSY CLEANSED.

And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. 2 Kings v. 10.

But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. — — 11.

Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned, and went away in a rage. — — 12.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather, then, when he saith to thee Wash, and be clean? — 13.

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. — 14.

And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. *Mat.* viii. 2.

And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. — 3.

And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. *Mar.* i. 40.

And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, 1 will; be thou clean. —— 41.

And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. —— 42.

And it came to pass, when he was in a certain city, behold, a man full of leprosy; who, seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. Luke v. 12.

And he put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him. — — 13.

And they lifted up their voices, and said, Jesus, Master, have mercy on us. — xvii. 13.

And, when he saw them, he said unto them,

And, when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. — — 14.

### 33. PALSY CURED.

And the king answered and said unto the man Acts xxviii. 3. of God, Entreat now the face of the Lord thy And when

God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before. 1 Kings xiii. 6.

And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer: thy sins be forgiven thee. *Mat.* ix. 2.

And, behold, certain of the scribes said with in themselves, This man blasphemeth. — — 3.

And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? — —4. For whether is easier to say, Thy sins be for-

given thee; or to say, Arise and walk? — 5.

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. — 6.

And he arose, and departed to his house. —7.

Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. — xii. 13.

And he saith unto the man which had the withered hand, Stand forth. Mar. iii. 3.

And he saith unto them, Is it lawful to do

And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. — 4.

And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. — 5.

But when Jesus perceived their thoughts, he, answering, said unto them, What reason ye in your hearts? Luke v. 22.

Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk? — 23.

But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house. — 24.

And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. —— 25.

# 34. POISON ERADICATED.

And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lapfull, and came and shred them into the pot of pottage, for they knew them not. 2 Kings iv. 39.

So they poured out for the men to eat: and it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot; and they could not eat thereof. — — 40.

But he said, Then bring meal; and he cast it into the pot; and he said, Pour out for the people, that they may eat; and there was no harm in the pot. — 41.

And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

And when the barbarians saw the venomous

beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. Acts xxviii. 4.

And he shook off the beast into the fire, and

<del>---- 5</del>.

Howbeit they looked when he should have swollen, or fallen down suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. <del>--</del> 6.

#### 35. BLINDNESS ILLUMINATED.

And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw: and, behold, they were in the midst of Samaria. Kings vi. 20.

And when Jesus departed thence, two blind men followed him, crying and saying, Thou son of David, have mercy on us. Mat. ix. 27.

And when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. — 28.

Then touched he their eyes, saying, According to your faith be it unto you. --29.

And their eyes were opened: and Jesus straitly charged them, saying, See that no man know - 30.

And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. — xx. 30.

And the multitude rebuked them, because they should hold their peace; but they cried out the more, saying, Have mercy on us, O Lord,

thou son of David. — 31.

And Jesus stood still, and called them, and said, What will ye that I shall do unto you? 32.

They say unto him, Lord, that our eyes may

be opened. <del>---- 33</del>.

So Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight, and they followed him.

And he cometh to Bethsaida : and they bring a blind man unto him, and besought him to touch him. Mar. viii. 22.

And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought? — 23.

And he looked up, and said, I see men as

- 24. trees walking.

After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. — -

And Jesus stood still, and commanded him to be called And they call the blind man, saying unto him, Be of good comfort; rise, he calleth thee. – x. 49.

And he, casting away his garment, rose, and

came to Jesus. — — 50.

And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. — — 51.

And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the - --- 52.

And Jesus said unto him, Receive thy sight:

thy faith hath saved thee. Luke xviii. 42.

And immediately he received his sight and followed him, glorifying God; and all the people, when they saw it, gave praise unto God.

When he had thus spoken he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay. John ix. 6.

And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent.) He went his way, therefore, and washed, and came

seeing. — — 7.

And Ananias went his way, and entered into the house, and, putting his hand on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. Acts ix. 17.

And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus,

And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, —— 12.

Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. —— 13.

### DEAF AND DUMB RELEASED.

And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. Mar.

And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; — — 33.

And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. — 34.

And straitway his ears were opened, and the string of his tongue was loosed, and he spake plain.

### 37. SICKNESS REMOVED.

And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto And his servant was healed in the selfsame hour. Mat. viii. 13.

And a certain centurion's servant, who was dear unto him, was sick, and ready to die. Luke

And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof: Luke vii. 6.

Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

When Jesus heard these things he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

And they that were sent, returning to the house found the servant whole that had been **Bick** ---- 10.

#### 38. FEVER CURED.

And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. Mat. viii. 14.

And he touched her hand, and the fever left ber: and she arose, and ministered unto them. - --- 15.

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. Mar. i. 29.

But Simon's wife's mother lay sick of a fever; and anon they tell him of her. — 30.

And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. - - 31.

And he arose out of the synagogue, and entered into Simon's house: and Simon's wife's mother was taken with a great fever; and they besought him for her. Luke iv. 38.

And he stood over her, and rebuked the fever and it left her: and immediately she arose, and ministered unto them. — 39.

Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. John iv. 50.

And as he was now going down his servants met him, and told him, saying, Thy son liveth! - 51.

Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

This is again the second miracle that Jesus did when he was come out of Judea into Galilee.

And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed nim. Acts xxviii. 8.

#### 39. LAMENESS BANISHED.

And a certain man was there, which had an infirmity thirty and eight years. John v. 5.

When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? — 6.

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but, while I am coming, another thy plague. steppeth down before me. — 6.

Jesus saith unto him, Rise, take up thy bed,

And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. -- 9.

But such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk. Acts iii. 6.

And he took him by the right hand, and lifted him up: and immediately his feet and anclebones received strength. -

And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. -8.

And all the people saw him walking and

praising God: -9.

And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. — ix. 32.

And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. --33.

And Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately. —— 34.

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. - xiv. 8.

The same heard Paul speak; who stedfastly beholding him, and perceiving that he had faith to be healed, — — 9.

Said, with a loud voice, stand upright on thy feet. And he leaped and walked. — — 10.

#### 40. HEMORRHAGE STOPPED.

And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: Mat. ix. 20.

For she said within herself, If I may but touch his garment I shall be whole. --21.

But Jesus turned him about; and, when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. --22.

When she had heard of Jesus, came in the press behind, and touched his garment: Mar.

For she said, If I may touch but his clothes I shall be whole. — — 28.

And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. — 29.

And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my **— —** 30.

And his disciples said unto him, thou seest the multitude thronging thee, and sayest thou, Who touched me? --31.

And he looked round about to see her that had done this thing. ----32.

But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. — — 33.

And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of

#### 41. DROPSY RESTRAINED.

And, behold, there was a certain man before him which had the dropsy. Luke xiv. 2.

And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day.

And they held their peace. And he took him, and healed him, and let him go; — 4.

### ANCHYLOSIS RESTRAINED.

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

And when Jesus saw her he called her to him, and said unto her, Woman, thou art loosed from

thine infirmity. —— 12.

And he laid his hands on her and immediately she was made straight, and glorified God. - 13.

#### 43. WOUNDS HEALED.

And one of them smote a servant of the high

priest, and cut off his right ear. Luke xxii. 50.
And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed it. 51.

### CHAP. V.

### OTHER MIRACLES IN MAN.

#### SECT. 44. SENSUAL AND MENTAL FACULTIES GIVEN.

AND God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink. Gen.

And they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the Lord was fallen upon them. 1 Sam. xxvi. 12.

While the word was in the king's mouth there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee: Dan. iv. 31.

And they shall drive thee from men, and thy dwelling shall be with the beasts of the field they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 32.

The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. — — 33.

At the end of the days I Nebuchadnezzar hitted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the they bound him with two new cords, and Most High —— 34 Most High. — — 34.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts ii. 4.

#### 45. TRANSFIGURATIONS.

And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, (when he came down from the mount,) that Moses wist not that the skin of his face shone while He talked with him. Ex. xxxiv.

And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. - --- 30.

And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord hath spoken with him in mount <del>---- 32</del>.

And till Moses had done speaking with them he put a veil on his face. — 33.

But when Moses went in before the Lord, to speak with him, he took the veil off until he came out. And he came out and spake unto the children of Israel that which he was commanded.

And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with Him. — 35.

And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart. Mat. xvii. 1.

And was transfigured before them: and his face did shine as the sun, and his raiment was

white as the light. —— 2.

And, after six days, Jesus taketh with him
Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. — 3.

And there appeared unto them Elias with Moses: and they were talking with Jesus.

And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. —— 5.

For he wist not what to say: for they were sore afraid.

re afraid. —— 6.
And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. — — 8.

And as he prayed, the fashion of his countenance was altered, and his raiment was white and glittering. Luke ix. 29.

### MIRACULOUS STRENGTH IMPARTED.

And they spake unto him, saying, No; but we will bind thee fast and deliver thee into their brought him up from the rock. Judges xv. 13.

And when he came unto Lehi, the Philistines shouted against him; and the spirit of the Lord came mightily upon him: and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. Julges xv. 14.

And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of a hill

that is before Hebron. -xvi. 3.

And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict him: and we will give thee, every one of us, eleven hundred *pieces* of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.——6.

And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man.

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

(Now there were men lying in wait abiding with her in the chamber.) And she said unto him, The Philistines be upon thee, Samson. And he brake the withs as a thread of tow is broken when it toucheth the fire: so his strength was known. — xvi. 9.

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

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

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

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

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

And the hand of the Lord was upon Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel. 1 Kings xviii. 46.

### 47. TRANSLATIONS.

And Enoch walked with God, and he was not: for God took him. Gen. v. 24.

By faith Enoch was translated that he should not see death; and was not found, because God

had translated him: for before his translation he had this testimony that he pleased God. *Heb.* xi. 5.

And now thou sayest, Go, tell thy lord, Behold Elijah is here. 1 Kings xviii. 11.

And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. 2 Kings

ii. L

And Elisha saw it; and he cried, My father, my father! the chariot of Israel, and the horsemen thereof. And he saw him no more.

-- 12

And they said unto him, Behold now, there be with thy servants fifty strong men, let them go, we pray thee, and seek thy master; lest peradventure the spirit of the Lord hath taken him up, and cast him upon some mountain or into some valley. And he said, Ye shall not send. — — 16.

And when they urged him till he was ashamed, he said, Send. They sent, therefore, fifty men; and they sought three days, but found him not. --17.

So the spirit lifted me up, and took me away, and I went in bitterness in the heat of my spirit; but the hand of the Lord was strong upon me. Ezek. iii. 14.

Then I came to them of the captivity of Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished

among them seven days. — — 15.

And he put forth the form of a hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy.

— viii. 3.

Afterward the spirit took me up, and brought me in a vision by the spirit of God into Chaldea, to them of the Captivity: so the vision that I had seen went up from me. —— xi. 24.

Then they willingly received him into the ship; and immediately the ship was at the land

whither they went. John vi. 21.

And when they were come up out of the water the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. Acts viii. 39.

But Philip was found at Azotus; and, pass-

But Philip was found at Azotus; and, passing through, he preached in all the cities till he came to Cesarea. —— 40.

And they heard a great voice from heaven,

saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their followed him, and thronged him. — 24. enemies beheld them. Rev. xi. 12.

### DEAD RE-ANIMATED (BY PROPHETS.*)

And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed. 1 Kings xvii. 19.

And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her

son? — 20.

And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. 

And the Lord heard the voice of Elijah; and the soul of the child came into him again, and

he revived. <u> — 22</u>.

And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, See, thy son liveth! — 23.

And when Elisha was come into the house, behold the child was dead, and laid upon his

bed. 2 Kings iv. 32.

He went in, therefore, and shut the door upon the twain, and prayed unto the Lord.

And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands and he stretched himself upon the child, and the flesh of the child waxed warm.

Then he returned, and walked in the house to and fro; and went up and stretched himself upon him: and the child sneezed seven times,

and the child opened his eyes. — 35.

And he called Gehazi, and said, Call this Shunamite. So he called her, and when she was come in unto him, he said, Take up thy <del>--- 36</del>.

Then she went in, and fell at his feet, and bowed herself to the ground, and took up her

son and went out. — 37. And the king talked with Gehazi, the servant

of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. —

viii. 4.

And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold the woman, whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, My Lord, O king, this is the woman, and this is her son, whom Elisha restored to life. -- 5.

### 49. BY JESUS CHRIST.

And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him he fell at his feet. Mar. v. 22.

And besought him greatly, saying, My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her, that she may be healed, and she shall live.

* See Book XVII. Chap. ix. Sect. 163.

And Jesus went with him; and much people

And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: Luke viii. 41.

For he had one only daughter, above twelve years of age, and she lay a dying. But as he went the people thronged him. — 42. went the people thronged him.

While he yet spake, there came from the ru ler of the synagogue's house certain which said Thy daughter is dead; why troublest thou the Master any further? Mar. v. 35.

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. --36.

While he yet spake there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead: trouble not the Master. Luke viii. 49.

But when Jesus heard it he answered him, saying, Fear not: believe only, and she shall be made whole. — — 50.

And he suffered no man to follow him, save Peter, and James, and John the brother of James. Mar. v. 37.

And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. — — 38.

And when he was come in he saith unto them, Why make ye this ado, and weep; the damsel is not dead, but sleepeth. — 39.

And they laughed him to scorn. But, when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. — — 40.

And when he came into the house he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the mai-Lvke viii. 51.

And all wept and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

And they laughed him to scorn, knowing that she was dead. <del>---- 5</del>3.

He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. Mat. ix. 24.

But when the people were put forth he went in, and took her by the hand, and the maid arose. — 25.

And he took the damsel by the hand, and said unto her, Talitha-cumi, which is, being interpreted, Damsel, (I say unto thee,) arise. Mar. v. 41.

And straightway the damsel arose, and walked: for she was of the age of twelve years. And they were astonished with a great astonishment. — — 42.

And he put them all out, and took her by the hand, and called, saying, Mary, arise. Luke viii. 54.

And her spirit came again, and she arose straightway; and he commanded to give her - 55.

Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. — — 14.

And he that was dead sat up, and began to speak. And he delivered him to his mother.

And when he had thus spoken he cried with a loud voice, Lazarus, come forth. John xi. 43.

And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. — 44.

### 50. BY APOSTLES.

But Peter put them all forth, and kneeled down and prayed; and, turning him to the body, said, Tabitha, arise. And she opened her eyes; and, when she saw Peter, she sat up. Acts

And he gave her his hand, and lifted her up; and, when he had called the saints and widows, he presented her alive. — — 41.

And there sat in a window a certain young man, named Eutychus, being fallen into a deep sleep; and, as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. - xx. 9.

And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him. —— 10.

When he, therefore, was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

And they brought the young man alive, and were not a little comforted. — 12.

### 51. FIGURATIVE.

And after three days and a half the Spirit of life from God entered into them, and they stood up on their feet; and great fear fell upon them which saw them. Rev. xi. 11.

### 52. DEVILS EJECTED.

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick. Mat. viii. 16.

As they went out, behold, they brought to him a dumb man possessed with a devil.

And when the devil was cast out, the dumb spake; and the multitudes marvelled, saying, It was never so seen in Israel. — — 33.

Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. — xii. 22.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. - xv. 28.

Then Jesus answered and said, O faithless and perverse generation! how long shall I be with you? how long shall I suffer you? Bring him and seeing the miracles which he did. Acts hither to me. — xvii. 17.

And Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour. — 18.

And Jesus rebuked him, saying, Hold thy peace, and come out of him. Mar. i. 25.

And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet. — vii. 25.

(The woman was a Greek, a Syrophenician by nation;) and she besought him that he would cast forth the devil out of her daughter. — 26.

And he said unto her, For this saying go thy way: the devil is gone out of thy daughter.

And when she was come to her house she found the devil gone out, and her daughter laid upon the bed. — — 30.

When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into – ix. 25.

And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. — 26.

But Jesus took him by the hand, and lifted ___ 27. him up; and he arose.

And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice, Luke iv. 33

Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy One of God. -- - 34.

And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. — 35.

And they were vexed with unclean spirits: and they were healed. — vi. 18.

When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not. — viii. 28.

(For he hath commanded the unclean spirit to come out of the man. For oftentimes it had caught him; and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

They also which saw it told them by what means he that was possessed of the devils was **— —** 36.

And as he was yet a coming the devil threw him down, and tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. — ix. 42.

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. — xi. 14.

And the people with one accord gave heed unto those things which Philip spake, hearing viii. 6.

For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. Acts viii. 7.

And there was great joy in that city. -- 8.

### 53. DEVILS TRANSFERRED.

And he besought him much that he would not send them away out of the country. Mar. v. 10.

Now there was there, nigh unto the mountains, a great herd of swine feeding. — — 11.

And all the devils besought him, saying, Send us into the swine, that we may enter into them.

And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

And they be sought him that he would not command them to go out into the deep. viii. 31.

And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. --32.

Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

### 54. A SOLEMN CAUTION.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Mat. vii. 22.

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. — — 23.

#### CHAP. VI.

#### MIRACLES MISCELLANEOUS.

### SECT. 55. MIRACULOUS PHENOMENA.

IN the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand Dan, v. 5. that wrote.

Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. Acts ii. 3.

### 56. VEGETATION REVIVED.

Speak unto the children of Israel, and take of every one of them a rod, according to the house said one to another, It is manna: for they wist

of their fathers, of all their princes, according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. -

And thou shalt lay them up in the tabernacle of the congregation, before the testimony, where I will meet with you. — — 4.

And it shall come to pass, that the man's rod whom I shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against

And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.

And Moses laid up the rods before the Lord in the tabernacle of witness. -

And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. — 8.

And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod.

#### 57. VEGETATION DESTROYED.

And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only; and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away. Mat. xxi. 19.

And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

xi. 20.

And Peter, calling to remembrance, saith unto him; Master, behold, the fig-tree which thou cursedst is withered away.

### 58. MANNA.

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. Ex. xvi. 4.

And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna until they came unto the borders of the land of Canaan. - 35.

And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more, but they did eat of the fruit of the land of Ca naan that year. Jos. v. 12.

### 59. DESCRIPT.

And when the dew that lay was gone up, bo hold, upon the face of the wilderness there lay a small round thing, as small as the hoar-frost, on the ground. Ex. xvi. 14.

And when the children of Israel saw it, they

not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. Ex. xvi. 15.

And Moses said, Let no man leave of it till

the morning. ——19.

Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them. -20.

And they gathered it every morning; every man according to his eating: and when the sun

waxed hot it melted. --21.

And the house of Israel called the name thereof Manna; and it was like coriander-seed, white; and the taste of it was like wafers made with honey. — 31.

#### 60. REFLECTIONS.

And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou gnewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man Deut. viii. 3.

Who fed thee in the wilderness with manua, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

Thou gavest also thy good Spirit to instruct them, and with heldest not thy manna from their mouth, and gavest them water for their thirst. Neh. ix. 20.

Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. John vi. 31.

Your fathers did eat manna in the wilderness, and are dead. — — 49.

### 61. MIRACULOUS INCREASE.

For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendest rain upon the earth. 1 Kings xvii. 14.

And she went, and did according to the saying of Elijah: and she, and he, and her house,

did eat many days. — — 15.

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah. ——16. And Elisha said unto her, What shall I do

for thee? tell me, what hast thou in the house? and she said, Thine handmaid bath not any thing in the house save a pot of oil. 2 Kings iv. 2.

Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow

not a few.

And when thou art come in thou shalt shut the door upon thee, and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

So she went from him, and shut the door upon her and upon her sons, who brought the vessels

to her, and she poured out.

And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more And the oil stayed. --6.

And there came a man from Baal-shalisha, and brought the man of God bread of the first fruits, twenty loaves of barley, and full ears of corn in the hulk thereof: and he said, Give unto the

people, that they may eat. ——42.

And her servitor said, What! should I set this before a hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof.

**--** 43.

So he set it before them, and they did cat, and left thereof, according to the word of the Lord.

Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. Mat. xv. 32.

And his disciples say unto him, Whence should we have so much bread in the wilderness as to fill so great a multitude? — — 33.

And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little <del>---- 34</del>.

And he commanded the multitude to sit down

on the ground. --- 35.

And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. **–** 36.

And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full. — — 37.

And they that did eat were four thousand men, besides women and children. — 38.

And when the day was now far spent his disciples came unto him and said, This is a desert place, and now the time is far passed; Mar. vi. 35.

Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. — — 36.

He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? —— 37.

He saith unto them, How many loaves have ye? go and see. And, when they knew, they say, Five, and two fishes. —— 38.

And he commanded them to make all sit down by companies upon the green grass. - 39. And they sat down in ranks, by hundreds, and

And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes.

And they that did eat of the loaves were about five thousand men. —— 44.

#### MIRACULOUS CHANGES.

But his wife looked back from behind him, and she became a pillar of salt. Gen. xix. 26.

And the Lord said unto him, What is that in | saith the Lord, I have healed these waters; there thine hand? And he said, A rod. Ex. iv. 2.

And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent: and Moses fled from before it.

And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand: ---4.

And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. — 6.

And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom; and, behold, it was turned again as his other flesh.

When Pharaoh shall speak unto you, saying Shew a miracle for you; then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

And Moses and Aaron went in unto Pharaoh, and they did so, as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. <del>-</del> --- 10.

### 63. WATER TURNED TO BLOOD.

And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. Ex. vii. 19.

And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned -- 20.

And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

And seven days were fulfilled, after that the Lord had smitten the river. —

And had turned their rivers into blood, and their floods, that they could not drink. Ps. lxxviii. 44.

### 64. BAD WATER MADE GOOD.

And the people murmured against Moses, saying, What shall we drink? Ex. xv. 24.

And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute, and an ordinance, and there he proved them. — 25.

And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth; but the water is naught, and the ground barren. 2 Kings ii. 19.

And he said, Bring me a new cruse, and put

salt therein: and they brought it to him. **--- 20**.

And he went forth unto the spring of the wa ters, and cast the salt in there, and said, Thus

shall not be from thence any more death or barren land. — 21.

So the waters were healed unto this day, according to the saying of Elisha, which he spake

### 65. WATER CONVERTED TO WINE.

Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. --8.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bride-

And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk then that which is worse: but thou hast kept the good wine until now. — 10.

#### CHAP. VII.

### MIRACLES IN WATER.

SECT. 66. THE GENERAL DELUGE FORETOLD.

AND behold I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under heaven: and every thing that is in the earth shall Gen. vi. 17.

For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made will I destroy from off the face of the earth. - vii. 4.

### 67. WHEN TO HAPPEN.

And Noah was six hundred years old when the flood of waters was upon the earth.

And it came to pass, after seven days, that the waters of the flood were upon the earth. - 10.

In the six hundredth year of Noah's life in the second month, the seventeenth day of the month. — — 11.

#### 68. DIVINE PRECAUTION.

Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female. Gen. vii. 2.

Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. — — 3.

And Noah went in, and his sons, and his wife, and his sons' wives with him into the ark, because of the waters of the flood. — 7.

There went in two and two unto Noah into

the ark, the male and the female, as God had commanded Noah. Gen. vii. 9.

In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them into the ark: 

They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl, after his kind, every bird, of every sort. — — 14.

And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of

And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in. --16.

#### 69. DELUGE.

The same day were all the fountains of the great deep broken up, and the windows of heaven were opened. Gen. vii. 11.

And the rain was upon the earth forty days

and forty nights. — 12.

And the flood was forty days upon the earth: and the waters increased and bare up the ark, and it was lifted up above the earth. — — 17.

And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. - 18.

And the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered.

Fifteen cubits upward did the waters prevail; and the mountains were covered. — -20.

And the waters prevailed upon the earth a hundred and fifty days. — 24.

### 70. EFFECTS.

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: Gen. vii. 21.

All in whose nostrils was the breath of life of all that was in the dry land, died. - 22.

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven: and they were destroyed from the earth, and Noah only remained alive, and they that were with him in the ark.

### 71. WATER RECEDES.

And God remembered Noah, and every living thing, and all the cattle, that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged. Gen. viii. 1.

The fountains also of the deep, and the windows of heaven were stopped, and the rain from

heaven was restrained.

And the waters returned from off the earth continually; and after the end of the hundred and fifty days the waters were abated. — — 3.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. — — 4.

And the waters decreased continually until the tenth month; in the tenth month on the first day of the month, were the tops of the mountains seen. — 5.

#### ARK VACATED.

And it came to pass, in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and behold the face of the ground was dry. Gen. viii. 13.

And in the second month, on the seven and twentieth day of the month was the earth dried.

**— 14**.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. - 16.

Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

And Noah went forth, and his sons and his wife and his sons' wives with him: -- 18. Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. 19.

#### 73. REFLECTIONS ON THE FLOOD.

Hast thou marked the old way which wicked

men have trodden; Job xxii. 15.
Which were cut down out of time, whose foundation was overflown with a flood; — 16.

By faith Noe, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he

condemned the world, and became heir of the righteousness which is by faith. Heb. xi. 7.

And spared not the old world, but saved Noe the eighth person, a preacher of righteousness, bringing in the flood upon the world of the uncertainty of Park ii 5.

2 Pet. ii. 5. godly;

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the — iii. 5.

Whereby the world that then was, being overflowed with water, perished. --6.

### 74. THE SEA DIVIDED.

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: Ex. xiv. 15.

But lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through 

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the

sea dry land, and the waters were divided. 21.

And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left. --22.

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. Ex. xiv. 26.

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it: and Lord overthrew the Egyptians in the midst of the sea. — 27.

And the waters returned, and covered the chariots, and the horsemen, and all the hosts of Pharaoh that came into the sea after them: there remained not so much as one of them. 28.

But the children of Israel walked upon dry land, in the midst of the sea: and the waters were a wall unto them on their right hand, and on their left. — 29.

Thus the Lord saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore. — — 30.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. — xv. 19.

### 75. REFLECTIONS THEREON.

Then sang Moses, and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. Ex. xv. 1.

Pharaoh's chariots and his hosts hath he cast unto the sea; his chosen captains also are drowned in the Red sea. ——4.

The depths have coverd them: they sank into the bottom as a stone. —— 5.

And with the blast of thy nostrils the waters were gathered together: the floods stood upright as an heap, and the depths were congealed in the heart of the sea. — 8.

Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. — — 10.

Thou stretcheds tout thy right hand, the earth swallowed them. —— 12.

And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the waters of the Red sea to overflow them as they pursued after you, and how the Lord hath destroyed them unto this day: Deut. xi 4

destroyed them unto this day; Deut. xi. 4.

And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. Jos. xxiv. 7.

Thou didst divide the sea by thy strength: thou breakest the heads of the dragons in the waters. Ps. lxxiv. 13.

He turned the sea into dry land: they went through the flood on foot; there did we rejoice in him. — lxvi. 6.

The Lord said, I will bring again from Ba-

And the Lord said unto Moses, Stretch out shan, I will bring my people again from the ine hand over the sea, that the waters may depths of the sea. — Ixviii. 22

He divided the sea, and caused them to pass through; and he made the waters to stand as a heap. — lxxviii. 13.

And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

He rebuked the Red sea also, and it was dried up: so he led them through the depths as through the wilderness. — cvi. 9.

And the waters covered their enemies: there was not one of them left. —— 11.

To him which divided the Red sea into parts. for his mercy endureth for ever: — cxxxvi. 13.

And made Israel to pass through the midst of it: for his mercy endureth for ever. —— 14.

But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever. — 15.

And the Lord of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea so shall he lift it up after the manner of Egypt. Is. x. 26.

Egypt. Is. x. 26.

Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters. Is.

xliii. 16.

Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? — li. 10.

Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? — lxiii. 11.

And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as stone into the mighty waters. Neh. ix. 11.

#### 76. JORDAN THRICE DIVIDED.

And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand up on an heap. Jos. iii. 13.

an heap. Jos. iii. 13.

And it came to pass, when the people removed from their tents to pass over Jordan, and the priests bearing the ark of the covenant before the people; — — 14.

That the waters which came down from above stood and rose up upon an heap, very far from the city Adam, that is, beside Zaretan: and those that come down towards the sea of the plain, even the salt sea, failed, and were cut off.

and the people passed right over against Jericho. Jos. iii. 16.

And the priests that bear the ark of the covenant of the Lord stood firm upon dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. — 17.

Command the priests that bear the ark of the testimony, that they come up out of Jordan. -

Joshua, therefore, commanded the priests, saying, Come ye up out of Jordan.

And it came to pass, when the priests, that bear the ark of the covenant of the Lord, were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. 

And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither; so that they two went over on dry ground. 2 Kings ii. 8.

He took up also the mantle of Elijah that fell from him, and went back, and stood by the

bank of Jordan: 

And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over. - 14

#### 77. ALLUSIONS.

Thou didst cleave the fountain and the flood: thou driedst up mighty rivers. Ps. lxxiv. 15.

And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. Is. xi. 15.

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the

east might be prepared. Rev. xvi. 12.

#### WATER MIRACULOUSLY PROCURED.

And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Ex. xvii. 5.

Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rook, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts Num. xx. 8.

And Moses took the rod from before the Lord, as he commanded him. — — 9.

And Moses and Aaron gathered the congreyou water out of this rock? — — 10.

And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation

drank, and their beasts also. — — 11.

And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hands of

the uncircumcised. Judges xv. 18.

But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which is in Lebi unto this day. - 19.

And he said, Thus saith the Lord, make this valley full of ditches: 2 Kings iii. 16.

For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

And it came to pass in the morning, when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water. --20.

#### 79. REFLECTIONS.

He clave the rock in the wilderness, and gave them drink out of the great depths. Ps. lxxvili.

He brought streams also out of the rock, and caused waters to run down like rivers. - 16.

He opened the rock, and the waters gushed out, they ran in the dry places like a river.

And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out. Is. xlviii. 21.

And gavest them bread from heaven for their hunger, and broughtest forth water from them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hast sworn to give them. Neh. 1x. 15.

### CHAP. VIII.

#### MIRACLES IN EARTH, FIRE, AND AIR.

### BECT. 80. EARTHQUAKES.

AND it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: Num. xvi.

And the earth opened her mouth, and swalgation together before the rock; and he said lowed them up, and their houses, and all the unto them, Hear now, ye rebels; must we fetch | men that appertained unto Korah, and all their goods. -

down alive into the pit, and the earth closed afraid. upon them, and they perished from among the congregation. Num. xvi. 33.

And all Israel that were round about them fled at the cry of them: for they said, Lest the

earth swallow us up also. 

And what he did unto Dathan and Abiram, the sons of Eliab, the sons of Reuben, how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel. Deut. xi. 6.

But your eyes have seen all the great acts of

the Lord, which he did. -- 7.

The earth opened and swallowed up Dathan, and covered the company of Abiram. Ps. cvi.

And suddenly there was a great earthquake, so that the foundations of the prisons were shaken: and immediately all the doors were opened, and every one's bands were loosed. Acts xvi. 26.

#### 81. METAPHORICAL.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. Zech.

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of Heaven. Rev. xi. 13.

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. xvi. 18.

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 

#### 82. GRAVITY SUSPENDED.

But as one was felling a beam, the ax-head fell into the water: and he cried and said, Alas, master, for it was borrowed. 2 Kings vi. 5.

And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither, and the iron did <del>--- 6</del>.

Therefore, said he, Take it up to thee. And he put out his hand and took it. — — 7.

And in the fourth watch of the night Jesus went unto them walking on the soa. Mat. xiv.

And about the fourth watch of the night he cometh unto them walking upon the sea, and would have passed by them. Mar. vi. 48.

But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: —— 49.

(For they all saw him, and were troubled:) The altar also was rent, and the ashes poured and immediately he talked with them, and saith out from the altar, according to the sign which

They, and all that appertained to them, went | unto them, Be of good cheer; it is I: be not **— 50**.

So when they had rowed above five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. John vi. 19.

But he saith unto them, It is I; be not afraid.

And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water. Mat. xiv. 28.

And he said, Come. And when Peter was come down out of the ship, he walked on the - 29. water, to go to Jesus. — -

And when he saw the wind boisterous he was afraid: and beginning to sink, he cried, saying,

- 30. Lord, save me.

And immediately Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

#### 83. GRAVITY AVERTED.

And it came to pass, that in the morningwatch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. *Ex.* xiv. 24.

And took off the chariot-wheels, that they drave them heavily: so that the Egyptians said Let us flee from the face of Israel; for the Lord fightest for them against the Egyptians.

So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. Jos. vi. 20.

By faith the walls of Jericho fell down, after

they were compassed about seven days.

And when they of Ashdod arose early on the morrow, behold Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. 1 Sam. v. 3.

And when they arose early on the morrow morning, behold Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon, and both the palms of his hands, were cut off upon the threshold; only the stump of Dagon was left to him.

Therefore neither the priests of Dagon, nor any that came into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Is. vi. 4.

#### 84. COHESION DISSOLVED.

And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold the altar shall be rent, and the ashes that are upon it shall be poured out. 1 Kings xiii. 3.

the man of God had given by the word of the Lord. 1 Kings xiii. 5.

And the vail of the temple was rent in twain, from the top to the bottom. Mar. xv. 38.

But when the officers came, and found them not in the prison, they returned and told, Acts v. 22.

Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but, when we had opened, we found no man within. — — 23.

#### 85. STORMS SUBSIDE.

So they took up Jonah, and cast him forth into the sea, and the sea ceased from her raging. *Jonah* i. 15.

And when they were come into the ship, the wind ceased. Mat. xiv. 32.

And he was in the hinder part of the ship asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? *Mar.* iv. 38.

And he arose, and rebuked the wind; and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. — — 39.

And he said unto them, Why are ye so fearful? how is it that ye have no faith? — — 40.

And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him! — — 41.

And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. — vi 51

And they came to him, and awoke him, saying, Master, Master, we perish! Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. Luke viii. 24.

And he said unto them, Where is your faith? And they, being afraid, wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him. — 25.

#### 86. FIRE FATAL.

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. Lev. x. 1.

And there went out fire from the Lord, and devoured them; and they died before the Lord.

And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled: and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. Num. xi. 1.

And the people cried unto Moses; and when Moses prayed unto the Lord the fire was quenched. — — 2.

And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense. — xvi. 35.

And a fire was kindled in their company; the flame burnt up the wicked. Ps. evi. 18.

And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. 2 Kings i. 10.

Again also he sent unto him another captain of fifty with his fifty: and he answered and said unto him, O man of God, thus hath the king said, Come down quickly. ——11.

And Elijah answered and said unto him, If 1 be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. —— 12.

### 87. FIGURATIVE.

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. Rev. xi. 5.

### 88. SIGNAL BY FIRE.

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. Gen. xv. 17.

And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat: which when all the people saw they shouted, and fell on their faces. Lev.

And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt-offering. 1 Chron. xii. 26.

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house. 2 Chron.

And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. — 2.

And he put the wood in order, and cut the bullock in pieces, and laid him on the wood: and said, Fill four barrels with water, and pour it on the burnt-sacrifice, and on the wood. 1 Kings xviii. 33.

And he said, Do it the second time: and they did it the second time. And he said, Do it the third time: and they did it the third time. — — 34.

And the water ran round about the altar: and he filled the trench also with water. — — 35.

Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. — 38.

And the temple was filled with smoke from the glory of God, and from his power: and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled. *Rev.* xv. 8.

### 89. RESTRAINED.

And he commanded the most mighty mer that were in his army to bind Shadrach, Meshach

ing fiery furnace. Dan. iii. 20.

Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burn-

ing fiery furnace. — 21.

Therefore, because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. — 22.

And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst

of the burning fiery furnace. **--- 23**.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire; They answered and said unto the king, True, O king. — 24. He answered and said, Lo, I see four men

loose walking in the midst of the fire, and they have no hurt; and the form of the fourth is like

the son of God. — 25.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth and come hither. Then Shadrach, Meshach and Abed nego came forth of the midst of the fire. - 26.

And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed neither were their coats changed, nor the smell of fire had passed on them.

### CHAP. IX.

#### MIRACLES IN THE UPPER REGIONS.

SECT. 90. SUN AND MOON ARRESTED.

THEN spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon: and thou, Moon, in the valley of Aja-Josh. x. 12.

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher, So the sun stood still in the midst of heaven, and hasted not to go down about a whole day? — — 13.

And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel. — 14.

And Hezekiah answered, It is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees. 2 Kings xx. 10.

And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees back-

and Abed-nego, and to cast them into the burn- | ward by which it had gone down in the dial of

And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken. Is. xxxviii. 7.

Behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down. — 8.

The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Hab.

#### 91. SUPERNATURAL LIGHT.

While he thus spake there came a cloud and overshadowed them: and they feared as they entered into the cloud. Luke ix. 34.

And, as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven. Acts ix. 3.

And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. — xxii. 6.

Whereupon, as I went to Damascus with authority and commission from the chief priests,

- xxvi. 12.

At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me. --13.

### 92. UNNATURAL DARKNESS.

And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. Ex. x. 21

And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: --22.

They saw not one another, neither rose any from his place, for three days: but all the children of Israel had light in their dwellings. - 23.

He sent darkness, and make it dark; and they rebelled not against his word. Ps. cv. 28.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. Mar. x. 33.

#### 93. PILLAR AND CLOUD.

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. Ex. xiii. 21.

He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before

And the angel of God, which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them: — xiv. 19.

And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. - 20.

And it came to pass, as Moses entered into

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stood at the door of the tabernacle, and the LORD talked with Moses. Ex. xxxiii. 9.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the ta-bernacle — xl. 34.

And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. — 35.

For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all

their journeys. - 38.

And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire until the morning. Num. ix. 15.
So it was alway: the cloud covered it by day,

and the appearance of fire by night.

And the cloud of the Lord was upon them by day, when they went out of the camp. - x. 34. But all the congregation bade stone them

with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. - xiv. 10.

And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the Lord appeared. — xvi. 42.

And Moses and Aaron came before the taber-

nacle of the congregation. - - 43.

### 94. GUIDANCE THEREBY.

And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: Ex. xl. 36.

But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode there the children of Israel pitched their Num. ix. 17. tents.

At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. - --- 18.

And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not.

**—** 19.

And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. — 20.

And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the <u> — 21.</u> choud was taken up they journeyed.

Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, wringed the dew out of the fleece, a bowl-full of remaining thereon, the children of Israel abode water. —— 38.

the tabernacle, the cloudy pillar descended, and | in their tents, and journeyed not: but when it was taken up they journeyed. — 22.

At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses. ---- 23.

#### 95. REFLECTIONS.

In the day-time also he had led them with a cloud, and all the night with a light of fire. Ps.

He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them. — xcix. 7.

He spread a cloud for a covering, and fire to

give light in the night. - cv. 39.

Moreover, thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way therein they should

Neh. ix. 12.

Yet thou, in thy manifold mercies, forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way, neither the pillar of fire by night to shew them light, and the way therein they should go. - 19.

#### 96. MIRACULOUS HAIL STONES.

And the Lord said unto Moses, Stretch forth thy hand toward heaven, that there may be hail in all the land of Egypt; upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. Ex. ix. 22.

And Moses stretched forth his rod toward heaven, and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. Ex.

ix. 23.

So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. — 24.

And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. -- + 25.

And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hail stones than they whom the children of Israel slew with the sword. Jos. x. 11.

### 97. MIRACULOUS DEW.

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

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

And it was so: for he rose up early on the morrow, and thrust the fleece together, and

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

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

#### 98. MIRACULOUS VOICES.

While he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. Mat. xvii. 4.

And when the disciples heard it they fell on their face, and were sore afraid.

And Jesus came and touched them, and said, <del>--- 7.</del> Arise, and be not afraid.

And when they had lifted up their eyes, they saw no man save Jesus only. —— 8.

And there came a voice out of the cloud, saying, This is my beloved Son; hear him. Luke ix. 35.

And when the voice was past, Jesus was found alone. And they kept u close, and told no man in those days any of these things which - 36. they had seen.

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? Acts ix. 4.

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks. 5.

And he, trembling and astonished, said, Lord what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. — xxii. 9.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. — xxvi. 14.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. — 15

### 99. MIRACULOUS SOUNDS.

For the Lord had made the host of the Syrians to hear a noise of chariots, and the noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. 2 Kings vii. 6.

Wherefore they arose, and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled gether all the elders of the children of Israel. all the house where they were sitting. Acts ii. 2. Ex. iv. 29.

### CHAP. X.

### MIRACLES, THEIR EFFECT.

#### SECT. 100. ADMIRATION.

AND when the disciples saw it they marvelled, saying, How soon is the fig-tree withered Mat. xxi. 20.

And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. Luke. iv. 36.

Since the world began it was not heard that any man opened the eyes of one that was born blind. John ix. 32.

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. Acts ii. 6.

And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? — 7.

And they were all amazed, and were in doubt, saying to one another, what meaneth this? 12.

And they knew that it was he which sat for alms at the beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him. — iii. 1**0**.

And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. — — 11.

### 101. FEAR.

Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness. 1 Sam. iv. 8.

When Simon Peter saw it he fell down at Jesus' knees, saying, Depart from me: for I am a sinful man, O Lord. Luke v. 8.

For he was astonished, and all that were with him, at the draught of the fishes which they had

And so was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. — — 10.

Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus clothed, and in his right mind: and they were afraid. — viii. 35.

And great fear came upon all the church, and upon as many as heard these things. Acts v. 11.

### 102. HOPE.

Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Is. li. 9.

#### 103. CONVICTION.

And Moses and Aaron went, and gathered to-

And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs

in the sight of the people. Ex. iv. 30.

And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads, and worshipped. — — 31.

And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord and believed the Lord, and his

servant Moses. - xiv. 31.

And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth. 1 Kings xvii. 24.

And when all the people saw it they fell on their faces; and they said, The Lord, he is the God; the Lord, he is the God. — xviii. 39.

And, when they had brought their ships to land, they forsook all and followed him. Luke v. 11.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. John ii. 11.

And all that dwelt in Lydda and Saron saw him, and turned to the Lord. Acts ix. 35.

And it was known throughout all Joppa; and

many believed in the Lord. — 42.

Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. — xiii. 12.

#### 104. OFTEN INEFFECTUAL.

And Pharaoh turned, and went into his house, neither did he set his heart to this also. Ex.

vii. 23. Yet in this thing ye did not believe the Lord

your God. Deut. i. 32.

Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day. —— 33.

For they considered not the miracle of the loaves: for their heart was hardened. Mar.

And beholding the man which was healed standing with them, they could say nothing

against it. Acts iv. 14.
Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. — — 16.

But, that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. --17.

So, when they had further threatened them, they let them go, finding nothing how they might punish them because of the people: for all men glorified God for that which was done. - <u>--- 21</u>.

For the man was above forty years old on whom this miracle of healing was shewed. -

#### 105. PRAISE.

He is thy praise, and he is thy God, that hath done for thee these great and terrible things which thine eyes have seen. Deut. x. 21.

Then believed they his words; they sang his

Ps. cvi. 12.

And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever. 2 Chron. vii. 3.

Insomuch that the multitude wondered, when they saw the dumb to speak, the mained to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. Mat. xv. 31.

And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day. Luke v. 26.



# B O O K X X. — M O R A L S.

### CHAP. I.

### ON ALMS.

### SECT. 1. ALMS-GIVING. (RULE.)

CAST thy bread upon the waters; for thou shalt find it after many days. Ec. xi. 1.

Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by right-eousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility. Dan. iv. 27.

He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Luke iii. 11.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withal, it shall be measured to you again. — vi. 38.

But rather give alms of such things as ye have; and, behold, all things are clean unto you.

— xi. 41.

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth neither moth corrupteth. — xii. 33.

approacheth, neither moth corrupteth. — xii. 33.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. — xvi. 9.

Now, when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me. — xviii. 22.

I have shewed you all things, how that so naboring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts xx. 35.

It hath pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. Rom. xv. 27.

Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also. 2 Cor. viii. 7.

That they do good, that they be rich in good

That they do good, that they be rich in good works, ready to distribute, willing to communicate; 1 Tim. vi. 18.

### 2. TEND TO GOD'S GLORY.

Now, he that ministereth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness; 2 *Cor.* ix. 10.

Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. —— 11.

For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; — 12.

(Whilst by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;)

### 3. BENEFITS TO THE GIVER.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. **Ps.** xli. 1.

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The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. Ps. xli. 2.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in

his sickness. — — 3.

He hath dispersed; he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honor. — cxii. 9.

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

Prov. xi. 25. He that hath pity upon the poor lendeth unto the Lord: and that which he hath given will he

pay him again. - xix. 17.

He that hath a bountiful eye shall be blessed: for he giveth of his bread to the poor. — xxii. 9. But the liberal deviseth liberal things: and by

liberal things shall he stand. Is. xxxii. 8.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day. — lviii. 10.

And he said unto him, Thy prayers and thy alms are come up for a memorial before God.

And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight **— —** 31.

And God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work: 2 Cor. ix. 8.

As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. — 9.

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 19.

#### 4. INTENTION RESPECTED.

And he looked up, and saw the rich men casting their gifts into the treasury. Luke xxi. 1.

And he saw also a certain poor widow casting

in thither two mites.

And he said, Of a truth I say unto you, That this poor widow hath cast in more than they

For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had. — 4.

### 5. MADE CHEERFULLY.

Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. Deut. xv. 10.

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

Prov. iii. 27.

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

And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. 2 Cor. viii. 10.

Now, therefore, perform the doing of it; that, as there was a readiness to will, so there may be a performance also out of that which ye have.

For as touching the ministering to the saints; it is superfluous for me to write to you: -ix. 1.

For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. - 2.

Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that,

as I said, ye may be ready. — — 3.

Lest haply if they of Macedonia come with me, and find you unprepared, we, (that we say not you,) should be ashamed in this same confident boasting.

Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up before hand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. — 5.

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. — —6.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. —7.

### 6. MODESTY.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Mat.

Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. --2.

But when thou doest alms, let not thy left hand know what thy right hand doeth; — —3.

That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

#### 7. LARGESS. INSTANCES.

And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat: then he arose and went after Elijah, and ministered unto him. 1 Kings xix. 21.

And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed, every one to his house. 2 Sam. vi. 19.

And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine. I Chron. xvi. 3.

### PRUDENT DISTRIBUTION.

But now I go unto Jerusalem to minister unto the saints. Rom. xv. 25.

For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. Rom. xv. 26.

And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. 1 Cor. xvi. 3.

And if it be meet that I go also, they shall go

with me. --4.

Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. 2 Cor. viii. 4.

#### ALMS—INSTANCES.

She stretcheth out her hand to the poor: yea, she reacheth forth her hands to the needy. Prov. xxxi. 20.

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: Acts xi. 29.

Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now, after many years, I came to bring alms to my nation, and offerings. — xxiv. 17.

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Ma-

cedonia: 2 Cor. viii. 1.

How that, in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. 2.

For to their power, (I bear record,) yea, and beyond their power, they were willing of themselves.

And this they did, not as we hoped; but first gave their own selves to the Lord, and unto us by the will of God. — 5.

Insomuch that we desired Titus, that as he had begun, so he would also finish in you the

same grace also. - 6.

Only they would that we should remember the poor: the same which I also was forward to do. *Gal.* ii. 10.

### 10. CONTRASTS.

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

He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he.

- xiv. 21.

The righteous considereth the cause of the poor: but the wicked regardeth not to know — xxix. 7.

#### 11. INSIDIOUS PRETENCE.

For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. Mar. xiv. 5.

#### 12. REFUSAL TO GIVE.

If I have seen any perish for want of clothing, or any poor without covering; Job xxxi. 19.

If his loins have not blessed me, and if he were not warmed with the fleece of my sheep: 

If a brother or sister be naked, and destitute

of daily food, James ii. 15.

And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? -16.

But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

#### 13. PENALTY.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. Prov. xxi. 13.

He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse. — xxviii. 27.

### CHAP. II.

### HOSPITALITY.

#### SECT. 14. RULE.

AND if thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Lev xxv. 35.

For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in: Mat. xxv. 35.

Naked, and ye clothed me: I was sick, and

ye visited me: I was in prison, and ye came-un-- 36.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? - 37.

When saw we thee a stranger, and took thee in? or naked, and clothed thee? —— 38.

Or when saw we thee sick, or in prison, and came unto thee? — 39.

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto m. --40.

Distributing to the necessity of saints; given

to hospitality. Rom. xii. 13.

Use hospitality one to another without grudgg. 1 Pet. iv. 9. Beloved, thou doest faithfully whatsoever

thou doest to the brethren, and to strangers. 3 John 5.

Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a goodly sort, thou shalt do well.

### 15. INVITATIONS.

And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Gen. xviii. 3.

And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on; for therefore are ye come to your servant. And they said, So do as thou hast said. Gen. xviii. 5.

And he said, Behold, now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. – xix. 2.

And the old man said, Peace be with thee: howsoever, let all thy wants lie upon me; only lodge not in the street. Judges xix. 20.

Let thine eyes be on the field that they do reap. and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst go unto the vessels, and drink of that which the young men have drawn.

And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers; and he reached her parched corn, and 

#### 16. KIND RECEPTION.

And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. Gen. xxiv. 17.

And she said, Drink, my lord; and she hasted, and let down her pitcher upon her hand, and ___ 18. gave him drink.

And when we were come to Jerusalem the brethren received us gladly. Acts xxi. 17.

And the day following Paul went in with us unto James: and all the elders were present.

And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. — xxviii. 2.

#### 17. ANCIENT CIVILITY. WASHING FEET.

Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the Gen. xviii. 4.

And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. - xliii. 24.

So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink. Judges xix. 21.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Luke vii. 44.

#### 18. GOOD PROVISION.

And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measure of fine meal, knead it, and make cakes upon the Gen. xviii. 6. hearth.

And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. --7.

And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. — 8.

And he pressed upon them greatly; and they turned in unto him, and entered into his house and he made them a feast, and did bake unleavened bread, and they did eat. — xix. 3.

And when Joseph saw Benjamin with them he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon, - xliii. 16.

And the man did as Joseph bade: and the man brought the men into Joseph's house. -17.

And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty: and she opened a bottle of milk, and gave him drink, and covered him. Judges iv. 19.

And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king. 2 Sam. xi. 8.

And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so, it was that, as oft as he passed by, he turned in thither to eat bread. 2 Kings iv. 8.

### 19. COMFORTABLE LODGINGS.

She said moreover unto him, We have both straw and provender enough, and room to lodge Gen. xxiv. 25.

The stranger did not lodge in the street: but

I opened my doors to the traveller.) Job xxxi. 32. And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there. Judges xix. 4.

But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. Luke xxiv. 29.

In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and lodged us, three days courteously. Acts xxviii. 7.

#### 20. STAY IMPORTUNED.

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

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

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

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

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

And David said to Uriah, Tarry here to-day

And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the

morrow. 2 Sam. xi. 12.

### 21. MINISTERING TO PRISONERS, &C.

Was it not told my lord what I did, when Jezebel slew the prophets of the Lord, how I hid a hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? 1 Kings xviii. 13.

The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. Is. xxi. 14.

But a certain Samaritan, as he journeyed, came where he was: and, when he saw him, he had compassion on him. Luke x. 33.

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. — 34.

Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. — 37.

### 22. CRIMINAL OMISSION.

Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. Job xxii. 7.

For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink.

Mat. xxv. 42.

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison,

and ye visited me not. — — 43.

Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? —— 44.

Then shall he answer them, saying, Verily I say unto you, In as much as ye did *it* not to one of the least of these, ye did *it* not to me. — 45.

#### CHAP. III.

#### FRIENDLY PASSIONS.

### SECT. 23. UNIVERSAL CHARITY. (RULE.)

AND the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

Mar. xii. 31.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. Rom. xiii. 8.

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. — 9.

For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. Gal. v. 14.

Let brotherly love continue. Heb. xiii. 1.

If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: *James* ii. 8.

And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. 1 Peter iv. 8.

Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. 1 John ii. 7.

Again, a new commandment I write unto you, which thing is true in him, and in you; because the darkness is past, and the true light now

shineth. -- 8.

For this is the message that ye heard from the beginning, that we should love one another. — iii. 11.

My little children, let us not love in word, neither in tongue; but in deed, and in truth.

— — 18.

#### 24. THE PLEASURES OF CONCORD.

Behold, how good and how pleasant ii is for brethren to dwell together in unity! Ps. exxxiii. 1.

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments: ——2.

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore. —— 3.

### 25. GRAND CRITERION.

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 1 John ii. 10.

In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. — iii. 10.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. — 14.

### 26. SYMPATHY. (RULE.)

Rejoice with them that do rejoice, and weep with them that weep. *Rom.* xii. 15.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Rom. xii. 16.

Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Col. iii. 12.

Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Heb. xiii. 3.

#### 27. INSTANCES.

Did not I weep for him that was in trouble, was not my soul grieved for the poor? Job

Mine eye affecteth mine heart, because of all the daughters of my city. Lam. iii. 51.

#### 28. LOVE TO ENEMIES. (RULE.)

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. Ex. xxiii. 4.

If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him; thou shalt surely help with him.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: *Prov.* xxv. 21.

For thou shalt heap coals of fire upon his head, and the Lord shall reward thee. --22.

But I say unto you which hear, Love your enemies, do good to them which hate you; Luke vi. 27.

Bless them that curse you, and pray for them which despitefully use you. — 28.

Bless them which persecute you: bless, and

curse not. Rom. xii. 14.

Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. — 20.

Be not overcome of evil, but overcome evil with good. — 21.

#### 29. ARGUMENTS AND REASONS.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth; *Prov.* xxiv. 17.

Lest the Lord see it, and it displease him, and he turn away his wrath from him. — —18.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: *Mat.* v. 43.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use

you, and persecute you; — — 44.

That ye may be the children of your Father which is in Heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. — — 45.

For if ye love them which love you, what reward have ye? do not even the publicans the

And if ye salute your brethren only, what do ye more than others? do not even the publicans so? — 47.

For if ye love them which love you, what thank have ye? for sinners also love those that love them. Luke vi. 32.

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. — — 33.

And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. — 34.

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil. ———35.

#### 30. EXEMPLIFIED.

And he said to David, Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil. 1 Sam. xxiv. 17.

For if a man find his enemy, will he let him go well away? Wherefore the Lord reward thee good for that thou hast done unto me this day. — — 19.

If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him; Job xxxi. 29.

Neither have I suffered my mouth to sin, by wishing a curse to his soul. — — 30.

At my first answer no man stood with me, but all *men* forsook me: *I pray* God that it may not be laid to their charge. 2 *Tim.* iv. 16.

### 31. FORGIVING INJURIES. (RULE.)

Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassion every man to his brother. Zech. vii. 9.

Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; *Mat.* v. 23.

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. —— 24.

Then came Poter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? — xviii. 21.

Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

Be ye, therefore, merciful, as your Father also is merciful. *Luke* vi. 36.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive and ye shall be forgiven. —— 37.

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. — xvii. 3.

And if he treepass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. — — 4.

And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Eph.* iv. 32.

#### 32. WHY TO FORGIVE.

Blessed are the merciful: for they shall obtain mercy. Mat. v. 7.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: Mat. vi. 14.

But if ye forgive not men their trespasses, neither will your heavenly Father forgive your

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. xviii. 35.

Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. Col. iii. 13.

For he shall have judgment without mercy that hath shewed no mercy; and mercy rejoiceth against judgment. James ii. 13.

### 33. GRATITUDE (REQUESTED.)

But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me and make mention of me unto Pharaoh, and bring me out of this house. Gen. xl. 14.

### GRATEFUL INSTANCES.

And he said unto his daughters, And where is he? why is it that ye have left the man? call him that he may eat bread. Ex. ii. 20.

And Saul said unto the Kenites, Go, depart, get ye down from the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among 1 Sam. xv. 6. the Amalekites.

And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? 2 Sam. ix. 1.

And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on <del>----- 3</del>.

And David said unto him, Fear not; for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at

my table continually. — — 7.

Then said David I will shew kindness unto Hanun, the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the

children of Ammon. — x. 2.

And David said, I will shew kindness unto Hanun, the son of Nahash, because his father shewed kindness to me. 1 Chron. xix. 2

But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother. 1 Kings ii. 7.

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea, Rom. xvi. 1.

That ye receive her in the Lord, as becometh saints; and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

Greet Priscilla and Aquilla my helpers in viii. 14.

Christ Jesus; —— 3.

Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 2 Tim. i. 16.

But when he was in Rome he sought me out very diligently, and found me. - 17.

The Lord grant unto him that he might find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus thou knowest very well. — — 18.

### 35. PLEASURE OR JOY. (A GOOD.)

There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labor. This also I saw, that it was from the hand of God. Eccl. ii. 24.

Wherefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him? iii. 22,

Behold, that which I have seen; it is good and comely for one to eat and to drink, and to enjoy the good of all his labor that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. — v. 18.

Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God. -- 19.

For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. — ix. 7.

### 36. OR VAIN AND EVIL.

Even in laughter the heart is sorrowful; and the end of that mirth is heaviness. Prov. xiv. 13.

I said in my heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and,

behold, this also is vanity. Eccl. ii. 1.

I said of laughter, It is mad: and of mirth, What doeth it? - 2.

For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity. – vii. **6**.

#### 37. BOLEMN CAUTIONS.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. *Eccl.* xi. 9.

And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. Luke

#### 38. ON HOPE.

Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him for the help of his countenance. Ps. xlii. 5.

O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill of

 $\mathbf{M} \mathbf{izar.} \quad ---- \quad \mathbf{6}.$ 

Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God; for I shall yet praise him, who is the health of my countenance, and my God. — xliii. 5.

Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life. Prov.

**x**iii. 12.

### CHAP. IV.

### MORALS PERSONAL, MENTAL

### SECT. 39. PRIDE FORBIDDEN.

AN high look, and a proud heart, and the plowing of the wicked, is sin. Prov. xxi. 4.

Hear ye, and give ear; be not proud: for the

Lord hath spoken. Jer. xiii. 15

And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. Mar. ix. 35.

And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,
— xii. 38.

And the chief seats in the synagogues, and the uppermost rooms at feasts; — — 39.

Then in the audience of all the people, he said

unto his disciples, Luke xx. 45.

Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest scats in the synagogues, and the chief rooms at feasts; — — 46.

How can ye believe, which receive honor one of another, and seek not the honor that cometh

from God only? John v. 44.

#### 40. INSTANCES OF PRIDE.

There is a generation, O how lofty are their eyes! and their eyelids are lifted up. Prov. xxx. 13.

We have heard of the pride of Moab, (he is very proud,) even of his haughtiness, and his pride, and his wrath: but his lies shall not be so. Is. xvi. 6.

We have heard the pride of Moab, (he is exceeding proud,) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart. Jer. xlviii. 29.

I know his wrath, saith the Lord: but it shall not be so: his lies shall not so effect it. — 30.

• Vide Book XXVII. Chap v. Sect. 61.

All this came upon the king Nebuchadnezzar. Dan. iv. 28.

At the end of twelve months he walked in the palace of the kingdom of Babylon. — 29.

The king spake and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty? —— 30.

And thou his son of Belshazzar, hast not humbled thine heart, though thou knowest all this.

— v. 22

And the pride of Israel testifieth to his face; and they do not return to the Lord their God, nor seek him for all this. *Hos.* vii. 10.

Then there arose a reasoning among them, which of them should be greatest. Luke ix. 46.

And there was also a strife among them, which of them should be accounted the greatest. — xxii. 24.

And he came to Capernaum: and, being in the house, he asked them, What was it that ye disputed among yourselves by the way. *Mar.* ix. 33.

But they held their peace; for by the way they had disputed among themselves who should be the greatest. —— 34.

#### 41. SELF-OPINIONATIVE.

The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise. *Prov.* xii. 15.

There is a way which seemeth right unto a man; but the end thereof *ure* the ways of death.

— xiv.12.

- A wise man feareth, and departeth from evil; but the fool rageth, and is confident. — — 16.

There is a way that seemeth right unto a man; but the end thereof arc the ways of death.

— xvi. 25.

Seest thou a man wise in his own conceit? there is more hope of a fool than of him. xxvi. 26.

Woe unto them that are wise in their own eyes, and prudent in their own sight! Is. v. 21.

#### 42. PENALTY OF PRIDE.

Whoso privily slandereth his neighbor, him will I cut off: him that hath an high look, and a proud heart, will not I suffer. Ps. ci. 5.

Thou hast rebuked the proud that are cursed, which do err from thy commandments. cxix. 21.

Every one that is proud in heart is an abomination to the Lord: though hand join in hand he shall not be unpunished. Prov. xvi. 5.

Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. Is. x. 12.

For he saith by the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: — 13.

And I will punish the world for their evil, and wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. — xiii. 11.

And Moab shall be destroyed from being

people, because he hath magnified himself against the Lord. Jer. xlviii. 42.

Therefore thus saith the Lord God, Because thou hast set thine heart as the heart of God; Ezek. xxviii. 6.

Behold, therefore I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. -

And the pride of Israel doth testify to his face; therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. Hos. v. 5.

#### 43. PRIDE DEGRADED.

Pride goeth before destruction, and a haughty

spirit before a fall. Prov. xvi. 18.

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. Is. ii. 11.

For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; **— 12.** 

And upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, — — 13.

And upon all the high mountains, and upon all the hills that are lifted up, — — 14.

And upon every high tower, and upon every fenced wall, - - 15.

And upon all the ships of Tarshish, and upon

all pleasant pictures.

And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day.

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! - xiv. 12.

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: — 13.

I will ascend above the heights of the clouds;

I will be like the most High. —— 14.

Yet thou shalt be brought down to hell, to the sides of the pit. — — 15.

The Lord of hosts had purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth. - xxiii. 9.

The earth mourneth, and fadeth away; the world languisheth, and fadeth away; the haughty people of the earth do languish. — xxiv. 4. Thus saith the Lord, After this manner will I

mar the pride of Judah, and the great pride of Jerusalem. Jer. xiii. 9.

Behold, I am against thee, O thou most proudsaith the Lord God of hosts: for thy day is come, the time that I will visit thee. — 1. 31.

And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him. -- -- 32.

- But when his heart was lifted up, and his mind hardened in pride, he was deposed from

his kingly throne, and they took his glory from him: Dan. v. 20.

- Therefore thus saith the Lord, Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil. Micah ii. 3.

In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty because of my holy mountain. Zeph. iii. 11.

But he that is greatest among you shall be

your servant. Mat. xxiii. 11.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts. Luke i. 51.

#### 44. PRIDE AND HUMILITY CONTRASTED.

Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. Ps. cxxxviii. 6.

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

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

Only by pride cometh contention: but with

the well-advised is wisdom. — xiii. 10. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. xvi. 19.

Before destruction the heart of man is haughty, and before honor is humility. — xviii. 12.

Put not forth thyself in the presence of the king, and stand not in the place of great men:

For better it is that it be said unto thee, Come, up hither, than that thou shouldest be put lower In the presence of the prince whom thine eyes have seen. --7.

A man's pride shall bring him low: but honor shall uphold the humble in spirit. — xxix. 23.

And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. Mat. xxiii. 12.

For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke xiv. 11.

But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble. James iv. 6.

Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Peter v. 5.

#### 45. HUMILITY. (RULE.)

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. Rom. xii. 3.

Submitting yourselves one to another in the

fear of God. Eph. v. 21.

Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Philip. ii. 3.

My brethren be not many masters, knowing

that we shall receive the greater condemnation. James iii. 1.

Humble yourselves in the sight of the Lord,

and he shall lift you up. — iv. 10.

Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time. 1 Peter v. 6.

#### 46. ITS ADVANTAGES.

When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person. Job xxii. 29.

The humble shall see this, and be glad; and your heart shall live that seek God. Ps. lxix. 32.

The fear of the Lord is the instruction of wis-

dom, and before honor is humility. Prov. xv. 33.

By humility, and the fear of the Lord are

riches, and honor, and life.

Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house. 1 Kings xxi. 29.

Because thine heart was tender, and thou didst humble thyself before God, when thou hearedst his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord. 2 Chron. xxxiv. 27.

#### 47. PROFESSED.

Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Ps. cxxxi. 1.

#### 48. DOUBLE-MINDEDNESS.

Let us hold fast the profession of our faith without wavering (for he is faithful that promised;) Heb. x. 23.

But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind, and tossed: James i. 6.

For let not that man think that he shall receive

any thing of the Lord.

A double-minded man is unstable in all his

ways. --8.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. — iv. 8.

#### 49. PATIENCE. (RULE.)

Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit. Ec. vii. 8.

In your patience possess ye your souls. Luke

Strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness; Col. i. 11.

For ye have need of patience; that, after ye have done the will of God, ye might receive the promise.

Heb. x. 36.

Knowing this, that the trying of your faith worketh patience. James i. 3.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Be patient, therefore, brethren, unto the com ing of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. — v. 7.

Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. —— 8.

### 50. INSTANCED.

Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. Lev. x. 3.

Then Job arose, and rent his mantle, and shaved his head, and fell-down upon the ground,

and worshipped. Job i. 20.

And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord bath taken away; blessed be the name of the Lord. — 21.

In all this Job sinned not, nor charged God

foolishly. - 22.

But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin — ii. 10. with his lips.

And he said, It is the Lord; let him do what

seemeth him good. 1 Sam. iii. 18.

But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him. 2 Sam. xv. 26.

I was dumb, I opened not my mouth; be-

cause thou didst it. Ps. xxxix. 9.

Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken. he said, Is it not good, if peace and truth be in my days? 2 Kings xx. 19.

Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken: he said, moreover, For there shall be peace and

truth in my days. Is. xxxix. 8.

I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. *Mic.* vii. 9.

And when he would not be persuaded we ceased, saying, The will of the Lord be done.

Acts xxi. 14.

#### 51. EFFECTS OF PATIENCE.

But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

And so, after he had patiently endured, he

obtained the promise. Heb. vi. 15.

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very

pitiful, and of tender mercy. James v. 11.

I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: Rev. ii. 2.

And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. — xiv. 12.

### 52. CONTENTMENT. (RULE.)

And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord; but thy life will I give unto thee for a prey in all places whither thou goest. Jer. xlv. 5.

But godliness with contentment is great gain.

Tim. vi. 6.

For we brought nothing into this world, and it is certain we can carry nothing out.

And having food and raiment, let us be there-

Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. Heb. xiii. 5.

### 53. A FEW INSTANCES.

And Esau said, I have enough, my brother; keep that thou hast unto thyself. Gen. xxxiii. 9.

The lines are fullen unto me in pleasant places;

yea, I have a goodly heritage. Ps. xvi. 6.

Not that I speak in respect of want: for I have learned in whatsoever state I am therewith

to be content. Philip. iv. 11.

I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need. —— 12.

### CHAP. V.

#### RELATIVE MORALS.

#### SECT. 54. HYPOCRISY. RULE.

UPRIGHT men shall be astonied at this, and the innocent shall stir up himself against the

hypocrite. Job xvii. 8.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. cannot serve God and mammon. *Mat.* vi. 24.

Thou blind Pharisee! cleanse first that which is within the cup and the platter, that the outside of them may be clean also. — xxiii. 26.

### 55. PENALTIES.

So are the paths of all that forget God; and the hypocrite's hope shall perish; Job viii. 13.

Whose hope shall be cut off, and whose trust --- 14. shall be a spider's web.

shall not come before him. — xiii. 16.

Knowest thou not this of old, since man was placed upon earth, - xx. 4.

That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?

Though his excellency mount up to the heavens, and his head reach into the clouds; — 6.

Yet he shall perish for ever like his own dung they which have seen him shall say, Where is he? — — 7.

For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

But the hypocrites in heart heap up wrath; they cry not when he bindeth them. — xxxvi. 13.

They die in youth, and their life is among the - 14.

But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Ps.

Seeing thou hatest instruction, and castest my words behind thee. — 17.

Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one is a hypocrite and an evil doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still. Is. ix, 17.

Woe to thee that spoilest, and thou wast not spoiled, and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt cease to be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. - **xx**xiii. 1.

The sinners in Zion are afraid; fearfulness hath surprised the hypocrites: who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? —— 14.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Mat. xxiii. 14.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of

extortion and excess. ——25.
Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones, and of all uncleanness. — 27.

#### 56. INSTANCES OF HYPOCRISY.

Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Is. lviii. 2.

And yet for all this, her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, suith the Lord. Jer iii. 10.

And the Lord said unto me, The backsliding He also shall be my salvation: for a hypocrite Israel hath justified herself more than treacherous Judah. ——1.

For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it. Jer. xlii. 20.

Also, thou son of man, the children of thy

people still are talking against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. Ezek. xxxiii. 30.

And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.

Even so ye also outwardly appear righteous unto men; but within ye are full of hypocrisy and iniquity. Mat. xxiii. 28.

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Mar. vii. 6.

### 57. ABSURDITY OF HYPOCRISY.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tythe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Mat. xxiii. 23.

Ye blind guides! which strain at a gnat, and swallow a camel. **-- 24.** 

No servant can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. xvi. 13.

An instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law. Rom. ii. 20.

Thou, therefore, which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

Thou that makest thy boast of the law, through breaking the law, dishonorest thou God?

For if I build again the things which I destroyed, I make myself a transgressor. Gal.

They profess that they know God, but in works they deny him; being abominable, and disobedient, and unto every good work reprobate. *Tit.* i. 16.

# 58. JUSTICE. (RULE.)

That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee. Deut.

Thus saith the Lord, Keep ye judgment, and

But let judgment run down as waters, and righteousness as a mighty stream. Amos v. 24.

These are the things that ye shall do, Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates. Zech. viii. 16.

#### 59. COMPENDIUM.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Mat. vii. 12.

And the second is like unto it, Thou shalt love thy neighbor as thyself. — xxii. 39.

On these two commandments hang all the law and the prophets. - --- 40.

And as ye would that men should do to you, do ye also to them likewise. Luke vi. 31.

#### 60. OBSERVATIONS ON JUSTICE.

It is joy to the just to do judgment: but destruction shall be to the workers of iniquity. *Prov.* xxi. 15.

Shalt thou reign because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him? Jer. xxii. 15.

He judged the cause of the poor and needy, then it was well with him: was not this to know me? saith the Lord. - 16.

He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. Luke xvi. 10.

And if ye have not been faithful in that which is another man's, who shall give you that which is your own? — 12.

#### 61. PARTIALITY. (ABSURD.)

He will surely reprove you, if ye do secretly accept persons. Job xiii. 10.

To have respect of persons is not good: for, for a piece of bread that man will transgress. *Prov*. xxviii. 21.

My brethren, have not the fuith of our Lord Jesus Christ, the Lord of glory, with respect of persons. James ii. 1.

For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool;

Are ye not then partial in yourselves, and are become judges of evil thoughts.

But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. — — 9.

#### 62. INGRATITUDE. (RULE.)

And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very 1 Sam. xix. 4

For he did put his life in his hand, and slew do justice: for my salvation is near to come, the Philistine, and the Lord wrought a great and my righteousness to be revealed. Is. lvi. 1. salvation for all Israel: thou sawest it, and didst rejoice; wherefore then wilt thou sin against in | of Millo; and let fire come out from the men 1 Sam. xix. 5.

#### 63. INSTANCES.

Yet did not the chief butler remember Jo-

seph, but forgat him. Gen. xl. 23.

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

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

Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son: and, when he died, he said, The Lord look upon it, and require it. Chron. xxiv. 22.

Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain. Dan. xi. 26.

#### 64. COMPLAINTS OF INGRATITUDE.

Now, therefore, if ye have done truly and sincerely, in that ye have made  $\Lambda$  bimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands. Judges ix. 16.

And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech the son of his maid servant king over the men of Shechem, because he is your brother. --18.

They rewarded me evil for good, to the spoiling of my soul. Ps. xxxv. 12.

They also that render evil for good are mine adversaries; because I follow the thing that good is. — xxxviii. 20.

They compassed me about also with words of hatred; and fought against me without a cause.

- cix. 3.

For thy love they are my adversaries: but I give myself unto prayer.

And they have rewarded me evil for good,

and hatred for my love. -

And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldest not let Israel invade when they came out of the land of Egypt, but they turned from them, and destroyed them not; 2 Chron. xx. 10.

Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast

given us to inherit.

Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them. Jer. xviii. 20.

### 65. PENALTY.

If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice

and devour the men of Shechem, and the house

nocent blood, to slay David without a cause? of Shechem, and from the house of Millo, and devour Abimelech. - 20.

Whoso rewardeth evil for good, evil shall not depart from his house. Prov. xvii. 13.

### 66. MEEKNESS. (RULE.)

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, Eph. iv. 1.

With all lowliness and meekness, with longsuffering, for bearing one another in love. -2.

#### BENEFITS.

The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever. Ps. xxii. 26.

The meek will he guide in judgment; and the meek will he teach his way. - xxv. 9.

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. - xxxvii. 11.

When God arose to judgment, to save all the meek of the earth. Selah. — lxxvi. 9.

The Lord lifteth up the meek: he casteth the wicked down to the ground. — cxlvii. 6.

For the Lord taketh pleasure in his people: he will beautify the meek with salvation. cxlix. 4.

The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the holy One of Israel. Is. xxix. 19.

Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. Zeph. ii. 3.

Blessed are the meek: for they shall inherit the earth. Mat. v. 5.

### 68. INSTANCE REMARKABLE.

Now the man Moses was very meek, above all the men which were upon the face of the earth. Num. xii. 3.

### 69. NON-RESISTANCE. (RULE.)

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: Mat. v. 38.

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. - 39.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. - 40.

And whosoever shall compel thee to go a mile, go with him twain. — - 41.

And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also. Luke vi. 29.

### 70. EXEMPLIFIED.

They also that seek after my life lay snares for me; and they that seek my hurt speak mischievous things, and imagine deceits all the day

long. Ps. xxxviii. 12.
But I, as a deaf man, heard not; and I was in you. Indges ix. 19.

But I, as a deaf man, heard not; and I was a dumb man that openeth not his mouth.

<del>----- 13</del>.

Thus I was as a man that heareth not, and in whose mouth are no reproofs. Ps. xxxviii. 14.

Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. - xliv. 22.

Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. Is. lix. 15.

But I was like a lamb, or an ox, that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. Jer. xi. 19.

As for me, behold, I am in your hand; do with me as seemeth good and meet unto you: - xxvi. 14.

But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you, to speak all these words in -- 15.

He giveth his cheek to him that smitch him; had returned this second time. Gen. xliii. 10. he is filled with reproach. Lam. iii. 30.

For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. 2 Cor. xi. 20.

 ${f Y}$ e have condemned and killed the just; and he doth not resist you. James v. 6.

#### 71. PEACEABLENESS.

Depart from evil, and do good; seek peace, and pursue it. Ps. xxxiv. 14.

Blessed are the peace-makers: for they shall be called the children of God. Mat. v. 9.

If it be possible, as much as lieth in you, live peaceably with all men. Rom. xii. 18.

Follow peace with all men, and holiness, without which no man shall see the Lord. Heb. xii. 14

And who is he that will harm you, if ye be followers of that which is good? 1 Pet. iii. 13.

## CHAP. VI.

## MORALS, (Respecting our own Property.)

#### SECT. 72. DILIGENCE. (RULE.)

LOVE not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread. Prov. xx. 13.

Be thou diligent to know the state of thy flocks, and look well to thy herds: — xxvii. 23.

For riches are not for ever: and doth the crown endure to every generation?

are gathered. — 25.

The lambs are for thy clothing, and the goats are the price of the field. — 26.

And thou shalt have goats' milk enough for the ood, for the food of thy household, and for the maintenance for thy maidens.

#### •73. DESCRIPT.

And the man Jeroboam was a mighty man of valor; and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. 1 Kings xi. 28.

The thoughts of the diligent tend only to plenteousness; but every one that is hasty only to want. Prov. xxi. 5.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men. — xxii. 29.

She looketh well to the ways of her household, and eateth not the bread of idleness. xxxi. 27.

#### 74. CONTRASTED WITH IDLENESS.

For except we had lingered, surely now we

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

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

He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void. of understanding. - xii. 11.

The hand of the diligent shall bear rule: but the slotisful shall be under tribute. — 24.

The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious. —— 27.

The soul of the sluggard desireth, and hath nothing, but the soul of the diligent shall be made fat. — xiii. 4.

Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.

The way of the slothful man is as a hedge of thorns: but the way of the righteous is made — xv. 19.

He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough. — xxviii. 19.

#### 75. IDLENESS DESCRIBED.

He also that is slothful in his work is brother to him that is a great waster. Prov. xviii. 9.

A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth - xix. 24. again.

The desire of the slothful killeth him; for his hands refuse to labor. — xxi. 25.

He coveteth greedily all the day long: but the righteous giveth, and spareth not. — 26.

The slothful man saith, There is a lion without, I shall be slain in the streets. — xxii. 13.

The hay appeareth, and the tender grass I went by the field of the slothful, and by the sheweth itself, and the herbs of the mountains vineyard of the man void of understanding; xxiv. 30.

And, lo, it was all grown over with thorns, · and nettles had covered the face thereof, and the stone wall thereof was broken down. xxiv. 31.

Then I saw, and considered it well: I looked upon it, and received instruction. — 32.

The slothful man saith, There is a lion in the way, a lion is in the streets. — xxvi. 13.

As the door turneth upon his hinges; so doth the slothful upon his bed. — 14.

The slothful hideth his hand in his bosom, it grieveth him to bring it again to his mouth.

The sluggard is wiser in his own conceit than seven men that can render a reason.

By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through. Ec. x. 18.

#### 76. IDLENESS REPROVED.

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

Which having no guide, overseer, or ruler,

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

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

Yet a little sleep, a little slumber, a little folding of the hands to sleep: -- 10.

### 77. BAD EFFECTS THEREOF.

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

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

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. — xix. 15.

The sluggard will not plow by reason of the cold; therefore shall be beg in harvest, and have nothing. — xx. 4.

For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. — xxiii. 21.

Yet a little sleep, a little slumber, a little folding of the hands to sleep: - xxiv. 33.

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

### 78. SURMISED FALSELY.

But he said, Ye are idle, ye are idle; therefore ye say, Let us go and do sacrifice to the Lord. Ex. v. 17.

Go, therefore, now and work; for there shall no straw be given you, yet shall ye deliver the <u> — 18.</u> tale of bricks.

#### 79. FRUGALITY.

He that leveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich. *Prov.* xxi. 17.

the dwelling of the wise: but a foolish man spendeth it up. — 20.

When they were filled, he said unto his disci-

ples, Gather up the fragments that remain, that nothing be lost. John vi. 12.

Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above them that had eaten. -- 13.

### - 80. INSIDIOUS PRETENCE.

But when his disciples saw it they had indig nation, saying, To what purpose is this waste! Mat. xxvi. 8.

For this ointment might have been sold for much, and given to the poor. -

And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? Mar. xiv. 4.

### 81. USURY. (RULE.)

If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury. Ex. xxii. 25.

Take thou no usury of him or increase: but fear thy God; that thy brother may live with thee. Lev. xxv. 36.

Thou shalt not give him thy money upor usury, nor lend him thy victuals for increase. 37.

Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury. xxiii. 19.

Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury; that the Lord thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it.

I likewise, and my brethren, and my servants, might exact of them money and corn; I pray you, let us leave off this usury. Nch. v. 10.

Restore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. - 11.

Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. ---12.

# 82. usurers.

Then I consulted with myself, and I rebuked the nobles and the rulers, and said unto them, Ye exact usury every one of his brother. And I set a great assembly against them. Neh. v. 7.

In thee have they taken gifts to shed blood: thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God. Ezek. xxii 12.

### 83. OPINIONS OF-BY OTHERS.

He that putteth not out his money to usury, There is a treasure to be desired, and oil in nor taketh reward against the innocent. He that doeth these things shall never be moved.

He that by usury and unjust gain increaseth

[ 568 ]

his substance, he shall gather it for him that will !

pity the poor. Prov. xxviii. 8.

Woe is me, my mother, that thou hast born me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury, yet every one of them doth curse me. Jer. xv. 10.

Hath given forth upon usury, and hath taken increase; shall he then live? he shall not live: he hath done all these abominations; he shall surely die: his blood shall be upon him. Ezek. xviii. 13.

#### 84. LOST GOODS. (RULE.)

Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them; thou shalt in any case bring them again unto thy brother. Deut. xxii. 1.

And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

#### 85. INSTANCES OF FINDING.

And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us? Gen. xlii. 28.

And it came to pass, as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money they were afraid. — — 35.

### 86. INSTANCES OF RESTORING.

And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Gen. xliii. 12.

And they came near to the steward of Joseph's house; and they communed with him at the door of the house. — — 19.

And said, O sir! we came indeed down at the first time to buy food: --20.

And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight; and we have brought - 21. it again in our hand.

And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. 

And he said, Peace be to you, tear not; your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. --23.

And he overtook them, and he spake unto

them these same words. — xliv. 6.

And they said unto him, Wherefore saith my should do according to this thing. --7.

Behold, the money which we found in our sacks' mouths we brought again unto thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold?

### CHAP. VII.

#### RESPECTING THE PROPERTY OF OTHERS.

SECT. 87. COVETOUSNESS. (RULE.)

NEITHER shalt thou desire thy neigh-or's wife, neither shalt thou covet thy neighbor's house, his field, or his man-servant, or his maid servant, his ox, or his ass, or any thing that is thy neighbor's. Deut. v. 21.

For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth. Ps. x. 3.

And he said unto them, Take heed and beware of covetouness: for a man's life consisteth not in the abundance of the things which he possesseth. Luke xii. 15.

Let no man seek his own, but every man another's wealth. 1 Cor. x. 24.

Look not every man on his own things, but every man also on the things of others. Phil.

### 88. PICTURED.

And it came to pass, after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. 1 Kings xxi. 1.

And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or if it seem good to thee, I will give thee the worth of it in money. — — 2.

The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. Is. xxxii. 7.

And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and

his heritage. Mical ii. 2.
Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people. Hab.

And the Pharisees also, who were covetous, heard all these things: and they derided him. Luke xvi. 14.

Which have forsaken the right way, and are gone astray, following the way of Balaam the Lord these words? God forbid that thy servants son of Bosor, who loved the wages of unrighteousness; 2 Pet. ii. 15.

#### 89. CURSES AGAINST COVETOUSNESS.

He that is greedy of gain troubleth his own house: but he that hateth gifts shall live. *Prov.* xv. 27.

For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. Is. lvii. 17.

O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. Jer. li. 13.

Woe to him that coveteth as evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! *Hab.* ii. 9.

And these are they which are sown among thorns; such as hear the word. Mar. iv. 18.

And the cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful. —— 19.

But they that will be rich fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. 1 *Tim.* vi. 9.

For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. — — 10.

Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. Jude 11.

### 90. COVETABLE GOODS.

But covet earnestly the best gifts: and yet shew I unto you a more excellent way. 1 Cor. xii. 31.

#### 91. WEIGHTS AND MEASURES. (RULE.)

Ye shall do no unrighteousness in judgment, in mete-yard, in weight or in measure. Lev. xix. 35.

Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. — — 36.

Egypt. — — 36.

Thou shalt not have in thy bag diverse weights, a great and a small. Deut. xxv. 13.

Thou shalt not have in thine house diverse measures, a great and a shall. — — 14.

But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee. -- 15.

For all that do such things, and all that do unrighteousness, are an abomination unto the Lord thy God. ——16.

Ye shall have just balances, and a just ephah, and a just bath. Ezek. xlv. 10.

### 92. FALSE WEIGHTS, &C. REPROVED.

A false balance is an abomination to the Lord: but a just weight is his delight. Prov. xi. 1.

Diverse weights, and diverse measures, both of them are alike abomination to the Lord. — xx. 10.

Diverse weights are an abomination unto the Lord; and a false balance is not good. — 23.

He is a merchant, the balances of deceit are in his hand: he loveth to oppress. Hos. xii. 7.

Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? *Micah* vi. 10.

Shall I count them pure with the wicked balances, and with the bag of deceitful weights?——11.

#### 93. STANDARDS.

Now an homer is the tenth part of an ephah. Ex. xvi. 36.

And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel. Lev. xxvii. 25.

A just weight and balance are the Lord's; all the weights of the bag are his work. **Prov.** xvi. 11.

The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer; and the ephah the tenth part of an homer; the measure thereof shall be after the homer. Ezek. xlv. 11.

### 94. OPPRESSION IN DEALING. (RULE.)

Rob not the poor because he is poor; neither oppress the afflicted in the gate. Prov. xxii. 22.

And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt-offerings without cost. 1 Chron. xxi. 24.

To crush under his feet all the prisoners of the earth. Lam. iii. 34.

To turn aside the right of a man before the face of the most High. — — 35.

To subvert a man in his cause, the Lord ap proveth not. — — 36.

### 95. DELINEATED.

They turn the needy out of the way; the poor of the earth hide themselves together. Job xxiv. 4.

By reason of the multitude of oppressions they make the oppressed to cry; they cry out by reason of the arm of the mighty. — xxxv. 9.

He that oppresseth the poor reproacheth his Maker: but he that honoreth him hath mercy on the poor. *Prov.* xiv. 31.

Surely oppression maketh a wise man mad; and a gift destroyeth the heart. Eccl. vi. 7.

Hear this, O ye that swallow up the needy, even to make the poor of the land to fail. Amos viii. 4.

### 96. FORETOLD.

And the people shall be oppressed, every one by another, and every one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honorable. Is. iii. 19.

[ 570 ]

#### 97. JUST RECOMPENSE.

Because he hath oppressed and hath forsaken the poor; because he hath violently taken away a house which he builded not; Job xx. 19.

Surely he shall not feel quietness in his belly, he shall not save of that which he desired. 20.

There shall none of his meat be left; therefore shall no man look for his goods. 21.

In the fullness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him. —— 22.

This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty. — xxvii. 13.

If his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread. —— 14.

Those that remain of him shall be buried in death; and his widows shall not weep. — — 15.

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. Prov. xxii. 16.

Wherefore, thus saith the holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Is: xxx. 12.

Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

Forasmuch, therefore, as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. Amos v. 11.

Woe to her that is filthy and polluted, to the oppressing city! Zeph. iii. 1.

### 98. oppressors.

And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vine-yard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. 1 Kings xxi. 15.

And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. —— 16.

And Asa oppressed some of the people the same time. 2 Chron. xvi. 10.

For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. Is. v. 7.

The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever. Micah

For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. Mat. xxiii. 4.

### 99. THE EYE THAT WATCHES THEM.

So that they cause the cry of the poor to come they answered, He is witness. --5.

unto him, and he heareth the cry of the afflicted. Job xxxiv. 28.

For the Lord will plend their cause, and spoil the soul of those that spoiled them. *Prov.* xxii.

The Lord executeth righteousness and judgment for all that are oppressed. Ps. ciii. 6.

#### 100. BRIBERY. (RULE.)

And thou shalt take no gift: for the gift blind eth the wise, and perverteth the words of the righteous. Ex. xxiii. 8.

Thou shalt not rest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. *Deut.* xvi. 19.

#### 101. REPROBATION OF.

For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery. Job xv. 34.

The king by judgment establisheth the land: but he that receiveth gifts overthroweth it. Prov.

He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; Is. xxxiii. 15.

He shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure. — 16.

#### 102. INSTANCES.

And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. 1 Sam. viii. 3.

A wicked man taketh a gift out of the bosom to pervert the ways of judgment. Prov. xvii. 23.

For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. Amos v. 12.

He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. Acts xxiv. 26.

But after two years Porcius Festus came into Felix' room: and Felix willing to shew the Jews a pleasure, left Paul bound. — 27.

### 103. EXCULPATION.

Behold, here I am: witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. 1 Sam. xii. 3.

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

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

### 104. THEFT. (RULE.)

Neither shalt thou steal. Deut. v. 19.

The robbery of the wicked shall destroy them; because they refuse to do judgment. *Prov.* xxi. 7.

Whose is partner with a thief hateth his own soul: he heareth cursing and bewrayeth it not. *Prov.* xxix. 24.

For I the Lord love judgment, I hate robbery for burnt-offering: and I will direct their work in truth; and I will make an everlasting covenant with them. Is. lxi. 8.

That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. 1 Thess. iv. 6.

### 105. THIEVES.

Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance. Job. v. 5.

Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Jos. vii. 11.

And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way, by them; and it was told Abimelech. *Judges* ix. 25.

The bands of the wicked have robbed me: but I have not forgotten thy law. Ps. cxix. 61.

And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision: but they shall fall. Dan xi 14

the vision: but they shall fall. Dan. xi. 14.

When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without. Hosea vii. 1.

And Jesus answering, said, A certain man went down from Jerusalem, to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. Lule x. 30.

And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. — xii. 39.

Nay, ye do wrong and defraud, and that your brethren. 1 Cor. vi. 8.

### 106. PENALTIES.

If a man shall steal an ox or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. Ex. xxii. 1.

If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for

If the sun be risen upon him, there shall be blood shed for him; for he should make restitution: if he have nothing, then he shall be sold for his theft. — — 3.

If the theft be certainly found in his hand alive, whether it be ox or ass, or sheep; he shall restore double. ——— 4

If a man shall deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. — — 7.

If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he hath put his hand unto his neighbor's goods. —— 8.

For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbor.

— 9.

Men do not despise a thief, if he steal to satisfy his soul when he is hungry: Prov. vi. 30.

But if he be found, he shall restore seven fold, he shall give all the substance of his house. 31.

### 107. SEARCH.

And Jacob was wroth and chode with Laban: and Jacob answered and said to Laban, what is my trespass, what is my sin, that thou hast so hotly pursued after me? Gen. xxxi. 36.

Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set  $i\ell$  here before my brethren and thy brethren, that they may judge betwixt us both. — 37.

### 103. RESTITUTION. (RULE.)

If a man shall cause a field or vineyard to be eaten, and shall put in his best, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution, Ex. xxii. 5.

If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor. Lev. vi. 2.

Or have found that which was lost and lieth concerning it, and sweareth falsely; in any of all these that a man docth, sinning therein; — 3.

Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found. — 4.

Or all that about which he hath sworn fulsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering. — 5.

And he that killeth a beast shall make it good; beast for beast. — xxiv. 18.

And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. — 21.

And he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. Num. v. 7.

### 109. LAW OF CASUALTIES.

And if a man shall open a pit, or if a man

shall dig a pit, and not cover it, and an ox or an |

ass fall therein; Ex. xxi. 33.

The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. - 34.

If fire break out and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed therewith; he that kindled the fire shall surely make restitution. xxii. 6.

#### 110. RESTITUTION INSTANCED.

And there was a man of mount Ephraim, whose name was Micah. Judges xvii. 1

And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the Lord, my son. - 2.

And Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him fourfold. Luke xix. 8.

#### 111. COMPELLED.

His children shall seek to please the poor, and his hands shall restore their goods. Job xx. 10.

That which he labored for shall he restore, and shall not swallow it down; according to his substance shall the restitution be, and he shall not rejoice therein. — 18.

### 112. LANDMARKS.

Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.

Cursed be he that removeth his neighbour's landmark: and all the people shall say, Amen. - xxvii. 17.

Some remove the landmarks: they violently take away flocks, and seed thereof. Job xxiv. 2.

Remove not the ancient landmark which thy fathers have set. Prov. xxii. 28.

Remove not the old landmark; and enter not into the fields of the fatherless: — xxiii. 10.

For their Redeemer is mighty; he shall plead their cause with thee. — — 11.

### CHAP. VIII.

### IRRITATION—(Montal.)

### SECT. 113. FOREBODING FEAR.

AND among these nations shalt thou find no case, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: Deut. xxviii. 65.

For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. Job iii. 25.

I was not in safety, neither had I rest, neither was I quiet, yet trouble came. — 26.

Terrors shall make him afraid on every side, and shall drive him to his feet. — xviii. 11.

His strength shall be hunger-bitten and destruction shall be ready at his side. — — 12.

Fearfulness and trembling are come upon me, and horror hath overwhelmed me. Ps. lv. 5.

#### 114. INWARD GRIEF.

Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!

For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. — vii. 11.

Am I a sea or a whale, that thou settest a watch over me? -- 12.

Even to-day is my complaint bitter: my stroke

is heavier than my groaning.— xxiii. 2.

For I am ready to halt; and my sorrow is continually before me. Ps. xxxviii. 17.

The spirit of a man will sustain his infirmity: but a wounded spirit who can bear? Prov. xviii. 14.

We all roar like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. Is. lix. 11.

When I would comfort myself against sorrow, my heart is faint in me. Jer. viii. 18.

Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it. — x. 19.

Thus saith the Lord the God of Israel unto

thee; O Baruch; — xlv. 2.

Thou didst say, Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

### 115. GRIEF AND JOY CONTRASTED.

All the days of the afflicted are evil; but he that is of a merry heart hath a continual feast.

A merry heart doeth good like a medicine: but a broken spirit drieth the bones. — xvii. 22.

As he that taketh away a garment in cold weather, and as vinegar upon nitre; so is he that singeth songs to an heavy heart.—xxv. 20.

It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Ec. vii. 2.

Sorrow is better than laughter; for by the sadness of the countenance the heart is made better. — — 3.

The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. —— 4.

Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. James iv. 9.

#### 116. DESPAIR.

And the children of Israel spake unto Moses, saying; Behold, we die, we perish, we all perish. Num. xvii. 12.

Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying? — — 13.

And where is now my hope? as for my hope, who shall see it? Job xvii. 15.

Will the Lord cast off for ever? and will he be favorable no more? Ps. lxxvii. 7.

Is his mercy clean gone for ever? doth his promise fail for evermore? --8.

Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness,

and to girding with sackcloth: Is. xxii. 12.

And behold joy and gladness, slaying oxen and killing sheep, eating flesh, and drinking wine; let us eat and drink, for to-morrow we shall die. - 13.

Withhold thy foot from being unshod, and thy throat from thirst; but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go. Jer. ii. 25.

The harvest is past, the summer is ended, and

we are not saved. - viii. 20.

And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil — xviii. 12. heart.

And I said, My strength and my hope is perished from the Lord; Lam. iii. 18.

But thou hast utterly rejected us: thou art

very wroth against us. - v. 22.

# 117. RELIEFS.

He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. Ps. xl. 2.

In the multitude of my thoughts within me

thy comforts delight my soul. — xciv, 19.

My meditation of him shall be sweet: I will be glad in the Lord. — civ. 34.

The Lord preserveth the simple: I was brought low, and he helped me. — cxvi. 6.

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. --7.

For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

Heaviness in the heart of man maketh it stoop: but a good word maketh it glad. Prov. xii. 25.

### 118. TORMENTING CARE.

Strengthen ye the weak hands, and confirm the feeble knees. Is. xxxv. 3.

Say to them that are of a fearful heart, Be strong, fear not: Behold, your God will come with vengeance, even God with a recompence: he will come and save you. ---

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Mat. vi. 25.

Therefore take no thought, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek;) For your heavenly Father knoweth that ye have need of all these things. - 32.

But seek ye first the kingkom of God, and his righteousness; and all these things shall be add-

ed unto you. - --- 33.

Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof- — 34.

And he said unto his disciples, Therefore 1 say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. Luke xii. 22.

And seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

Wherefore, lift up the hands which hang down, and the feeble knees; Heb. xii. 12.

And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. —— 13.

Casting all your care upon him: for he careth

for you. 1 Peter v. 7.

#### 119. CARE REPROVED.

And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister bath left me to serve alone? bid her, therefore, that she help me. 40.

And Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many things; — — 41.

But one thing is needful: and Mary hath chosen that good part, which shall not be taken - 42. away from her.

If then God so clothe the grass, which is today in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith? — xii. 28.

For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. -

#### 120. ARGUMENTS AGAINST CARE.

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Mat. vi. 30.

Fear ye not, therefore; ye are of more value

than many sparrows. - x. 31.

The life is more than meat, and the body is more than raiment. Luke xii. 23.

Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls? — 24.

And which of you, with taking thought, can add to his stature one cubit? — - 25.

If ye then be not able to do that thing which is least, why take ye thought for the rest? 26

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Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, That Solomon in all his glory, was not arrayed like one of these. Luke xii. 27.

But rather seek ye the kingdom of God; and all these things shall be added unto you. -

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 32.

For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 1 Tim. iv. 8.

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. 2 Pet. i. 3.

### 121. MURMURING. (RULE.)

And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels: and thou shalt quite take away their murmurings from me, that they die not. Num. xvii. 10.

And Moses did so: as the Lord commanded

him, so did he. — — 11.

Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 1 Cor. x. 10.

Do all things without murmurings and disputings. Phil. ii. 14.

#### 122. MURMURERS THREATENED.

And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings. Ex. xvi. 9.

How long shall I bear with this evil generation, which murmur against me? I have heard the murmurings of the children of Israel, which

they murmur against me. Num. xiv. 27.
Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me.

### 123. INSTANCES OF MURMURS.

And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.  $E\tilde{x}$ . xvi. 2.

And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hun-

But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord. Num. xvi. 41.

And there was no water for the congregation: and they gathered themselves together against Moses, and against Aaron. — xx. 2.

And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died besore the Lord! - 3.

And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? - 4.

BOOK XX.

And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to

And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. — xxi. 5.

Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God. Deut. i. 26.

And ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt to deliver us into the hand of the Amorites, to destroy us. -

These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. Jude 16.

### 124. QUARRELS. (RULE.)

And when he went out the second day, behold two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? Ex. ii. 13.

And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? Acts vii. 26.

Devise not evil against thy neighbor, seeing he dwelleth securely by thee. *Prov.* iii. 29.

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

The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with. — xvii. 14.

Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame. - xxv. 8.

Debate thy cause with thy neighbor himself, and discover not a secret to another; ---9.

Lest he that heareth it put thee to shame, and thine infamy turn not away. — — 10.

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. Mat. xviii. 15.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be estab lished. — — 16.

### 125. FORETOLD BY CHRIST.

Think not that I am come to send peace on earth: I came not to send peace, but a sword. Mat. x. 34.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother-in-law. — — 35.

And a man's foes shall be they of his own household. — 36.

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. Luke xii. 54.

For from henceforth there shall be five in one house divided, three against two, and two against three. — 52.

The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter inlaw, and the daughter-in-law against her mother

#### 126. EVILS OF QUARRELS.

He loveth transgression that loveth strife; and he that exalteth his gate seeketh destruction. Prov. xvii. 19.

He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. - xxvi. 17.

Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; so the forcing of wrath bringeth

— xxx. 33. forth strife. And if a kingdom be divided against itself, that kingdom cannot stand. Mar. iii. 24.

And if a house be divided against itself, that

house cannot stand. - --- 25.

But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house fulleth. Luke xi. 17.

But if ye bite and devour one another, take heed that ye be not consumed one of another.

Gal. v. 15.

#### 127. INSTANCE.

And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and this son of the Israelitish woman and a man of Israel strove together in the camp. Lev. xxiv. 10.

#### 128. REFLECTIONS.

Hatred stirreth up strifes; but love covereth all sins. Prov. x. 12.

A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife. — xv. 18.

It is an honor for a man to cease from strife: but every fool will be meddling. — xx. 3.

As coals are to burning coals, and wood to fire: so is a contentious man to kindle a strife. - xxvi. 21.

He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord shall be made fat. — xxviii. 25.

### 129. ENVY. (RULE.)

Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity: Ps. xxxvii. 1.

For they shall soon be cut down like the grass, and wither as the green herb.

Rest in the Lord, and wait patiently for him: fret not thyself because of him, who prospereth in his way, because of the man who bringeth observed the saying. — xxxvii. 11. wicked devices to pass. --7.

Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. --8.

Envy thou not the oppressor, and choose none

of his ways. Prov. iii. 31.

Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long. xxiii. 17.

For surely there is an end; and thine expectation shall not be cut off. — — 18.

Be not thou envious against evil men, neither desire to be with them: - xxiv. 1.

For their heart studieth destruction, and their lips talk of mischief. — 2.

Fret not thyself because of evil men, neither be thou envious at the wicked. --19.

Let us not be desirous of vain-glory, provoking one another, envying one another. Gal.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. James iii. 14.

### 130. PENALTY.

Lord, when thy hand is lifted up they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them. Is. xxvi. 11.

For thus saith the Lord God, because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel: Ezck. xxv. 6.

Behold, therefore, I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen: and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the Lord. --7.

For where envying and strife is, there is confusion, and every evil work. James iii. 16.

### 131. SELF-TORMENTING.

For wrath killeth the foolish man, and envy

slayeth the silly one. Job v. 2.

The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish. Ps. cxii. 10.

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

A sound heart is the life of the flesh: but envy the rottenness of the bones. — xiv. 30.

Wrath is cruel, and anger is outrageous; but who is able to stand before envy? — xxvii. 4

#### 132. ENVY INSTANCED.

And the man waxed great, and went forward, and grew, until he became very great. xxvi. 13.

For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. —— 14.

For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. 

And his brethren envied him; but his father

And Joshua the son of Nun, the servant of

Moses, one of his young men, answered and said, My Lord Moses, forbid them. Num. xi. 28.

And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them! — 29.

And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?

And the Lord heard it. — xii. 2.

And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? 1 Sam. xviii. 8.

And Saul eyed David from that day and for-

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

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

And Saul was yet more afraid of David, and Saul became David's enemy continually. They envied Moses also in the camp, and

Aaron the saint of the Lord. Ps. cvi. 16.

Again, I considered all travail, and every right work, that for this a man is envied of his neighbor. This is also vanity and vexation of spirit. Ec. iv. 4.

And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradict ing and blaspheming. Acts xiii. 45.

Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

James iv. 5.

### 133. ANGER. (RULE.)

Then said the Lord, Doest thou well to be angry. Jonah iv. 4.

Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. Ec. vii. 9.

Be ye angry and sin not; let not the sun go down upon your wrath. Eph. iv. 26.

#### 134. RETRIBUTION.

He that soweth iniquity shall reap vanity; and the rod of his anger shall fail. Prov. xxii. 8.

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire. Mat. v. 22.

### 135. INSTANCES OF ANGER.

tains over hundreds, which came from the battle. | Lev. xix. 18. Num. xxxi. 14.

Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. Job xxxii. 3.

When Elihu saw that there was no answer in the mouth of these three men, then his wrath

was kindled.

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

So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame. 1 Sam. xx. 34.

Because they provoked his spirit, so that he spake unadvisedly with his lips. Ps. cvi. 33.

But it displeased Jonah exceedingly, and he was very angry. Jonah iv. 1.

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I will do well to be angry, even unto death. --9.

And I was very angry, when I heard their cry, .

and these words. Neh. v. 6.

And when the ten heard it they were moved with indignation against the two brethren. Mat.

And when the ten heard it, they began to be much displeased with James and John. Mar

### 136. ANGER CRITICISED UPON.

Now, therefore, know and consider what thou wilt do; for evil is determined against our master and against all his household: for he is such a son of Belial, that a man cannot speak to him. 1 Sam. xxv. 17.

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. Ps.

A fool's wrath is presently known: but a prudent man covereth shame. *Prov.* xii. 16.

He that is soon angry dealeth foolishly; and a man of wicked devices is hated. — xiv. 17.

He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth - 29.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. — xvi. 32.

The discretion of a man deferreth his anger: and it is his glory to pass over a transgression. - xix. 11.

He that hath no rule over his own spirit, is like a city that is broken down, and without walls. — xxv. 28.

A stone is heavy, and the sand weighty: but a fool's wrath is heavier than them both.

An angry man stirreth up strife, and a furious man aboundeth in transgression. — xxix. 22.

For the wrath of man worketh not the right eousness of God. James i. 20.

#### 137. MALICE. (RULE.)

Thou shalt not avenge nor bear any grudge And Moses was wroth with the officers of the against the children of thy people, but thou shalt host, with the captains over thousands, and cap love thy neighbor as thyself: I am the Lord.

Let all bitterness, and wrath, and anger, and

clamor, and evil-speaking, be put away from you, | See that none render evil for evil unto any

with all malice. Eph. iv. 31.

Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. James v. 9.

#### 138. A FATAL SYMPTOM.

He that saith he is in the light, and hateth his brother, is in darkness even until now. 1 John

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. —— 11.

#### 139. HATING THE WICKED.

I have hated the congregation of evil doers; and will not sit with the wicked. Ps. xxvi. 5.

I have hated them that regard lying vanities: but I trust in the Lord. --- xxxi. 6.

Do not I hate them, O Lord, that hate thee? and am I not grieved with those that rise up against thee? — cxxxix. 21.

I hate them with perfect hatred; I count them mine enemies. -22

An unjust man is an abomination to the just; and he that is upright in the way is an abomination to the wicked. Prov. xxix. 27.

### 140. REVENGE ALLOWED. (RULE.)

And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. 1 Kings xx. 42.

And the king of Israel went to his house hea-

vy and displeased, and came to Samaria. - 43

Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompence her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord, against the holy One of Israel. Jer. l. 29.

Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. Rev. xviii. 6.

#### REVENGE DISALLOWED. (RULE.)

Say not thou, I will recompence evil; but wait on the Lord, and he shall save thee. Prov. xx. 22.

Say not, I will do so to him as he hath done to me; I will render to the man according to his - xxiv. 29.

And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? Luke ix. 54.

But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

Recompence to no man evil for evil. Provide things honest in the sight of all men. Rom.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

man; but ever follow that which is good, both among yourselves, and to all men. 1 Thess. v. 15.

#### 142. REVENGE PUNISHED.

 Thus saith the Lord God, Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and re-

venged himself upon them; Ezek. xxv. 12.
Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. -- 13.

And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger, and according to my fury; and they shall know my vengeance, saith the Lord God. — 14.

Thus saith the Lord God, Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred.

Therefore thus saith the Lord God, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea-coasts. — -

And I will execute great vengeance upon them with furious rebukes: and they shall know that I am the Lord, when I shall lay my vengeance upon them. — — 17.

#### 143. COMPLACENCY IN THE IDEA OF REVENGE.

The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. Ps. lviii. 10.

Mine eye also shall see my desire on mine enemies; and mine ears shall hear my desire of the

wicked that rise up against me. — xeii. 11.

O daughter of Babylon, who art to be destroyed: happy shall he be that rewardeth thee as thou hast served us. — cxxxvii. 8.

Though I walk in the midst of trouble thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. — cxxxviii. 7.

But the Lord is with me as a mighty terrible one; therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten. Jer. xx. 11.

The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and, My blood upon the inhabitants of Chaldea, shall Jerusalem say. — li. 35.

They have heard that I sigh; there is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done it: thou wilt bring the day that thou hast called, and they shall be like unto me. Lam. i. 21.

Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. Rev. xxviii. 20.

### REVENGE DEPRECATED.

And when Joseph's brethren saw that their father was dead they said, Joseph will perad-

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venture hate us, and will certainly requite us all the evil which we did unto him. Gen. 1. 15.

### 145. DISAPPOINTED.

And it shall come to pass, when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel, 1 Sam. xxv. 30.

That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then remember thine handmaid. —— 31.

And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me: — 32.

And blessed be thy advice, and blessed be thou, which has kept me this day from coming to shed blood, and from avenging myself with mine own hand. — — 33.

mine own hand. —— 33.

For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal, by the morning light, any that pisseth against the wall. —— 34.

## 146. REVENGERS.

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

(Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath requited me evil for good. 1 Sam. xxv. 21.

So and more also do God unto the enemies of David, if I leave of all that *pertain* to him, by the morning light, any that pisseth against the wall.) — 22.

## 147. JOY AT DESTRUCTION OF ENEMIES.

The righteous see it and are glad; and the innocent laugh them to scorn: Job xxii. 19.

And when David heard that Nabal was dead, he said, Blessed be the Lord, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the Lord hath returned the wickedness of Nabal upon his own head. 1 Sam. xxv. 39.

The righteous also shall see, and fear, and

shall laugh at him. Ps. lii. 6.

The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

— lix. 10.

His heart is established, he shall not be afraid, until he see his desire upon his enemies. —

CHAP. IX.

### MAN-SLAUGHTER.

SECT. 148. CORONER'S INQUEST.

IF one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him; Deut. xxi. 1.

Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain:

And it shall be, that the city which is next unto the slain man, even the elders of that city, shall take an heifer which hath not been wrought with, and which hath not drawn in the yoke;

And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley. ——4.

And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley; ——6.

And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. — 7.

Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge: And the blood shall be forgiven them. —— 8.

So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the Lord.

### 149. MANSLAUGHTER DESCRIBED.

Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan, Num. xxxv. 10.

Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither which killeth any person at unawares.

But if he thrust him suddenly without comity, or have cast upon him any thing without laying of wait; — 22.

And this is the case of the slayer which shall flee thither, that he may live; Whoso killeth his neighbor ignorantly, whom he hated not in time past: Deut. xix. 4.

As when a man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor that he die: he shall flee unto one of those cities, and live: — 5.

Lest the avenger of blood pursue the slayer while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, in as much as he hated him not in time past. — — 6.

#### 150. REFUGES APPOINTED.

And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. Ex. xxi. 13.

And they shall be unto you cities for refuge from the avenger; that the man-slaver die not, until he stand before the congregation in judg-Num. xxxv. 12.

And of these cities which ye shall give, six cities shall ye have for refuge. —— 13.

Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. — — 14.

These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither. - -- 15.

Then the congregation shall judge between the slayer and the revenger of blood according to these judgments. — 24.

And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

When the Lord thy God hath cut off the nations, whose land the Lord thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses; Deut. xix. 1.

Thou shalt separate three cities for thee in the midst of thy land, which the Lord thy God giveth thee to possess it. — 2.

Thou shalt prepare thee a way, and divide the coasts of thy land, which the Lord thy Godgiveth thee to inherit, into three parts, that every slayer may flee thither. - 3.

Wherefore I command thee, saying, Thou shalt separate three cities for thee.

And if the Lord thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto 

If thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, besides these three. ----

That innocent blood be not shed in thy land, which the Lord thy God giveth thee for an in-

heritance, and so blood be upon thee. — 10.

Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses;

That the slayer that killeth any person unawares, and unwittingly, may flee thither; and they shall be your refuge from the avenger of blood. — — 3.

## 151. CITIES OF REFUGE, (WHICH.)

Then Moses severed three cities on this side Jordan, toward the sun-rising; Deut. iv. 41.

That the slayer might flee thither, which should kill his neighbor unawares, and hated he shall pay for the loss of the time, and shall him not in times past, and that fleeing unto one cause him to be thoroughly healed. Ex. xxi. 19. of these cities, he might live: - 42.

Namely, Bezer in the wilderness, in the plain country of the Reubenites, and Ramoth in Gilead of the Gadites; and Golan in Bashan of the Manassites. — — 43.

And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath arba (which is Hebron) in the mountain of Judah. Jos. xx. 7.

And on the other side Jordan, by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Mannasseh.

These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation. — 9

## 152. ENTRANCE THEREIN.

And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place,

that he may dwell among them. Jos. xx. 4.

And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbor unwittingly, and hated him not before-time. -- 5.

## 153. TIME OF ABODE.

And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the high priest. Num. xxxv. 32.

And he shall dwell in that city until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled. Jos. xx. 6.

## 154. STRAYING THEREFROM.

But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled, Num. xxxv. 26.

And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer: he shall not be guilty of blood: - 27.

Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession. 28.

## 155. LAW OF WOUNDING.

And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed; Ex. xxi. 18.

If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only

### 156. MOSES AND THE EGYPTIAN.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren. Ex. ii. 11.

And he looked this way and that way, and when he saw that there was no man he slew the Egyptian, and hid him in the sand. — — 12.

And he said, Who made thee a prince and a judge over us? Intendest thou to kill me as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. —— 14.

Now, when Pharaoh heard this thing he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. — 15.

And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: Acts vii. 24.

For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. — 25.

But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us? — 27.

Wilt thou kill me, as thou didst the Egyptian

yesterday? — -28.

Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. — — 29.

## CHAP. X.

## MURDER.

## SECT. 157. MURDER FORBIDDEN. (RULE.)

SO ye shall not pollute the land wherein ye are; for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Num. xxxv. 33.

Defile not, therefore, the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel.

Thou shalt not kill. Deut. v. 17.
Ye have heard that it was said by them of old time, Thou shalt not kill; and, whosoever shall kill shall be in danger of the judgment: Mat. v. 21.

But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. 1 Pet. iv. 15.

Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. 1 John iii. 12.

158. GOD'S REVENGE.

of thy brother's blood crieth unto me from the ground. Gen. iv. 10.

And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thine hand. -

When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

Cursed be he that smiteth his neighbor secretly: and all the people shall say, Amen. Deut. xxvii. 24.

Cursed be he that taketh reward to slay an innocent person: and all the people shall say, **— 25.** 

That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his breth-Judges ix. 24.

When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble. Ps. ix. 12.

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

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

Arise, go down to meet Ahab king of Israel, which is in Samaria; behold, he is in the vineyard of Naboth, whither he is gone down to possess it. 1 Kings xxi. 18.

And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. — 19.

Make a chain; for the land is full of bloody crimes, and the city is full of violence. Ezek. vii. 23.

Wherefore I will bring the worst of the heathen, and they shall possess their houses; I will also make the pomp of the strong to cease, and their holy places shall be defiled. — — 24.

Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations. — xxii. 2.

Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come; and maketh idols against herself to defile herself. — — 3.

Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years; — — 4.

For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground to cover it with dust; xxiv. 7.

That it might cause fury to come up to take vengeance, I have set her blood upon the top of a rock, that it should not be covered.

Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed And he said, What hast thou done? the voice innocent blood in their land. Joel iii. 19.

Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Hab. ii. 12.

## 159. LEGAL PENALTY. (DEATH.)

And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of man's brother will I require the life of man. Gen. ix. 5.

Whose sheddeth man's blood, by man shall his blood be shed: for in the image of God made he him. ——6.

He that smiteth a man so that he die shall be

surely put to death. Ex. xxi. 12.

But if a man come presumptuously upon his neighbor, to slay him with guile; thou shalt take him from mine altar, that he may die.

— 14

And he that smiteth his father or his mother shall be surely put to death. — — 15.

And he that killeth any man shall surely be put to death. Lev. xxiv. 17.

And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. Num. xxxv. 16.

Or if he smite him with a hand-weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. — — 18.

The revenger of blood himself shall slay the murderer: when he meeteth him he shall slay him. — — 19.

But if he thrust him of hatred, or hurl at him by laying of wait, that he die; — 20.

Or in enmity smite him with his hand that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer when he meeteth him. —— 21.

Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall surely be put to death. — — 31.

But if any man hate his neighbor, and lie in wait for him, and rise up against him, and smite him mortally that he die, and flieth into one of these cities; *Deut.* xix. 11.

Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. — 12.

el, that it may go with thee. — — 13.

A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.

Prov. xxviii. 17.

### 160. DAMNABLE SIN.

Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Mannasseh, according to all that he did. 2 Kings xxiv. 3.

And also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the Lord would not pardon. — — 4.

Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 1 John iii. 15.

## 161. MURDEROUS PROPENSITY.

The murderer, rising with the light, killeth the poor and needy, and in the night is as a thief. Job xxiv. 14.

He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent: his eyes are privily set against the poor. Ps. x. 8.

He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

He croucheth, and humbleth himself, that the poor may fall by his strong ones. — — 10.

The blood thirsty hate the upright: but the just seek his soul. *Prov.* xxix. 10.

And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to stay me. 1 Kings xviii. 9.

And now thou sayest, Go, tell thy lord, Behold, Elijah is here; and he shall slay me. — 14.

But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it. Jer. xxii. 17.

And the revolters are profound to make slaughter, though I have been a rebuker of them all. Hos. v. 2.

If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries. Est. iii. 9.

## 162. MALICE AFORETHOUGHT.

And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob. Gen. xxvii. 41.

And these words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. — 42.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. — xxxvii. 18.

And they said one to another, Behold, this dreamer cometh. ——19.

Come now, therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall set what will become of his dreams. ——20.

For I have heard slander of many; fear was on every side; while they took counsel together against me, they devised to take away my life. **Ps.** xxxi. 13.

Then he said God do so, and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day. 2 Kings vi. 31

Moreover, Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah. Jer. xl. 13.

And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? but Gedaliah the son of Ahikam believed them not.

Then Johanan the son of Kareah spake to Gedallah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing; for thou speakest falsely of Ishmael.

But the chief priests consulted that they might put Lazarus also to death; John xii. 10.

### 163. MURDERS PREVENTED.

Now, therefore, my son, obey my voice; and arise, flee thou to Laban my brother, to Haran; Gen. xxvii. 43.

And tarry with him a few days, until thy bro-

ther's fury turn away; — — 44.

Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send and fetch thee from thence. Why should I be deprived also of you both in - --- 45.

And Reuben heard it, and he delivered him out of their hands: and said, Let us not kill him.

– xxxviii. 21.

And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. ---- 22.

But the midwives feared God, and did not as the king of Egypt commanded them, but saved

the men-children alive. Ex. i. 17.

And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive? - 18.

And the midwives said unto Pharaoh, because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. 

And it came to pass, because the midwives

feared God, that he made them houses. — 21. But Jonathan, Saul's son, delighted much in David; and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, he knew that valiant men were. — 16.

and abide in a secret place, and hide thyself. Sam. xix. 2.

Saul also sent messengers unto David's house to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain. - --- 11.

So Michal let David down through a window; and he went, and fled, and escaped.

And one of the sons of Abimelech, the son of Ahitub, named Abiathar, escaped, and fled after David. — xxii. 20.

But Elisha sat in his house, and the clders sat with him; and the king sent a man from before him: but ere the messenger came to him he said to the elders, See ye how this son of a murderer hath sent to take away mine head? Look, when the messenger cometh, shut the door, and hold him fast at the door; is not the sound of his master's feet behind him? 2 Kings vi. 32.

And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the Lord; what should I wait for the Lord any longer. -

## ATTEMPTS TO MURDER-(UNSUCCESSFUL.)

And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice. 1 Sam.

And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. xix. 10.

For as long as the son of Jesse liveth upon the ground thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me; for he shall surely die. --- xx. 31.

And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? — 32.

And Saul cast a javelin at him to smite him whereby Jonathan knew that it was determined of his father to slay David. — — 33.

## 165. MURDERS PROCURED.

And the king of Egypt spake to the Hebrew midwives; (of which the name of the one was Shiphrah, and the name of the other Puah;) Ex.

And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live. — 16.

And Pharaoh charged his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive. - 22.

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

And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. 2 Sam. xi. 15.

And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where



And the men of the city went out and fought with Joab; and there fell some of the people of the servants of David; and Uriah the Hittite died also. 

Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. - xii. 9.

Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine; and when I say unto you, Smite Amnon, then kill him, fear not; have not I commanded you? be courageous, and be val-– xiii. 28.

And the servants of Absalom did unto Amnon as Absalom had commanded: then all the king's sons arose, and every man gat him up upon his mule and fled. <del>- - 2</del>9.

And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. 1 Kings xxi. 13.

Then they sent to Jezebel, saying, Naboth is

stoned and is dead. — — 14.

And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, (which is the month Adar,) and to take the spoil of them in the house of Nisroch his god, that Adramfor a prey. Est. iii. 13.

The copy of the writing, for a commandment to be given in every province, was published un-to all people, that they should be ready against

that day. — — 14.

## 166. INSTANCES OF MURDER.

And Cain talked with Abel his brother: and it came to pass, when they were in the field that Cain rose up against Abel his brother, and slew Gen. iv. 8.

And he went unto his father's house at Ophrah, and slew his brethren, the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding, yet Jotham the youngest son of Jerubbaal was left; for he hid him-Judges ix 5.

And the king said unto the footmen that stood about him, Turn and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord. 1 Sam. xxii. 17.

And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. — - 18.

And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

And when Joab was come out from David he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not. 2 Sam. iii. 26.

And when Abner was returned to Hebron Joab took him aside in the gate to speak with him quietly; and smote him there under the fifth rib, that he died, for the blood of Asahel his brother. —— 27.

So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle. - 30.

And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped. -

For when they came into the house he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all - 7.

And Joab said to Amasa, Art thou in health, my brother? and Joab took Amasa by the beard with the right hand to kiss him. - xx. 9.

But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again, and he died. - 10.

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. 2 Kings xix. 36.

And it came to pass, as he was worshipping melech and Sharezer his sons smote him with the sword; and they escaped into the land of . Armenia: and Esarshaddon his son reigned in

But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah that he died, and the Jews and the Chaldees that were with him at Mizpah. - xxv. 25.

And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword. xxxii. 21.

Gilead is a city of them that work iniquity, and is polluted with blood. Hos. vi. 8.

Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? Acts xxi. 38.

## 167. THE MURDERER'S CONSCIENCE.

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper? Gen. iv. 9.

And Cain said unto the Lord, My punishment is greater than I can bear.

Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, that ev-

ery one that findeth me shall slay me. — 14.

And the Lord said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on

him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. Gen. iv. 15.

For I have slain a man to my wounding, and a young man to my hurt. ---

If Cain shall be avenged seven-fold, truly Lamech seventy and seven fold. — -

And it came to pass the second day after he had slain Gedaliah, and no man knew it. Jer. xli. 4.

### 168. EXECUTIONS OF MURDERERS.

How much more, when wicked men have slain a righteous person in his own house, upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth? 2 Sam. iv. 11.

Moreover, thou knowest also what Joab the son of Zeruiah did me, and what he did to the two captains of the host of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. 1 Kings ii. 5.

Do, therefore, according to thy wisdom, and let not his hoar head go down to the grave in

And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood which Joab shed from me, and from the house of my <del>--- 31.</del>

And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. - -- 32.

Their blood shall therefore return upon the head of Joab, and upon the head of his seed for **- 33**. ever. .

## 169. MURDER DEPRECATED.

Simeon and Levi are brethren; instruments of cruelty are in their habitations. Gen. xlix. 5.

O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united! for in their anger they slew a man, and in their self-will they digged down a wall. - 6.

Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob and scatter them in Israel.

If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: Job xxxi. 39.

Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended. - 40.

And afterward when David heard  $\dot{\boldsymbol{v}}$ , he said, I and my kingdom are guiltless before the Lord for ever from the blood of Abner the son of Ner. 2 Sam. iii. 28.

Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that natural results, and the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of

## 170. TYPICAL.

And the husbandmen took his servants, and beat one, and killed another, and stoned another. Mat. xxi. 35.

Again he sent other servants more than the first; and they did unto them likewise.

But last of all he sent unto them his son, saying, They will reverence my son. — 37.

But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

And they caught him, and cast him out of the vineyard, and slew him. — 39

When the lord, therefore, of the vineyard cometh, what will he do unto those husband-

They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. - 41.

### CHAP. XI.

## SELF-MURDER.

## SECT. 171. SUICIDE FORBIDDEN. (RULE.)

AND the keeper of the prison awaking out of . his sleep, and seeing the prison door open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. Acts. xvi. 27.

But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. —

## 172. FORETOLD.

And death shall be chosen rather than life, by all the residue of them that remain of this evil family; which remain in all the places whither I have driven them, saith the Lord of hosts. Jer.

And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. Rev. ix. 6.

#### 173. WEARINESS OF LIFE.

Wherefore is light given to him that is in mis-

ery, and life unto the bitter in soul. Job iii. 20.
Which long for death, but it cometh not; and

dig for it more than for hid treasures; --21. Which rejoice exceedingly, and are glad when they can find the grave? — -

Why is light given to a man whose way is hid, and whom God hath hedged in. --23.

What is my strength, that I should hope? and what is mine end, that I should prolong my life? — vi. 11.

So that my soul chooseth strangling, and death,

rather than my life. — vii. 15.

I loathe  $\dot{u}$ ; I would not live alway: let me

My soul is weary of my life; I will leave my | complaint upon myself; I will speak in the bitterness of my soul. - x. 1.

Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. Ec. ii. 17.

## 174. ENTRANCE TO LIFE REGRETTED.

Why died I not from the womb? why did I not give up the ghost when I came out of the belly? Job iii. 11.

Why did the knees prevent me? or why the

breasts that I should suck? — 12.

For now should I have lain still, and been quiet, I should have slept: then had I been at 

With kings and counsellors of the earth, which built desolate places for themselves. — — 14.

Or with princes that had gold, who filled their houses with silver. — 15.

Wherefore then hast thou brought me forth out of the womb? O that I had given up the ghost, and no eye had seen me! __ x. 18.

I should have been as though I had not been; I should have been carried from the womb to the **– –** 19.

Yea, better is he than both they which hath not yet been, who hath not seen the evil work that is done under the sun. Ec. iv. 3.

Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed. Jer. xx. 14.

Cursed be the man who brought tidings to my father, saying, A man child is born unto thee, making him very glad. - 15.

And let that man be as the cities which the Lord overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noon-tide; 

Because he slew me not from the womb, or or that my mother might have been my grave, and her womb to be always great with me. - 16.

Wherefore came I forth out of the womb to see labor and sorrow, that my days should be consumed with shame?

## 175. WISHING TO HAVE DIED.

And all the children of Israel murmured against Moses, and Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or, Would God we had died in this wilderness! Num. xiv. 2.

For God maketh my heart soft and the Al-

mighty troubleth me: Job xxiii. 16.

Because I was not cut off before the darkness, neither hath he covered the darkness from my face. — — 17.

Wherefore I praised the dead which are already dead, more than the living which are yet alive. Ec. iv. 2.

## 176. WISHING TO DIE.

And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness. Num. xi. 15.

God would grant me the thing that I long for; Job vi. 8.

Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the holy One.

O that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time, and remember me! — xiv. 13.

But he himself went a day's journey into the wilderness, and came and sat down under a juni per-tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life: for I am not better than my

fathers. 1 Kings xix. 4.

Therefore now, O Lord, take, I beseech thee, my life from me: for it is better for me to die than to live. Jonah iv. 3.

And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah that he fainted, and wished in himself to die, and said, It is better for me to die, than to live. --8.

## 177. AFFECTIONATE DEVOTION.

And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet

alive. Gen. xlvi. 30.

Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him. John xi. 16.

### 178. SURMISED OF CHRIST.

Then said the Jews, Will he kill himself? because he saith, Whither I go ye cannot come. John viii. 22.

## 179. SATAN TEMPTS CHRIST.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: Luke iv. 9.

## 180. DESPERATE DEVOTION.

And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. Judges xvi. 29.

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

And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire and died. 1 Kings xvi. 18.

For his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin. -- 19.

And there were four leprous men at the en-O that I might have my request! and that tering in of the gate: And they said one to another, why sit we here until we die? 2 Kings [these incircumcised come and abuse me. But

the famine is in the city, and we shall die there: 1 Chron. x. 4. and if we sit still here, we die also. Now, therefore, come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. — — 4.

## 181. self-murderers.

Then said Saul unto his armor-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armor bearer would not; for he was sore afraid: therefore Saul took a sword, and fell upon it. 1 Sam. xxxi. 4.

And when the armor bearer saw that Saul was dead, he fell likewise upon his sword, and died with him. — — 6.

his armor-bearer would not; for he was sore If we say, We will enter into the city, then afraid. So Saul took a sword, and fell upon it.

> And when the armor bearer saw that Saul was dead, he fell likewise on the sword, and

> And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father. 2 Sam. xvii. 23.

> Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Mat. xxvii. 3.

> Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. - 4.

And he cast down the pieces of silver in the Then said Saul to his armor-bearer, Draw thy sword and thrust me through therewith, lest himself. — 5.

# BOOK XXI. - NATURAL HISTORY.

## CHAP. I.

## ASTRONOMY.

SECT. 1. BUN, MOON, AND STARS.

ND God said, Let there be lights in the fir-A mament of heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: Gen. i. 14.

And let them be for lights in the firmament

of the heaven to give light upon the earth: and

it was so. 

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. — — 16.

And God set them in the firmament of the heaven to give light upon the earth.

And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. — 18.

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. Ps. xix. 5.

His going forth is from the end of the heaven,

and his circuit unto the ends of it: and there is nothing hid from the heat thereof. ---6.

He appointeth the moon for seasons; the sun

knoweth his going down. — civ. 19.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestial is another. 1 Cor.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

## REMARKS AND ALLUSIONS.

They shall fear thee as long as the sun and

moon endure, throughout all generations. Ps.

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. --7.

The sun shall not smite thee by day, nor the

moon by night. — cxxi. 6.

Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound. Is. xxx. 26.

And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: Rev. xii. 1.

And the fourth angel poured out his vial upon the sun; and power was given unto him

to scorch men with fire. — xvi. 8.

## STARS NATURAL AND FIGURATIVE.

Which commandeth the sun, and it riseth not, and sealeth up the stars; Job ix. 7.

Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south; — 9.

By his spirit he hath garnished the heavens, his hand bath formed the crooked serpent. xxvi. 13.

Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? — xxxviii. 32.

Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? - --- 33.

He telleth the number of the stars: he calleth them all by their names. Ps. exlvii. 4.

And it waxed great, even to the host of heaven: and it cast down some of the host and of the stars to the ground, and stamped upon them. Dan. viii. 10.

When they had heard the king they departed; and, lo, the star, which they saw in the east,

went before them, till it came and stood over where the young child was. Mat. ii. 9. When they saw the star, they rejoiced with

exceeding great joy. 

Raging waves of the sea, foaming out their own shame: wandering stars, to whom is xxxviii. 19. reserved the blackness of darkness for ever.

And I will give him the morning star. Rev. ü. 28.

## 4. THEIR INFLUENCE ON EARTH.

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth be-Deut. xxxiii. 13. neath,

And for the precious fruits brought forth by the sun, and for the precious things put forth by

the moon. —— 14.

They fought from heaven, the stars in their courses fought against Sisera. Judges v. 20.

Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Job xxxviii. 31.

### 5. EXPANSE OF FIRMAMENT.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. Gen. i. 6.

God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it

And God called the firmament Heaven. -18. Hast thou with him spread out the sky, which is strong, and as a moulten looking glass? Job xxxvii. 18.

## 6. CREPUSCULUM, OR SUN-RISE.

The sun was risen upon the earth when Lot entered into Zoar. Gen. xix. 23.

And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the

morning. Job xi. 17.

Hast thou commanded the morning since thy days, and caused the day-spring to know his place. — xxxviii. 12.

That it might take hold of the ends of the earth, that the wicked might be shaken out of it? —— 13.

It is turned as clay to the seal; and they stand as a garment. — — 14.

And from the wicked their light is withholden, and the high arm shall be broken. — — 15.

And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. 2 Sam. xxiii. 4.

They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice. Ps.

### 7. LIGHT AND ALLUSIONS.

And God said, Let there be light; and there was light. Gen. i. 3.

And God saw the light, that it was good; and God divided the light from the darkness.

They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. Job xxiv. 13.

Where is the way where light dwelleth? and as for darkness, where is the place thereof.

That thou shouldest take it to the bound thereof, and that thou shouldest know the paths **— — 20**. to the house thereof?

Knowest thou it, because thou wast then born? or because the number of thy days is great? - 21.

By what way is the light parted, which scattereth the east wind upon the earth? — 24.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: Ec. xi. 7.

The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Luke xi. 34.

Take heed, therefore, that the light which is

in thee be not darkness. — — 35.

If thy whole body, therefore, be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. **— — 36**.

I am come to send fire on the earth; and what will I if it be already kindled? — xii. 49.

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 1 Thess. v. 5.

### 8. CIRCULAR SUCCESSION.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. Gen. i. 5.

And the evening and the morning were the second day. — — 8.

And the evening and the morning were the third day. — 13.

And the evening and the morning were the fourth day. — — 19.

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

And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. -31.

Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. — xxxi. 40.

They change the night into day: the light is short, because of darkness. Job xvii. 12.

The day is thine, the night also is thine: thou hast prepared the light and the sun. Ps. lxxiv.

The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. Ec.

Give glory to the Lord your God before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light he turn it into the shadow of death, and make it gross darkness. Jer. xiii. 16.

I must work the works of him that sent me while it is day: the night cometh when no man

can work. John ix. 4.

Jesus answered, Are there not twelve hours in the day? If any man walk in the day he

stumbleth not, because he seeth the light of this reign in mount Zion, and in Jerusalem, and beworld. John xi. 9.

## 9. DARKNESS. (CHIEFLY METAPHORICAL.)

They meet with darkness in the day time, and grope in the noon-day as in the night. v. 14.

He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall be go away. — xv. 30.

Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

xviii. 5.

The light shall be dark in his tabernacle, and his candle shall be put out with him.

Desire not the night, when people are cut off

in their place. — xxxvi. 20.

And they shall look upon the earth; and, behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

I beheld the earth, and, lo, it was without form and void; and the heavens, and they had

no light. Jer. iv. 23.

He hath led me, and brought me into darkness, but not into light. Lam. iii. 2.

Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. Amos v. 18.

Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it? **— — 20**.

But if a man walk in the night he stumbleth, because there is no light in him. John xi. 10.

## LUMINARIES ECLIPSED.

For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon

shall not cause her light to shine. Is. xiii. 10.

And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. Exek. xxxii. 7.

All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God. —— 8.

The earth shall quake before them, the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shin-

ing: Joel ii. 10.

The sun and the moon shall be darkened, and the stars shall withdraw their shining.

And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. Amos viii. 9.

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. Rev. viii. 12.

## 11. EXTINGUISHED OR SUPERSEDED.

Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall

fore his ancients gloriously. Is. xxiv. 23.

Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. -'li. 6.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. - 20.

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not

give her light: Mar. xiii. 24.

And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

### 12. PHILOSOPHER'S DEVOTION.

When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained: Ps. viii. 3.

What is man, that thou art mindful of him? and the son of man, that thou visitest him. —4.

The heavens declare the glory of God; and the firmament sheweth his handy-work. xix. 1.

Day unto day uttereth speech, and night unto

night sheweth knowledge. -----

There is no speech nor language where their <del>--- 3</del>. voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun; - 4.

The heavens declare his righteousness; and all the people see his glory. - xcvii. 6.

To him that made great lights: for his mercy — cxxxvi. 7. endureth for ever.

The sun to rule by day: for his mercy endureth for ever. — 8.

The moon and stars to rule by night: for his mercy endureth for ever. — 9.

Praise ye him, sun and moon: praise him, all ye stars of light. — exlviii. 3.

Praise him, ye heavens of heavens, and ye waters that be above the heavens. — 4.

Let them praise the name of the Lord: for he commanded, and they were created. -- - 5

### CHAP. II.

### GEOGRAPHY.

### SECT. 13. THEORY OF THE EARTH.

HE stretched out the north over the empty place, and hangeth the earth upon nothing. Job xxvi. 7.

Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. — — 4.

Who hath laid the measures thereof, if thou knowest, or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof, — — 6.

When the morning stars sang together, and all the sons of God shouted for joy? — 7.

Hast thou perceived the breadth of the earth? declare, if thou knowest it all. — — 18.

## 14. ISLANDS.

Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea. Is. xxiv. 15.

Thus saith the Lord God to Tyrus, Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Ezek. xxvi. 15.

Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure. — — 18.

And every island fled away, and the mountains were not found. Rev. xvi. 20,

## 15. ESTABLISHMENT OF EARTH AND HEAVEN,

For he spake, and it was done; he commanded, and it stood fast. Ps. xxxiii. 9.

The works of his hands are verity and judgment; all his commandments are sure. — cxi. 7.

They stand fast for ever and ever, and are done in truth and uprightness. —— 8.

He sendeth forth his commandment upon earth: his word runneth very swiftly. — exlvii. 15.

He hath also stablished them for ever and ever; he hath made a decree which shall not pass. — cxlviii. 6.

That which is crooked cannot be made straight; and that which is wanting cannot be numbered. Ec. i. 15.

I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it; and God doeth it, that men should fear before him. — iii. 14.

Consider the work of God: for who can make that straight which he hath made crooked? — vii. 13.

## 16. convulsions.

Which removeth the mountains, and they know not; which overturneth them in his anger; **Job** ix. 5.

Which shaketh the earth out of her place, and the pillars thereof tremble; — 6.

And surely the mountain falling cometh to nought, and the rock is removed out of his place. — xiv. 18.

He putteth forth his hand upon the rock; he overturneth the mountains by the roots. — xxviii. 9.

Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. Ps. xviii. 7.

Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. Is. xiii. 13.

I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. Jer. iv. 24.

So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. Ezek. xxxviii. 20.

And great earthquakes shall be in diverseplaces, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. Lake xxi. 11.

### 17. BURNING MOUNTAINS.

And ye came near, and stood under the mountain, and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. *Deut.* iv. 11.

And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; — v. 23.

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

The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. *Ps.* xcviii. 5.

He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke. — civ. 32.

Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. — exliv. 5.

And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. Is. xxxiv. 9.

It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever. — 10.

Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence; — lxiv. 1.

As when the melting fire burneth, the fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence!———?

tremble at thy presence! — 2.

When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. — 3.

And the mountains shall be molten under him, and the vallies shall be cleft; as wax before the fire, and as the waters that are poured down a steep place. Micah i. 4.

The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein. Nahum

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest. Heb. xii. 18.

### 18. MINERALS.

A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. Deut. viii. 9.

And for the chief things of the ancient mountains, and for the precious things of the lasting

And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath. Judges iii. 26.

Surely there is a vein for the silver, and a place for gold where they fine it. Job xxviii. 1.

Iron is taken out of the earth, and brass is molten out of the stone.

As for the earth, out of it cometh bread; and under it is turned up as it were fire.

The stones of it are the place of sapphires; and it hath dust of gold. <del>---- 6</del>.

And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought algum-trees and precious stones. 2 Chron. ix. 10.

And the people shall be as the burnings of lime; as thorns cut up shall they be burnt in the *Is.* xxxiii. 12.

Shall iron break the northern iron and the steel? Jer. xv. 12.

And some fell upon a rock; and, as soon as it was sprung up it withered away, because it lacked moisture; Luke viii. 6.

And the servants and officers stood there, who had made a fire of coals, (for it was cold and they warmed themselves: and Peter stood with them, and warmed himself. John xviii. 18.

## 19. SALT.

And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city,

and sowed it with salt. Judges ix. 45.

For every one shall be salted with fire, and every sacrifice shall be salted with salt. Mar.

ix. 49.

Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Salt is good: but if the salt have lost his savor, wherewith shall it be seasoned? Luke

It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear. -

### 20. MOUNTAINS.

Which by his strength setteth fast the mountains; being girded with power: Ps. lxv. 6.

The hill of God is as the hill of Bashan; a high hill as the hill of Bashan. — lxviii. 15.

The mountains shall bring peace to the peo-

ple, and the little hills, by righteousness.

Thou art more glorious and excellent than the mountains of prey. — lxxvi. 4.

The voice of my beloved! behold, he conseth leaping upon the mountains, skipping upon the hills. Sol. ii. 8.

Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. Jer. li. 25.

And they shall not take of thee a stone for a corner, nor a stone for foundations: but thou shalt be desolate for ever, saith the Lord.

### 21. ELEVATED PROSPECTS.

Then on the third day Abraham lifted up his eyes, and saw the place afar off. Gen. xxii. 4.

And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people. Num. xxii. 41.

And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from hence. — xxiii. 13.

And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. 

And Balak brought Balaam unto the top of Peor, that looketh towards Jeshimon. -

And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. xxvii. 12.

Get thee up unto the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jor-Deut. iii. 27.

Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession. — xxxii. 49.

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord shewed him all the land of Gilead, unto Dan,

And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea. ----

And the south, and the plain of the valley of Jericho, the city of palm trees unto Zoar. — 3.

And the Lord said unto him, This is the land

which I sware unto Abraham, unto Isaac, and

unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. Deut. xxxiv. 4.

Then David went over to the other side, and stood on the top of a hill afar off; (a great space being between them.) 1 Sam. xxvi. 13.

Come with me from Lebanon, my spouse, with me from Lebanon; look from the top of Amana, from the top of Shenir and Hermon, from the lion's dens, from the mountains of the leopards. Sol. iv. 8.

And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel; 2 Chron.

xiii. 4.

And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. Luke iv. 5.

### 22. WORKS OF CREATION ADMIRABLE.

Which doeth great things and unsearchable; marvellous things without number: Job v. 9.

Which doeth great things past finding out; yea, and wonders without number. — ix. 10.

Remember that thou magnify his work, which men behold. — xxxvi. 24.

Every man may see it; man may behold it afar off. — — 25.

Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up. Ps. xxviii. 5.

Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. — xl. 5.

The north and the south hast created them: Tabor and Hermon shall rejoice in thy name.

— lxxxix. 12.

The works of the Lord are great, sought out of all them that have pleasure therein. — cxi. 2.

His work is honorable and glorious; and his righteousness endureth for ever. — — 3.

### 23. INFERENCES THEREFROM.

Who knoweth not in all these that the hand of the Lord hath wrought this? Job xii. 9.

For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. Ps. xeii. 4.

O Lord, how great are thy works! and thy thoughts are very deep. — — 5.

O Lord, how manifold are thy works? in wisdom hast thou made them all: the earth is full

of thy riches. — civ. 24.

Because that which may be known of God is manifest in them: for God hath shewed it unto them. Rom. i. 19.

CHAP. III.

## HYDROGRAPHY.

### SECT. 24. THE OCEAN.

AND God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. Gen. i. 9.

And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. ———10.

He hath compassed the waters with bounds, until the day and night come to an end. Job xxvi. 10.

Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb, xxxviii. 8.

When I made the cloud the garment thereof, and thick darkness a swaddling-band for it, — 9.

And brake up for it my decreed place, and set bars and doors, —— 10.

And said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed? ———11.

Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

He gathered the waters of the sea together as a heap; he layeth up the depth in storehouses. Ps. xxxiii. 7.

Thou coverest it with the deep as with a garment: the waters stood above the mountains. — civ. 6.

At thy rebuke they fled: at the voice of thy thunder they hasted away. — 7.

Thou hast set a bound that they may not pass over, that they turn not again to cover the earth.

And in that day they shall roar against them, like the roaring of the sea; and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof. Is v. 30.

Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. Dan. vii. 2.

### 25. UNDER GOD'S CONTROL.

Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Job ix. 8.

He divideth the sea with his power, and by his understanding he smiteth through the proud.

— xxvi. 12.

By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea. Ps. lxv. 5.

Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

— 7.

Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. — lxxxix. 9.

I will set his hand also in the sea, and his

right hand in the rivers. — 25.

The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. — xciii. 3.

The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. —— 4.

Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! Is. xvii. 12.

The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. — — 13.

They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud

from the sea. — xxiv. 14.

## 26. SEA. MYSTIC.

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood. Rev. viii. 8.

And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. — — 9.

And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. — xvi. 3.

### 27. RIVERS.

He cutteth out rivers among the rocks: and his eye seeth every precious thing. Job xxviii. 10.

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

These are they that went over Jordan in the first month, when it had overflown all his banks; and they put to flight all them of the vallies, both toward the east and toward the west. 1 Chron. xii. 15.

All the rivers run into the sea, yet the sea is not full: unto the place from whence the rivers come, thither they return again. Ec. i. 7.

Pass through thy land as a river, O daughter of Tarshish; there is no more strength. Is.

xxiii. 10.

### 28. METAPHORICAL.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. Ps. xlvi. 4.

I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. *Ezek*. xxxii. 13.

Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God

And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Joel iii. 18.

And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. Zech. xiv. 8.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. *Rev.* viii. 10.

And the name of the star is called Wormwood: and the third part of the waters became wormwood: and many men died of the waters, because they were made bitter. — — 11.

And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. — xvi. 4.

## 29. RIVERS. MYSTICAL.

Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Ezek. xlvii. 1.

Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward, and, behold, there ran out waters on

the right side. - 2.

And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters: the waters were to the ancles. — — 3.

And he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. —— 4.

Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. — 5.

And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the bank of the river. ——6.

Now, when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. ---7.

Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed. — 8.

And by the river, upon the bank thereof, on this side, and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine. —— 12.

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And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. Rev. xxii. 1.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. —— 2.

### 30. INUNDATIONS.

But as the days of Noe were, so shall the coming of the Son of man be. Mat. xxiv. 37.

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, —— 38.

And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. —— 39.

Behold, he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth. Job xii. 15.

He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.

— xxviii. 11.

Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt. Amos viii. 8.

And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn; and it shall rise up wholly like a flood, and shall be drowned, as by the flood of Egypt. — ix. 5.

### 31. METAPHORICAL.

They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me. Job xxx. 14.

Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; Is. viii. 6.

Now, therefore, Behold the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: — 7.

And he shall pass through Judah: he shall overthrow and go over; he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

Who is this that cometh up as a flood, whose waters are moved as the rivers? Jer. xlvi. 7.

Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city, and the inhabitants thereof. — 8.

Thus saith the Lord, Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. — xlvii. 2.

But with an overrunning flood will he make an utter end of the place thereof, and darkness shall pursue his enemies. Nahum i. 8.

## 32. SUNK BENEATH.

Dead things are formed from under the waters, and the inhabitants thereof. Job xxvi. 5.

He sent from above, he took me, he drew me out of many waters. Ps. xviii. 16.

Thou hast laid me in the lowest pit, in darkness, in the deeps. — lxxxviii. 6.

Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah. — 7.

Then the waters had overwhelmed us, the stream had gone over our soul; — cxxiv. 4.

Then the proud waters had gone over our soul. ---5.

For thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; Ezek. xxvi. 19.

They shalt bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. — xxviii. 8.

The sea is come up upon Babylon; she is covered with the multitude of the waves thereof: Jer. li. 42.

Waters flowed over mine head; then I said, I am cut off. Lam. iii. 54.

For thou hadst cast me into the deep in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Jonah ii. 3.

The waters compassed me about even to the soul: the depth closed me round about, the weeds were wrapped about my head. ——5.

I went down to the bottoms of the mountains; the earth with her bars was about me for ever; yet hast thou brought up my life from corruption, O Lord my God. —— 6.

## 33. swimming.

And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hand to swim: and he shall bring down their pride together with the spoils of their hands. Is. xxv. 11.

### 34. CHANGE TO DROUGHT.

The flood breaketh out from the inhabitant, even the waters forgotten of the foot: they are dried up, they are gone away from men. Job xxviii. 4.

He turneth rivers into a wilderness, and the water springs into dry ground; Ps. cvii. 33.

A fruitful land into barrenness, for the wickedness of them that dwell therein. — 34.

He turneth the wilderness into a standing water and dry ground into water springs. — 35.

And the waters shall fail from the sea, and the river shall be wasted and dried up. Is. xix. 5.

And they shall turn the rivers far away, and the brooks of defence shall be emptied and dried up; the reeds and flags shall wither. —— 6.

Therefore thus saith the Lord, Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. *Jer.* li. 36.

Thus hath the Lord God shewed unto me; and, behold, the Lord God called to contend by

fire, and it devoured the great deep, and did eat

up a part. Amos vii. 4.

He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel; and the flower of Lebanon languisheth. Nah. i. 4.

And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. Zech. x. 11.

## · 35. NEW RIVERS, POOLS, &C.

And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters, in the day of the great slaughter, when the towers fall. Is. xxx. 25.

And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass, with reeds and rushes. - xxxv. 7.

I will open rivers in high places, and fountains in the midst of the vallies: I will make the wilderness a pool of water, and the dry land springs of water. — xli. 18.

Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the — xliii. 19. dosert.

The beast of the field shall honor me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. --20.

### NATURAL FOUNTAINS OR SPRINGS.

For the Lord thy God bringeth thee into a good land; a land of brooks of water, of fountains, and depths that spring out of vallies and hills; Deut. viii. 7.

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

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

He sendeth the springs into the vallies, which

run among the hills. Ps. civ. 10.

They give drink to every beast of the field: the wild asses quench their thirst.

A fountain of gardens, a well of living waters, and streams from Lebanon. Sol. iv. 15.

Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Jer. xviii. 14.

### 37. MINERAL OR MEDICINAL WATERS.

And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah. Ex. xv. 23.

Now there is at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue Bethesda, having five porches. John v. 2.

of blind, halt, withered, waiting for the moving of the water. --3.

For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

Doth a fountain send forth at the same place sweet water and bitter? James iii. 11.

Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain both yield sal≯water and fresh. —— 12.

## 38. WELLS (BY ART.)

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. Gen. xxvi. 18.

And Isaac's servants digged in the valley, and found there a well of springing water. — 19.

And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Ezek; because they strove with him. --20.

And they digged another well, and strove for that also: and he called the name of it Sitnah.

And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water. **---- 32.** 

And from thence they went to Beer: that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water. Num. xxi. 16.

Then Israel sang this song, Spring up, O well;

- --- 17. sing ye unto it: -

The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver with their staves. — — 18.

Therefore with joy shall ye draw water out of the wells of salvation. Is. xii. 3.

### CHAP. IV.

## ATMOSPHERE.

### SECT. 39. SEASONS.

WHILE the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. viii. 22.

Thou hast set all the borders of the earth. In these lay a great multitude of impotent folk, thou hast made summer and winter. Ps. lxxiv. 17. My beloved spake, and said unto me, Rise up,

my love, my fair one, and come away: Sol. ii 10.



For, lo, the winter is past, the rain is over for a token of a covenant between me and the and gone; Sol. ii. 11.

The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; 

The fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away. — — 13.

Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: Mat. xxiv. 32.

So likewise ye, when ye shall see all these things, know that it is near, even at the doors. - 33.

And pray ye that your flight be not in the winter. Mar. xiii. 18.

### 40. CLOUDS.

He bindeth up the waters in his thick clouds, and the cloud is not rent under them. **xxvi.** 8.

He holdeth back the face of his throne, and spreadeth his cloud upon it.

Also can any understand the spreadings of the clouds, or the noise of his tabernacle? **xxx**vi. 29

Behold, he spreadeth his light upon it, and covereth the bottom of the sea. — — 30.

For by them judgeth he the people: he giv-

eth meat in abundance. — — 31.

With clouds he covereth the light; and commandeth it not to shine, by the cloud that cometh - 32.

Also by watering he wearieth the thick cloud; he scattereth his bright cloud; - xxxvii. 11.

And it is turned round about by his counsels, that they may do whatsoever he commandeth them upon the face of the world in the earth. 12.

He causeth it to come, whether for correction, or for his land, or for mercy. — — 13.

Hearken unto this, O Job; stand still, and consider the wondrous works of God. — 14.

Dost thou know when God disposed them, and caused the light of his cloud to shine? 15.

Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? — — 16.

Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? -- xxxviii.

I clothe the heavens with blackness; and I make sackcloth their covering. Is. 1. 3.

There are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. 2 Peter ii. 17.

Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots Jude 12.

## 41. IRIS, OR RAINBOW.

And God said, This is the token of the cove nant which I make between me and you, and every living creature that is with you, for perpetual generations: Gen. ix. 12.

I do set my bow in the cloud, and it shall be 'afflict them. 2 Chron. vi. 26.

And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: --14.

And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more be-

come a flood to destroy all flesh. — — 15.

And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. -16.

And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord; and, when I saw it, I fell upon my face, and I heard a voice of one that spake. Ezek. i. 28.

### 42. WATER-SPOUTS.

Deep calleth unto deep at the noise of thy water-spouts; all thy waves and thy billows are gone over me. Ps. xlii. 7.

## 43. RAIN. (PROMISED.)

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God and to serve him with all your heart, and with all your soul, Deut. xi. 13

That I will give you the rain of your land in due season, the first rain, and the latter rain that thou mayest gather in thy corn, and thy wine, and thine oil. — — 14.

And it came to pass, after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth. 1 Kings xviii. 1.

Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Lord our God? therefore we will wait upon thee; for thou hast made all these things. Jer. xiv. 22.

And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season; there shall

be showers of blessing. Ezek. xxxiv. 26.
Be glad, then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. Joel ii. 23.

## 44. PRAYED FOR.

Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Gen. xxvii. 28.

When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou doet

Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, not what is right? — 57. when thou hast taught them the good way wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance. 2 Chron. vi. 27.

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place and confess thy name, and turn from their sin, when thou afflictest

them: 1 Kings viii. 35.

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

Ask ye of the Lord rain in the time of the latter rain: so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field. Zech. x. 1.

### 45. PROGNOSTICS OF WEATHER.

The noise thereof sheweth concerning it, the cattle also concerning the vapor. Job xxxvi. 33.

And now men see not the bright light which is in the clouds; but the wind passeth, and cleanseth them. — xxxvii. 21.

Fair weather cometh out of the north: with

God is terrible majesty. 

The north wind driveth away rain; so doth an angry countenance a backbiting tongue. Prov. xxv. 23.

And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of

1 Kings xviii. 41.

So Ahab went up to eat and to drink. —42. And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. —— 43.

And it came to pass, at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. -44.

And it came to pass, in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. — 45.

He answered and said unto them, When it is evening, ye say, It will be fair weather, for the

sky is red: Mat. xvi. 2.

And in the morning, It will be foul weather to-day, for the sky is red and lowring. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. Luke xii.

And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

Ye hypocrites! ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time? — 56.

Yea, and why even of yourselves judge ve

Who giveth rain upon the earth, and sendeth waters upon the fields: Job v. 10.

For he maketh small the drops of water; they pour down rain according to the vapor thereof, xxxvi. 27.

Which the clouds do drop and distil upon man abundantly. --- 28.

To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; xxxviii. 26.

To satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth? 

Who can number the clouds in wisdom? or who can stay the bottles of heaven? --37.

Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it. Ps. lxv. 9.

Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof: thou makest it soft with flowers; thou blessest the springing thereof: --10.

Thou crownest the year with thy goodness;

and thy paths drop fatness. — — 11.

They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary. — lxviii. 9.

Thy congregation hath dwelt therein; thou, O God, hast prepared of thy goodness for the

poor. —— 10.

He shall come down like rain upon the mown grass; as showers that water the earth. -

He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. —

Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days: it was the ninth month, and the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain. Ezra x. 9.

Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Acts xiv. 17.

### 47. DEW.

And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to Gen. ii. 5. till the ground.

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

And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above: — xxvii. 39.

My root was spread out by the waters, and the dew lay all night upon my branch. Job

Hath the rain a father? or who hath begotten the drops of dew? - xxxviii. 28.

He causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries. Ps. cxxxv. 7.

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

I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. Sol. v. 2.

And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord as the flowers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. Mat. v. 7.

## 48. HAIL.

Behold to-morrow about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even Ex. ix. 18. until now.

And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled.

But the wheat and the rye were not smitten: for they were not grown up. — 32.

He gave them hail for rain, and flaming fire in their land. Ps. cv. 32.

Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. Is. xxviii. 2.

Therefore thus saith the Lord God, I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hail stones in my fury, to consuine it. Ezek. xiii. 13.

And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail stones, fire and brimstone. — xxxviii. 22.

I smote you with blasting, and with mildew, and with hail, in all the labors of your hands; yet ye turned not to me, saith the Lord. Hug. ii. 17.

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. Rev. viii. 7.

And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. — xvi. 21.

## 49. snow.

great rain of his strength. Job xxxvii. 6.

Hast thou entered into the treasures of the snow; or hast thou seen the treasures of the — xxxviii. 22.

Which I have reserved against the time of trouble, against the day of battle and war? — 23.

When the Almighty scattered kings in it, it was white as snow in Salmon. Ps. lxviii. 14.

He giveth snow like wool: he scattereth the hoar-frost like ashes. — cxlvii. 16.

#### **50**. DROUGHT THREATENED.

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. Lev. xxvi. 18.

And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: —— 19.

And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

And the heaven that is over thy head shall be brass, and the earth that is under thee shall Deut. xxviii. 23.

The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. — — 24.

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. 1 Kings xvii. 1.

Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. Hos. xiii. 15.

## 51. DROUGHT.

When the dust groweth into hardness, and the clods cleave fast together? Job xxxviii 38.

And it came to pass after a while that the brook dried up, because there had been no rain 1 Kings xvii. 7. in the land.

When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. Is. xli. 17.

Neither say they in their heart, Let us now fear the Lord our God that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. *Jer*. v. 24.

Your iniquities have turned away these things, and your sins have with holden good things from - --- 25.

Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. Ezek xxii. 24.

O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burnt all the trees of the field. Joel i. 19.

And also I have with holden the rain from For he saith to the snow, Be thou on the you, when there were yet three months to the earth; likewise to the small rain, and to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city: one

piece was rained upon, and the piece whereupon it rained not withered. Amos iv. 7.

So two or three cities wandered unto one city to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord.

Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

Hag. i. 10.

And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands. 

## 52. COLD AND FROST.

They cause the naked to lodge without clothing, that they have no covering in the cold. Job xxiv. 7.

Out of the south cometh the whirlwind, and cold out of the north. - xxxvii. 9.

By the breath of God frost is given; and the breadth of waters is straitened. — — 10.

Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? - xxxviii. 29.

The waters are hid as with a stone, and the face of the deep is frozen.

He casteth forth his ice like morsels: who can stand before his cold? Ps. cxlvii. 17.

### WARMTH.

How thy garments are warm, when he quieteth the earth, by the south wind? Job xxxvii. 17.

He sendeth out his word and melteth them: he causeth his wind to blow, and the waters flow. Ps. exlvii. 18.

Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled: this shall ye have of mine hand, ye shall lie down in sorrow. Is. 1. 11.

And Peter followed him afar off, even unto the palace of the high priest: and he sat with the servants, and warmed himself at the fire. Mar. xiv. 54.

#### 54. THUNDER.

The pillars of heaven tremble and are astonished at his reproof. Job xxvi. 11.

God thundereth marvellously with his voice: great things doeth he, which we cannot comprehend. — xxxvii. 5.

And as Samuel was offering up the burntoffering the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. 1 Sam. vii. 10.

The Lord thundered from heaven, and the most High uttered his voice. 2 Sam. xxii. 14.

The voice of the Lord is upon the waters: the God of glory thundereth; the Lord is upon many waters. Ps. xxix. 3.

The voice of the Lord is powerful; the voice of the Lord is full of majesty. ---

The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. -

The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

Thou didst cause judgment to be heard from heaven; the earth feared and was still.

lxxvi. 8.

Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. Jer. x. 2.

### 55. LIGHTNING.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. Job i. 16.

Canst thou send lightnings that they may go, and say unto thee, Here we are? —xxxviii. 35.

And he sent out arrows, and scattered them lightning, and discomfited them. 2 Sam. xxi

The voice of the Lord divideth the flames or Ps. xxix. 7.

His lightning enlightened the world: the earth saw, and trembled. — xevii. 4.

When he uttereth his voice, there is a multi tude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Jer. x. 13.

For as the lighting cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Mat. xxiv. 27

## 56. THUNDER AND LIGHTNING.

And it came to pass on the third day, in the morning, that there were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. Ex. xix. 16

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it they removed, and stood afar off. - xx

At this also my heart trembleth, and is removed out of his place. Job xxxvii. 1.

Hear attentively the noise of his voice, and the sound that goeth out of his mouth. --2.

He directeth it under the whole heaven, and his lightning unto the ends of the earth.

After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

Who hath divided a watercourse for the overflowing of waters; or a way for the lightning of thunder. — xxxviii. 25.

At the brightness that was before him his thick clouds passed; hail-stones and coals of Ps. xvii. 12.

The Lord also thundered in the heavens, and the Highest gave his voice; hail-stones and coals of fire. —— 13.

Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfit-

The clouds poured out water; the skies sent out a sound: thine arrows also went abroad. - lxxvii. 17.

The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. — — 18.

Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. Is. xxix. 6.

And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices and thunderings, and lightnings, and an earthquake. Rev. viii 5.

## 57. WIND.

He caused an east wind to blow in the heaven; and by his power he brought in the south wind. Ps. lxxviii. 26.

The wind goeth toward the south, and turneth about unto the north; it whirleth about continually: and the wind returneth again accord-

ing to his circuits. Ec. i. 6.

The burden of the desert of the sea. whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, Jer. iv. 11.

Even a full wind from those places shall come unto me: now also will I give sentence against them, -- 12.

Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. — xxv. 32.

And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. — xlix. 36.

When he uttereth his voice there is a multitude of waters in the heavens; and he causeth the vapors to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. — li. 16.

## CHAP. V.

### BOTANY.

SECT. 58. VEGETABLE POWER IN TREES, &C.

JOSEPH is a fruitful bough, even a fruitful bough by a well, whose branches run over the Gen. xlix. 22.

He is green before the sun, and his branch shooteth forth in his garden. Job viii. 16.

His roots are wrapped about the heap, and he seeth the place of stones. —— 17.

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. — xiv. 7.

Though the root thereof wax old in the earth, and the stock thereof die in the ground. — — 8.

Yet through the scent of water it will bud, and

bring forth boughs like a plant. — 9.

The righteous shall flourish like the palmtree; he shall grow like a cedar in Letanon. Ps. xcii. 12.

The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted; civ. 16.

But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil-tree, and as an oak, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof. Is. vi. 13.

I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. Hos. xiv. 5.

His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Leba-

And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his So Jonah was exceeding glad of the gourd. Jonah iv. 6.

Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: —— 10.

It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: Mar. iv. 31.

But when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

### 59. ON FRUIT TREES.

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege. Peut.

It shall be accomplished before his time, and his branch shall not be green. Job xv. 32.

He shall shake off his unripe grape as the vine, and shall cast off his flower as the o -a. **- 33**.

He destroyed their vines with hail, and their sycamore-trees with frost. Ps. lxxviii. 47.

He smote their vines also, and their fig trees; and brake the trees of their coasts. —cv. 33.

I made me gardens and orchards, and I planted trees in them of all kinds of fruits: Ez. ii. 5.

As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. Sol. ii. 3.

I will surely consume them. saith the Lord; there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade; and the things that I have given them shall pass away from them. Jer. viii. 13.

And I will destroy her vines and her fig-trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. Hos. ii. 12.

He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white. Joel i. 7.

The vine is dried up, and the fig-tree languisheth: the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field, are withered; because joy is withered away from the sons of men. — — 12.

And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. Mar. xi. 14.

## 60. FRUIT.

And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. Num. xiii. 23.

The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. — — 24.

And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which, when he that looketh upon it seeth, while it is yet in his hand he eateth it up. Is. xxviii. 4.

Thus saith the Lord, As the new wine is found in the cluster, and one saith, destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. — lxv. 8.

If grape gatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy till they have enough. *Jer.* xlix. 9.

If thieves come to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave same grapes? Ob. 5.

And, when the time of the fruit drew near, he sent his servants to the husbandman, that they might receive the fruits of it. Mat. xxi. 34.

## 61. METAPHORICAL CRITERION.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? **Mot.** vii 16.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. — 19
Wherefore by their fruits ye shall know them
— 20

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. — xii. 33.

And now also the ax is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit is hewn down, and cast into the fire. Luke iii. 9.

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. — vi. 43.

For every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramble bush gather they grapes. — 44.

## 62. VINEYARDS.

Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranate bud forth: there will I give thee my loves. Sol. vii. 12.

Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thousand pieces of silver. — viii. 11.

I made me great works; I builded me houses: I planted me vineyards. Ec. ii. 4.

But the captain of the guard left of the poor of the land to be vine dressers and husbandmen. 2 Kings xxv. 12.

Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. Jer. xxxi 5.

They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Hos. xiv. 7.

Hear another parable: There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. Mat. xxi. 33.

And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. Luke xx. 10.

And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. —— 11.

And again he sent a third: and they wounded him also, and cast him out. —— 12.

## 63. PRIVILEGE AND RULE OF PLANTING.

And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also

go and return unto his house, lest he die in the battle, and another man eat of it. Deut. xx. 6.

Thou shalt not sow thy vineyard with diverse seeds; lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

— xxii. 9.

### 64. VINTAGE.

Which make oil within their walls and tread their wine-presses, and suffer thirst. Job xxiv. 11.

Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon and Elealeh; for the shouting for thy summer fruits, and for thy harvest, is fallen. Is. xvi. 9.

And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease. Is. xvi. 10.

O vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits, and upon thy vintage. *Jer.* xlviii. 32.

And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; their shouting shall be no shouting. —— 33.

### 65. METAPHORICAL.

And another angel came out of the temple which is in heaven, he also having a sharp sickle. Rev. xiv. 17.

And the wine press was trodden without the city, and blood came out of the wine press, even unto the horse' bridles, by the space of a thousand and six hundred furlongs. — — 20.

## 66. GLEANING THE FRUIT.

Yet gleaning grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel. Is. xvii. 6.

When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done. — xxiv. 13.

Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets. *Jer.* vi. 9.

Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; there is no cluster to eat: my soul desired the first ripe fruits. Mic. vii. 1.

## 67. VINE'S ENEMIES.

Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her. Ps. lxxx. 12.

For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof; they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea. Is. xvi. 8.

For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches.

— xviii. 5.

The new wine mourneth, the vine languisheth, all the merry hearted do sigh. — xxiv. 7.

Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me? Jer. ii. 21.

For the Lord hath turned away the excellency of Jacob as the excellency of Israel: for the emptiers have emptied them out, and marred their vine-branches. *Nahum* ii. 2.

## 68. ORNAMENTAL TREES.

I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together; Is. xli. 19.

That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the holy One of Israel hath created it. — 20.

Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

— lv. 13.

The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. — lx. 13.

### 69. WOODS AND FORESTS.

For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured. 2 Sam. xviii. 1.

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. — 9.

And a certain man saw  $\dot{u}$ , and told Joab, and said, Behold, I saw Absalom hanged in an oak.

-- 10.

And Joab said unto the man that told him, And, behold, thou sawest him; and why didst thou not smite him there to the ground? and I

would have given thee ten shekels of silver, and

a girdle. 2 Sam. xviii. 11.

Is it not yet a very little while, and-Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? Is.

The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness: and Bashan and Carmel shake off their fruits. — xxxiii. 9.

### 70. BLASTING.

His roots shall be dried up beneath, and above shall his branch be cut off. Job xviii. 16.

He hath destroyed me on every side, and I am gone; and mine hope hath he removed like

— xix. 10.

Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house-tops, and as corn blasted before it be grown up. 2 Kings

And the light of Israel shall be for a fire, and his holy One for a flame: and it shall burn and devour his thorns and his briers in one day; Is.

And shall consume the glory of his forest, and of his fruitful field, both soul and body and they shall be as when a standard-bearer 

And the rest of the trees of his forest shall be few, that a child may write them.

The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. Jer. xi. 16.

Therefore thus saith the Lord God, As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. Ezek. xv. 6.

Say thou, Thus saith the Lord God, Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power, or many people to pluck it up by the roots thereof. — xvii. 9.

Yea, behold, being planted, shall it prosper? shall it not utterly wither when the east wind toucheth it? it shall wither in the furrows where

it grew. — — 10.

To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. - xxxi. 14.

But God prepared a worm when the morning rose the next day, and it smote the gourd that

it withered. Jonah iv. 7.

For if they do these things in a green tree, what shall be done in the dry. Luke xxiii, 31.

## 71. CUTTING DOWN,

Only the trees which thou knowest that they be not trees for meat thou shalt destroy, and cut  †  he feedeth among the lilies. --3.

them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued. Deut. xx. 20.

If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north; in the place where the tree falleth, there it shall be. Ec. xi. 3.

Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. Is. x. 33.

And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one. — 34.

Yea, the fir-trees rejoice at thee, and the ce dars of Lebanon, saying, Since thou art laid down, no seller is come up against us. - xiv. 8.

Open thy doors, O Lebanon, that the fire may

devour thy cedars. Zech. xi. 1.

Howl, fir tree; for the cedar is fallen, because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. Mat. iii. 10.

## 72. GARDENS.

A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. Sol. iv. 12.

Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits. — — 16.

I went down into the garden of nuts, to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear — viii. 13.

For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. Is. i. 29.

For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. - 30.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before all the nations. — lxi. 11.

It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. Luke xiii, 19.

### 73. FLOWERS.

I am the rose of Sharon, and the lily of the vallies. Sol. ii. 1.

As the lily among thorns, so is my love among the daughters. — 2.

My beloved is mine, and I am his: he feedeth

among the lilies. -- 16.

My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. — vi. 2.

I am my beloved's, and my beloved is mine.

### 74. AROMATICS.

While the King sitteth at his table, my spikenard sendeth forth the smell thereof. Sol. i. 12.

My beloved is unto me as a cluster of camphire in the vineyards of Engedi. — — 14.

Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. — iv. 6.

Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. —— 11.

Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard; — — 13.

His cheeks are as a bed of spices, as sweet flowers; his lips like lilies dropping sweet smelling myrrh: — v. 13.

As a piece of a pomegranate are thy temples

within thy locks. - vi. 7.

Make haste, my beloved, and be thou like to a roe, or to a young hart, upon the mountains of spices. — viii. 14.

### 75. MANDRAKES.

And Reuben went in the days of wheat-harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachael said to Leah, Give me, I pray thee, of thy son's mandrakes. Gen. xxx. 14.

The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

Sol. vii. 13.

## 76. AQUATICS.

Can the rush grow up without mire? can the flag grow without water? Job viii. 11.

Whilst it is yet in his greenness, and not cut down, it withereth before any other herb. — 12.

The paper-reeds, by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more. Is. xix. 7.

And, when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

Luke vii. 24.

## CHAP. VI.

## ZOOLOGY.

## SECT. 77. CREATION AND BENEDICTION.

AND God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. Gen. i. 22.

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

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

### 78. PROPAGATION.

And Jacob took him rods of green poplar, and of the hasel and chesnut-tree; and pilled white strakes in them, and made the white appear which was in the rods. Gen. xxx. 37.

And he set the rods which he had pilled before the flocks in the gutters in the wateringtroughs when the flocks come to drink, that they should conceive when they came to drink.

And the flocks conceived before the rods, and brought forth cattle ring straked, speckled, and spotted. — — 39.

And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. —— 40.

And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. — 41.

But when the cattle were feeble he put them not in: so the feebler were Laban's and the stronger Jacob's. — 42.

And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses. — 43.

If he said thus, The speckled shall be thy wages; then all the cattle bare speckled; and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked. — xxxi. 8.

Thus God hath taken away the cattle of your father, and given them to me. — 9.

And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. *Deut*. vii 22

Their bull gendereth and faileth not; their cow calveth, and casteth not her calf. Job xxi. 10.

Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve? — xxxix. 1.

Canst thou number the months that they fulfil? or knowest thou the time when they bring forth? — 2.

They bow themselves, they bring forth their young ones, they cast out their sorrows. — 3

Their young ones are in good liking, they grow up with corn; they go forth and return not unto them. Job xxxix. 4.

Thy teeth are as a flock of sheep which go up from the washing whereof every one beareth twins, and there is not one barren among them. Sol. vi. 6.

## 79. UNNATURAL MIXTURES.

This was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father. Gen. xxxvi. 24.

Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind. Lev. xix. 19.

## 80. GOD'S CARE FOR ANIMALS.

And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Gen. vi. 19.

Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every sort shall come unto thee, to keep them alive. — 20.

Wilt thou hunt the prey for the hon, or fill the appetite of the young lions, Job xxxviii. 39.

When they couch in their dens, and abide in the covert to lie in wait? — 40.

Who provideth for the raven his food? when his young ones cry unto God they wander for lack of meat. ——41.

He giveth to the beast his food, and to the young ravens which cry. Ps. cxlvii. 9.

Fear not, O land; be glad and rejoice: for the Lord will do great things. Joel ii. 21.

Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. —— 22.

And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle? Jonah iv. 11.

Behold the fowls of the air: for they sow not neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? *Mat.* vi. 26.

### 81. INSTINCT IN ANIMALS.

Doth the wild ass bray when he hath grass? or loweth the ox over his fodder? Job vi. 5.

He sealeth up the hand of every man, that all men may know his work. — xxxvii. 7.

Then the beasts go into dens, and remain in their places. — — 8.

Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? — xxxix. 13.

Which leaveth her eggs in the earth, and warmeth them in the dust, — — 14.

And forgetteth that the foot may crush them, or that the wild beast may break them. — 15.

Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

Thou makest darkness and it is night, wherein all the beasts of the forest do creep forth. Ps. civ. 20.

The young lions roar after their prey, and seek their meat from God, — 21.

The sun ariseth, they gather themselves together, and lay them down in their dens. — 22.

There be four things which are little upon the earth, but they are exceeding wise: Prov. xxx. 24.

The ants are a people not strong, yet they prepare their meat in the summer; — 25.

Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness. Lam. iv. 3.

## 82. RULED AND OVERRULED.*

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. Is. xi. 6.

And the cow and the bear shall feed: their young ones shall lie down together; and the lion shall eat straw like the ox. --7.

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. — xxxv. 9.

All ye beasts of the field, come to devour, yea, all ye beasts in the forest. — lvi. 9.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord. — lxv. 25.

And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. Ezek. xxxiv. 28.

### 83. SUFFERINGS OF ANIMALS.

Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine. Job xli. 11.

Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness. Ps. lxxiv. 14.

At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. — lxxvi. 6.

In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent: and he shall slay the dragon that is in the sea. Is. xxvii. 1.

How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end. *Jer.* xii. 4.

And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of the beasts that shall be in these tents, as this plague. Zech. xiv. 15.

[•] Vide Book XIX., Chap. ii Sect. 15-20.

## CHAP, VII.

## QUADRUPEDS.

### SECT. 84. SHEEP AND GOATS.

AND Abraham set seven ewe-lambs of the flock by themselves. Gen. xxi. 28.

And Abimelech said unto Abraham, What mean these seven ewe-lambs which thou hast set by themselves? 

And he said, For these seven ewe-lambs shalt thou take of my hand, that they may be a witness unto me that I have digged this well.

Behold, thou art fair, my love; behold, thou art fair: thou hast doves' eyes within thy locks: thy hair is as a flock of goats that appear from mount Gilead. Sol. iv. I.

Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead: — vi. 5.

Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats; in these were they thy merchants. Ezek. xxvii.

## 85. (CATTLE) NEAT.

And eastward he inhabited unto the entering in of the wilderness from the river Euphrates; because their cattle were multiplied in the land of Gilead. 1 Chron. v. 9.

Many bulls have compassed me: strong bulls of Bashan have beset me round. Ps. xxii.

Where no oxen are the crib is clean: but much increase is by the strength of the ox. Prov.

Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north. Jer.

Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation. --21.

Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage; because ye are grown fat as the heifer at grass, and bellow as

Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation. --27.

For Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place. Hos. iv. 16.

Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy; which say to their

masters, Bring, and let us drink. Amos iv. 1.

And ye shall go out at the breaches, every cow at that which is before her: and ye shall cast them into the palace, saith the Lord. —— 3.

## 86. HORSE.

Hast thou given the horse strength? hast thou clothed his neck with thunder! Job xxxix. 19.

Canst thou make him afraid as a grashopper? the glory of his nostrils is terrible. --20.

He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

He mocketh at fear, and is not affrighted; neither turneth he back from the sword. — —

The quiver rattleth against him, the glittering spear and the shield. -- 23.

He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of

the trumpet. — 23. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the

captains and the shouting. - 25. A horse is a vain thing for safety; neither

shall he deliver any by his great strength. Ps. xxxiii. 17. He delighteth not in the strength of the horse;

he taketh not pleasure in the legs of a man. cxlvii. 10.

And they brought unto Solomon horses out of Egypt, and out of all lands. 2 Chron. ix. 28.

I have compared thee, O my love, to a company of horses in Pharaoh's chariots. Sol. i. 9.

That led them through the deep, as a horse in the wilderness, that they should not stumble? *Is.* lxiii. 13.

As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people to make thyself a glorious

They of the house of Togarmah traded in thy fairs with horses, and horsemen, and mules. Ezek. xxvii. 14.

## 87. ASS.

Issachar is a strong ass couching down be tween two burdens: Gen. xlix. 14.

Behold, as wild asses in the desert go they forth to their work, rising betimes for a prey: the wilderness yieldeth food for them, and for *Job* xxiv. 5. their children.

Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? xxxix. 5.

Whose house I have made the wilderness, and the barren land his dwellings.

He scorneth the multitude of the city, neither

regardeth he the crying of the driver. — — 7.

The range of the mountains is his pasture, and

he searcheth after every green thing. — — 8.

And the asses of Kish, Saul's father, were lost; and Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek 1 Sam. ix. 3.

And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were nor; and he passed through the land of the Benjamites, but they found them not.

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

A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Jer. ii. 24.

#### 88. CAMEL AND DROMEDARY.

And he made his camels to kneel down without the city by a well of water, at the time of the evening, even the time that women go out to draw water. Gen. xxiv. 11.

While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, fell upon the camels, and have carried them away; yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. Job i. 17.

And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men which rode upon camels and fled. 1 Sam. xxx. 17.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah: all they from Sheba shall come; they shall bring gold and incense, and they shall shew forth the praises of the Lord. Is. lx. 6.

How canst thou say, I am not polluted, I have not gone after Baalam? See thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways. Jer. ii. 23.

## 89. ELEPHANT.

Behold now behemoth, which I made with thee; he eateth grass as an ox. Job xl. 15.

Lo now, his strength is in his loins, and his force is in the navel of his belly. —— 16.

He moveth his tail like a cedar; the sinews of his stones are wrapped together.

His bones are as strong pieces of brass; his <u> — 18.</u> bones are like bars of iron.

He is the chief of the ways of God: he that made him can make his sword to approach unto him. — — 19.

Surely the mountains bring him forth food, where all the beasts of the field play.

He lieth under the shady trees, in the covert of the reed and fens. — — 21.

The shady trees cover him with their shadow; the willows of the brook compass him about. 22.

Behold, she drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth. - 23.

He taketh it with his eyes; his nose pierceth through snares. — 24.

## 90. DEER.

Naphtali is a hind let loose: he giveth goodly Gen. xlix. 21.

It is God that girdeth me with strength, and maketh my way perfect. Ps. xviii. 32.

He maketh my feet like hinds' feet, and setteth me upon my high places. — 33.

I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor awake my love till he please. Sol. iii. 5.

Thy two breasts are like two young roes that are twins, which feed among the lilies. — iv. 5.

Thy two breasts are like two young roes that are twins: - vii. 3.

91. DOG, FOX, AND CONEY.

They return at evening: they make a noise like a dog, and go round about the city. Ps.

But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. Mat. xv. 26.

And she said, Truth, Lord: yet the dogs est of the crumbs which fall from their master's table. — — 27.

But those that seek my soul, to destroy it, shall go into the lower parts of the earth. Ps.

They shall fall by the sword; they shall be a portion for foxes. — — 10.

For this our heart is faint; for these things our eyes are dim. Lam. v. 17.

Because of the mountain of Zion, which is desolate; the foxes walk upon it. — — 18.

The high hills are a refuge for the wild goats, and the rocks for the conies. Ps. civ. 18.

The conies are but a feeble folk, yet make they their houses in the rocks. Prov. xxx. 26.

### 92. LION.

Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain. Num. xxiii. 24.

And of Dan he said, Dan is a lion's whelp: he shall leap fron Bashan. Deut. xxxiii. 22.

The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are *Job* iv. 10.

The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad. 11.

They have now compassed us in our steps: they have set their eyes bowing down to the earth. Ps. xvii. 11.

Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places. **— 12.** 

They gaped upon me with their mouths, as a

ravining and a roaring lion. — xxii. 13.

Break their teeth, O God, in their mouth; break out the great teeth of the young lions, O Lord. - lviii. 6,

Their roaring shall be like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. Is. v. 29.

Mine heritage is unto me as a lion in the forest, it crieth out against me: therefore have I hated it. *Jer.* xii. 8.

They shall roar together like lions; they shall yell as lions' whelps. — li. 38.

Will a lion roar in the forest when he hath no prey? will a young lion cry out of his den if he

have taken nothing? Amos iii. 4.

And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Micah v. 8.

Where is the dwelling of the lions, and the feeding place of the young lions, where the lion, even the old lion walked, and the lion's whelp, and none made them afraid? Nahum ii. 11.

The lion did tear in pieces enough for his it devoured and brake in pieces, and stamped whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. Nahum ii. 12.

Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

## 93. WOLF, BOAR, AND LEOPARD.

Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil. Gen. xlix. 27.

The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Ps.

Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them: a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces; because their transgressions are many, and their backslidings are increased. Jer. v. 6.

### 94. UNICORN:

His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh. Deut. xxxiii. 17.

Will the unicorn be willing to serve thee, or abide by thy crib? Job xxxix. 9.

Canst thou bind the unicorn with his band in the furrow? or will he harrow the vallies after 

Wilt thou trust him, because his strength is great? or wilt thou leave thy labor to him? -

Wilt thou believe him that he will bring home thy seed, and gather it into thy barn?

And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. Is. xxxiv. 7.

### 95. BEASTS METAPHORICAL.

And four great beasts came up from the sea, diverse one from another. Dan. vii. 3.

The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

And behold, another beast, a second, like to a bear, and it raised itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said unto it, Arise, devour much flesh.

After this I beheld, and, lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. --6.

After this I saw in the night visions, and, behold, a fourth beast, dreadful and terrible, and |

the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns.

I beheld then, because of the voice of the great words which the horn spake: I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. ___ 11.

As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

These great beasts, which are four, are four kings, which shall arise out of the earth. -- 17.

I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. - viii. 4.

And as I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. -- 7.

## CHAP. VIII.

### FOWLS.

## SECT. 96. DOVE.

ALSO he sent forth a dove from him, to see if the waters were abated from off the face of the ground: Gen. viii. 8.

But the dove found no rest for the sole of her foot, and she returned unto him in the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark. —-

And he stayed yet other seven days, and again he sent forth the dove out of the ark.

And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off. So Noah knew that the waters were abated from off the earth. —— 11.

And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more. —— 12.

Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. Ps. lxviii. 13.

Behold, thou art fair, my love; behold, thou art fair: thou hast doves' eyes. *Sol.* i. 15.

O my dove, that art in the clefts of the rock, strong exceedingly; and it had great iron teeth: in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. Sol.

His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. v. 12.

Who are these that fly as a cloud, and as the doves to their windows? Is. lx. 8.

But they that escape of them shall escape, and shall be on the mountains like doves of the vallies, all of them mourning, every one for his iniquity. Ezek. vii. 16.

They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord. Hos.

### 97. EAGLE.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings. Deut. xxxii. 11.

Doth the eagle mount up at thy command, and make her nest on high? Job xxxix. 27.

She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. - 28.

From thence she seeketh the prey, and her <del>---- 29</del>. eyes behold afar off.

Her young ones also suck up blood: and where the slain are, there is she.

For thus saith the Lord, Behold, he shall fly as an eagle, and shall spread his wings over Moab. Jer. xlviii. 40.

Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs. xlix. 22.

Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness. Lam. iv. 19.

For wheresoever the carcase is, there will the eagles be gathered together. Mat. xxiv. 28.

And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together. Luke xvii. 37.

## RAVEN, HAWK, AND OSTRICH.

And it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made: Gen. viii. 6.

And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. - 7.

His head is as the most fine gold; his locks are bushy and black as a raven. Sol. v. 11.

Doth the hawk fly by thy wisdom, and stretch her wing toward the south? Job xxxix. 26.

What time she lifteth up herself on high, she scorneth the horse and his rider. —— 18. (Ostrich.)

## 99. PREDATORY.

A sower went out to sow his seed; and, as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it: Luke viii. 5.

### 100. NESTS.

If a bird's nest chance to be before thee in the way, in any tree, or on the ground, whether they be young ones or eggs, and the dam sitting upon the young or upon the eggs, thou shalt not take the dam with the young: Deut. xxii. 6.

But thou shalt in any wise let the dam go and take the young to thee; that it may be well with thee, and that thou may est prolong thy days.

Where the birds make their nest: as for the stork, the fir-trees are her house. Ps. civ. 17.

And my hand hath found, as a nest, the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Is. x. 14.

For it shall be, that as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon. – xvi. 2.

## 101. MIGRATIONS.

Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow; observe the time of their coming, but my people know not the judgment of the Lord. Jer. viii. 7.

### 102. MELODY.

By them shall the fowls of the heaven have their habitation, which sing among the branches. Ps. civ. 12.

## 103. ANIMOSITIES,

Mine heritage is unto me as a speckled bird; the birds round about are against her: come ye, assemble all the beasts of the field, come to devour. Jer. xii. 9.

## CHAP. IX.

### SERPENTS.

### SECT. 104. ON SERPENTS.

DAN shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward. Gen. xlix. 17.

Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet. Ps. xci. 13.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. Is. xi. 8.

Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Amos

They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee. Micah vii. 17.

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Luke x. 19.

### 105. SERPENTS POISONOUS.

They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. Deut. xxxvii. 24.

Their wine is the poison of drugons, and the cruel venom of asps. — — 33.

He shall suck the poison of asps: the viper's

tongue shall slay him. Job xx. 16.

They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah. Ps. cxl. 3.

They hatch cockatrice' eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Is. lix. 5.

#### 106. INCANTATION.

Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her Ps. lviii. 4.

ear; Ps. 1viii. 4.
Which will not hearken to the voice of charmers, charming never so wisely. — 5.

Surely the serpent will bite without enchant-•ment; and a babler is no better. Ec. x. 11.

For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord. Jer. viii. 17.

## CHAP. X.

## INSECTS.

## SECT. 107. VARIOUS INSECTS.

AND I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. Ex. xxiii. 28.

And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites, but not with thy sword, nor with thy bow. Josh. xxiv. 12.

The locusts have no king, yet go they forth all of them by bands; Prov. xxx. 27.

The spider taketh hold with her hands, and is

in king's palaces.

And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria: Is. vii. 18.

And they shall come, and shall rest all of them in the desolate vallies, and in the holes of bushes. — 19.

## 108. DESTRUCTIVE.

All thy trees, and fruit of thy land, shall the locust consume. Deut. xxviii. 42.

And your spoil shall be gathered like the gathering of the caterpiller: as the running to and fro of locusts shall he run upon them. Is.

That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpiller eaten. Joel i. 4.

And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpiller, and the palmer-worm, my great army which I sent among you. — ii. 25.

I have smitten you with blasting and mildew: when your gardens, and your vineyards, and your fig-trees, and your olive-trees increased, the palmer worm devoured them; yet have ye not returned unto me, saith the Lord. Amos iv. 9.

Thus hath the Lord God shewed unto me; and behold, he formed grasshoppers in the beginning of the shooting up of the latter growth: and, lo, it was the latter growth after the king's mowings. — vii. 1.

## CHAP. XI.

## FISHES.

## SECT. 109. ORIGIN AND PROGENY.

AND God said, Let the waters bring forth abundantly the moving creature that hath life and fowl that may fly above the earth in the open firmament of heaven. Gen. i. 20.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good. ——21.

So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. Ps. civ. 25.

There go the ships; there is that leviathan whom thou hast made to play therein. — 26.

And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live; and there shall be s very great multitude of fish, because these wa ters shall come thither: for they shall be healed, and every thing shall live whither the river com eth. Ezek. xlvii. 9.

## 110. RIVER DRAGON (METAPHORICAL.)

Speak and say, Thus saith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his the rocks, and upon all thorns, and upon all rivers, which hath said, My river is mine own and I have made it for myself. Ezek. xxix. 8. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. Ezek. xxix. 4.

And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together nor gathered: I have given thee for meat to the beasts of the field, and to the fowls of the heaven. —— 5.

## 111. LEVIATHAN (HIS SIZE.)

He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. Job xli. 31.

He maketh a path to shine after him; one would think the deep to be hoary. — — 32.

### 112. ANIMATION.

By his neesings a light doth shine, and his eyes are like the eyelids of the morning. Job xii. 18.

Out of his mouth go burning lamps, and sparks of fire leap out. — 19.

Out of his nostrils goeth smoke, as out of a

seething pot or caldron. — 20.

His breath kindleth coals, and a flame goeth out of his mouth. — 21.

## 113. DEPENSIVE ARMOR.

Canst thou draw out leviathan with a hook? or his tongue with a cord which thou lettest down? Job xli. 1.

Canst thou put a hook into his nose? or bore his jaw through with a thorn? — 2.

Canst thou fill his skin with barbed irons? or bis head with fish spears? — 7.

I will not conceal his parts, nor his power, nor his comely proportion. — 12.

Who can discover the face of his garment? or who can come to him with his double bridle?

Who can open the doors of his face? his teeth are terrible round about. — 14.

His scales are his pride, shut up together as with a close seal. — 15.

They are joined one to another, they stick together, that they cannot be sundered. — — 17.

The flakes of his flesh are joined together; they are firm in themselves; they cannot be moved. — 23.

The sword of him that layeth at him cannot hold, the spear, the dart, nor the habergeon. — 26.

He esteemeth iron as straw, and brass as rotten wood. -27.

.The arrow cannot make him flee: sling stones are turned with him into stubble. —— 28.

Darts are counted as stubble; he laugheth at the shaking of a spear. —— 29.

Sharp stones are under him: he spreadeth sharp-pointed things upon the mire. — 30.

## 114. UNCONQUERABLE.

Will he make any supplications unto thee? will he speak soft words unto thee? Job xli. 3.

Will he make a covenant with thee? wilt thou take him for a servant for ever? — 4.

Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? — 5.

Shall thy companions make a banquet of him? shall they part him among the merchants?

Lay thine hand upon him, remember the battle, do no more. — 8.

Behold the hope of him is in vain; shall not one be cast down, even at the sight of him?

— 9.

None is so fierce that dare stir him up: who then is able to stand before me? — — 10.

In his neck remaineth strength, and sorrow is turned into joy before him. —— 22.

His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. — 24.

When he raiseth up himself the mighty are afraid: by reason of breakings they purify themselves. ——,25.

Upon earth there is not his like, who is made without fear. — — 33.

He beholdeth all high things: he is a king over all the children of pride. — — 34.

## CHAP. XII.

## PASTORALS.

## SECT. 115. SHEPHERDS AND SHEPHERDESSES.

AND she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. Gen. iv. 2.

And, while he yet spake with them, Rachel came with her father's sheep; for she kept them. - xxix. 9.

And he removed that day the he-goats that were ring straked and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. — xxx. 35.

And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. — 36.

And his brethren went to feed their father's flock in Shechem. — xxxvii. 12.

And Joseph said unto his brethren, and unto his father's house, I will go up and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me: — xlvi. 31.

And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks and their herds, and all that they have. — — 32.

And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? — — 33.

That ye shall say, Thy servants' trade hath | been about cattle from our youth even until now, both we and also our fathers; that ye may dwell in the land of Goshen: for every shepherd is an abomination unto the Egyptians. Gen. xlvi. 34.

And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we and

also our fathers. — xlvii. 3.

They said moreover unto Pharaoh, For to sojourn in the land are we come: for thy servants have no pasture for their flocks: for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. — 4.

And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee;

The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle. -

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. Ex. iii. 1.

But David went and returned from Saul to feed his father's sheep at Beth-lehem. 1 Sam.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench as the host was going forth to the fight, and shouted for the battle.

But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when

we were in the fields. — xxv. 15.

They were a wall unto us both by night and day all the while we were with them keeping the sheep. — — 16.

And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. Jer. xxxi. 24.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. Luke ii. 8.

## 116. METAPHORICAL.

As I live, saith the Lord, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd; neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock: Ezek. xxxiv. 8.

Therefore, O ye shepherds, hear the word

of the Lord:

Thus saith the Lord God, behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them. -10.

Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. Mic.

Three shepherds also I cut off in one month; and my soul loathed them, and their soul also

abhorred me.

phorred me. Zech. xi. 1.

Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest cat every one the flesh of another.

## 117. SHEEP-SHEARING.

And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. 1 Sam. xxv. 2.

And David heard in the wilderness that Na.

bal did shear his sheap.

And it came to pass, after two full years, that Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons. 2 Sam. xiii. 23.

And Absalom came to the king, and said, Behold now, thy servant hath sheep shearers; let the king, I beseech thee, and his servants, go

with thy servant. — 24.

Thy teeth are like a flock of sheep that are even shorn, which come up from the washing; whereof every one bear twins, and none is barren among them. Sol. iv. 2.

## 118. SHEEP-WALKS.

And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks. 1 Chron. iv. 39.

And they found fat pasture and good, and the land was wide, and quiet, and peaceable: for

they of Ham had dealt there of old. — — 40. Then shall the lambs feed after their manner, and the waste places of the fat ones shall stran-

gers eat. Is. v. 17.

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. Ezek. xxxiv. 14.

I will feed my flock, and I will cause them to lie down, saith the Lord God. - 15.

### 119. SHEEP FOLDS.

And they came near unto him, and said, We will build sheep folds here for our cattle, and cities for our little ones. Num. xxxii. 16

Why abodest thou among the sheep-folds, to hear the bleatings of the flocks? For the divi sions of Reuben there were great searchings of heart. Judges v. 16.

Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flock of thy companions?

If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' *Sol.* i. 8.

I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. Mic. ii. 12.

The Breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it; and their King shall pass before them, and the Lord on the head of them. -- 13.

And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks. Zeph.

And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening; for the Lord their God shall visit them, and turn away their captivity.

#### 120. WATERING.

And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. Gen. xxix. 2.

And thither were all the flocks gathered: and they rolled the stone from the well's mouth and watered the sheep, and put the stone again upon the well's mouth in his place. — 3.

And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

And they said, We cannot until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

· And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. — — 10.

Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. Ex. ii 16.

And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flocks. — — 17.

And when they came to Reuel their father, he said, How is it that ye have come so soon to-- --- 18.

And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. —ii. 19.

## 121. STRAYING OR DEVOURED.

This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. Gen. xxxi. 38.

That which was torn of beasts I brought not unto thee; I bare the loss of it: of my hand didst thou require it, whether stolen by day, or stolen by night. — — 39.

And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. Is. xiii. 14.

Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch. Amos iii. 12.

How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? Mat. xviii. 12.

And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep, than of the ninety and nine which went not astray. - 13.

### 122. METAPHORICALLY.

Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock? Jer. xiii. 20.

My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting-place. - l. 6.

All that found them have devoured them: and their adversaries said, We offend not; because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers.

Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be

I, will both search my sheep, and seek them out. Ezek. xxxiv. 11.

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fut and the strong; I will feed them with judg---16.

There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled. Zech. xi. 3.

# CHAP. XIII.

# CATTLE-

# SECT. 123. PASTURAGE.

NOW the children of Reuben and the children of Gad had a very great multitude of cat-tle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; Num. xxxii. 1.

The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazer the priest, and unto the princes of the

congregation, saying, — — 2.

Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, — 3.

Even the country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle.

Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy ser-vants for a possession, and bring us not over

Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous; in that day shall thy cattle-feed in large pastures. Is. xxx. 23.

Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

· xxxii. 20

How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. Joel i. 18.

The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness. --20.

# 124. DAIRY.

Butter of kine, and milk of sheep, with fat of lambs, and runs of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. Deut. xxxii. 14.

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

When I washed my steps with butter, and the rock poured me out rivers of oil. Job xxix. 6.

And it shall come to pass in that day, that a man shall nourish a young cow and two sheep: Is. vii. 21.

And it shall come to pass, for the abundance of milk that they shall give that he shall eat butter: for butter and honey shall every one eat that is left in the land. — 22.

# 125. WATERING. (PIGURATIVE.)

And as for you, O my flock, thus saith the Lord God, Behold, I judge between cattle and cattle, between the rams and the he-goats. Ezek. xxxiv. 17.

Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

# 126. INJURIES.

If an ox gore a man or a woman that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quiet. Ex. xxi. 28.

But if the ox were wont to push with his horn at time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

If there be laid on him a sum of money, then he shall give for the ransom of his life, whatsoever is laid upon him. — — 30.

Whether he have gored a son or have gored a daughter, according to this judgment shall it be

done unto him. - --- 31.

And if one man's ox hurt another's that he die, then they shall sell the live ox, and divide the money of it; and the dead ox also shall they di-- 35.

Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in, he shall surely pay ox for ox, and the dead shall be his own.

# 127. DEPRIVATION.

Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them. Deut. xxviii. 31.

He gave up their cattle also to the hail, and their flocks to hot thunderbolts. Ps. lxxviii. 48.

# 128. HORNS (REGAL.)

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. Dan. vii. 8.

And ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them, and he shall be diverse from the first and he shall subdue three kings. - 24.

Then I lifted up my eyes and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. — viii. 3.

Therefore the he-goat waxed very great: and when he was strong the great horn was broken; and for it came up four notable ones toward the four winds of heaven. — — 8.

And out of one of them came forth a little horn, which waxed exceeding great, toward the sant land. Dan. viii. 9.

The ram which thou sawest, having two horns, are the kings of Media and Persia. — 20.

And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. -21.

Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. —— 22.

# 129. HORNS (METAPHORICAL.)

I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn; Ps. lxxv. 4. Lift not up your horn on high speak not

with a stiff neck.

All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. — lxxxix. 24.

But my horn shalt thou exalt like the horn of an unicorn; I shall be anointed with fresh oil. xcii. 10.

He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the — cxlviii. 14.

The horn of Moab is cut off, and his arm is

broken, saith the Lord. Jer. xlviii. 25.

Ye which rejoice in a thing of nought, which say, Have we not taken to us horus by our own strength? Amos vi. 13.

# CHAP. XIV.

# CLEAN AND UNCLEAN ANIMALS.

SECT. 130. DISTINCTION BEFORE THE LAW.

OF clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth. Gen. vii. 8.

And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. — viii. 20.

# 131. GENERAL RULES.

And that ye may put difference between holy and unholy, and between unclean and clean; Lev. x. 10.

This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth; — xi. 46

To make a difference between the unclean and the clean, and between the beast that may be

eaten and the beast that may not be eaten. — 47.
Ye shall, therefore, put difference between And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto fowls and clean: and ye shall not make your

south, and toward the east, and toward the plea- souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. — xx. 25.

Thou shalt not eat any abominable thing. Deut. xiv. 3.

# 132. DOMINION OF CONSCIENCE.

Therefore the children of Israel cat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that Gen. xxxii. 32. shrank.

And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat bread with the Hebrews; for that

is an abomination unto the Egyptians. — xliii. 32. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Dan.

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. Rom. xiv. 14.

For meat destroy not the word of God. All things indeed are pure; but it is evil for that man who eateth with offence.

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. — — 21.

Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. 1 Cor. viii. 13.

## 133. DERELICTION.

They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria. Hos. ix. 3.

#### 134. CLEAN BEASTS.

Speak unto the children of Israel, saying, These are the beasts which ye shall eat, among all the beasts that are on the earth. Lev. xi. 2.

Whatsoever parteth the hoof, and is cloven footed, and cheweth the cud among the beasts, that shall ye eat. — — 3.

These are the beasts which ye shall eat: The ox, the sheep, and the goat, Deut. xiv. 4.

The hart, and the roe-buck, and the fallowdeer, and the wild goat, and the pygarg, and the wild ox, and the chamois. — 5.

And every beast that cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall cat. -

# 135. BEASTS UNCLEAN.

Nevertheless, these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof: he is unclean unto you. Lev. xi. 4.

And the hare, because he cheweth the cud, but divideth not the hoof: he is unclean unto you. Job. xi. 6.

And the swine, though he divide the hoof, and be cloven footed, yet he cheweth not the cud: he is unclean to you. — 7.

Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

The carcases of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean, — 26.

And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whose toucheth their cascase shall be unclean until the even.

Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel and the hare, and the consy: for they chew the cud, but divide not the hoof: therefore they are unclean unto you. Deut.

And the swine because it divideth the hoof, cheweth not the cud, it is unclean to you; ye shall not eat of their flesh, nor touch their <del>---- 8</del>.

Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth of abominable things is in their vessels. Is.

They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. — lxvi. 17.

# 136. CLEAN FOWLS.

Of all clean birds ye shall eat. Deut. xiv. 11. But of all clean fowls ye may cat. --20.

# 137. FOWLS UNCLEAN.

And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are abomination: The eagle, and the ossifrage, and the ospray, Deut. xi. 13.

And the vulture, and the kite after his kind;

Every raven after his kind; — — 15.

And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

And the little owl, and the cormorant, and the great owl, -- 17

And the swan, and the pelican, and the giereagle, -- -- 18.

And the stork, the heron after her kind, and the lapwing, and the bat. — — 19.

All the fowls that creep, going upon all four, shall be abomination unto you. — 20.

But these are they of which ye shall not eat: The eagle, and the ossifrage, and the ospray, - xiv. 12.

And the glade, and the kite, and the vulture after his kind, -- -- 13.

And every raven after his kind, .

And the owl, and the night-hawk, and the cuckoo, and the hawk, after his kind, —— 15. fore sanctify yourselves, and ye shall be holy.

The little owl, and the great owl, and the swan, — — 16.

And the pelican, and the gier-eagle, and the 

And the stork, and the heron after his kind, and the lapwing, and the bat. — — 18.

And every creeping thing that flieth is unclean unto you: they shall not be eaten. - 19.

# 138. CLEAN FISHES.

These shall ye eat of all that are in the waters, whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat

These ye shall cat of all that are in the wa ters: All that have fins and scales shall ye eat. Deut. xiv. 9.

# 139. FISHES UNCLEAN.

And all that have not fins and scales in the seas and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you; Lev. xi. 10.

They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. --11.

Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you. - 12.

And whatsoever hath not fins and scales yo may not eat; it is unclean unto you. Deut. xiv. 10.

# 140. CLEAN INSECTS.

Yet these may ye eat, of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; Lev. xi. 21.

Even these of them ye may eat: The locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grashopper after his kind.

# 141. INSECTS, &C., UNCLEAN.

But all other flying creeping things, which have four feet, shall be an abomination unto you. Lev. xi. 23.

These also shall be unclean unto you among the creeping things that creep upon the earth: The weasel, and the mouse, and the tortoise after his kind, — -- 29.

And the ferret, and the chameleon, and the lizard, and the snail, and the mole. — — 30.

And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten. — — 41.

Whatsoever goeth upon the belly, and what soever goeth upon all four, or whatsoever hath more feet among all creeping things that creer upon the earth, them ye shall not cat; for they are an abomination.

Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby; -- - 43.

For I am the Lord your God: ye shall there.

with any manner of creeping thing that creepeth upon the earth. Lev. x. 44.

# 142. UNCLEAN BY CONTACT.

And the flesh that toucheth any unclean thing shall not be eaten, it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. Lev. vii. 19.

And for these ye shall be unclean: whosoever toucheth the curcase of them shall be unclean until the even. — xi. 24.

And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even. — 25.

And he that beareth the carcase of them shall wash his clothes, and be unclean until the even; they are unclean unto you. — 28.

These are unclean to you among all that creep: whosoever doth touch them when they be dead shall be unclean until the even.

And upon whatsoever any of them when they are dead doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

And every earthen vessel whereinto any of them fulleth, whatsoever is in it shall be unclean; and ye shall break it. — — 33.

# 143. BY LACERATION, OR NATURAL DEATH.

And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs. Lev.

And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean. - xvii. 15.

But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

That which dieth of itself, or is torn with beasts, he shall not eat, to defile himself there with: I am the Lord. — xxii. 8.

They shall, therefore, keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the Lord do sanctify them.

Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God. Deut. xiv. 21.

The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast. Ezek. xliv. 31.

# BLOOD FORBIDDEN TO BE EATEN.

But flesh with the life thereof, which is the blood thereof, shall ye not eat. Gen. ix. 4.

Moreover, ye shall eat no manner of blood, whether it be of fowl, or of beast, in any of your dwellings. Lev. vii. 26.

And whatsoever man there be of the children roll a great stone unto me this day. — — 33.

for I am holy: neither shall ye defile yourselves | of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. xvii. 13.

Only ye shall not cat the blood; ye shall pour it upon the earth as water. Deut. xii. 16.

Thou shalt not eat it; thou shalt pour it up

on the earth as water. — 24.

Thou shalt not eat it; that it may go well

with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord. —— 25.

Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water. -

For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; Acts xv. 28.

That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

As touching the Gentiles which believe, we have written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. – xxi. 25.

#### 145. WHY FORBIDDEN.

For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for the souls. Lev. xvii. 11.

Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. - 12.

For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof; whosoever eateth it shall be cut

Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh. Deut. xii. 23.

# 146. PENALTY FOR EATING BLOOD.

Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people. Lev. vii. 27.

And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. — xvii. 10.

#### 147. TRESPASSERS.

And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground, and the people did eat them with the blood. 1 Sam. xiv. 32.

Then they told Saul saying, Behold, the people sin against the Lord, in that they eat with the blood. And he said, Ye have transgressed: And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the Lord in eating with the blood. And all the people brought every man his ox with him that night, and slew them there. 1 Sam. xiv. 34.

# 148. FAT FORBIDDEN TO BE EATEN.

It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood. Lev. iii. 17.

Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep,

or of goat. — vii. 23.

And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. —— 24.

For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people. — 25.

# 149. ABROGATION.

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Mat. xv. 11.

There is nothing from without a man that entering into him can defile him: but the things which come out of him, those are they that defile the man. Mar. vii. 15.

Whatsoever is sold in the shambles that ent, asking no question for conscience' sake: 1

Cor. x. 25.

If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you eat, asking no question for conscience' sake. — 27.

Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, Col. ii. 20.

(Touch not, taste not, handle not, — 21. Which all are to perish with the using,) after the commandments and doctrines of men? — 22.

Which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body, not in any honor to the satisfying of the flesh. — — 23.

# CHAP. XV.

# CONTEST.

SECT. 150. MAN'S GENERAL SUPERIORITY.

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

There is a path which no fowl knoweth, and which the vulture's eye hath not seen: Job xxviii. 7.

The lion's whelps have not trodden it, nor the fierce lion passed by it. — — 8.

Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? — xxxv. 11.

Then went Samson down, and his father and his mother, to Timnath, and came to the vine-yards of Timnath: and, behold, a young lion roared against him. Judges xiv. 5.

And the Spirit of the Lord came mightily upon him, and he rent him, as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. ——6.

And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; 1 Sam. xvii. 34.

And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. --35.

Thy servant slew both the lion and the bear, and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. —— 36.

David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee. — 37.

And Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts, he slew two lion-like men of Moab: he went down also, and slew a lion in the midst of a pit in time of snow. 2 Sam. xxiii. 20.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: Ps. viii. 6.

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. —— 8.

Their horses were seven hundred thirty and six; their mules, two hundred forty and five; Ezra ii. 66.

Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty. —— 67.

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind. James iii. 7.

# 151. BEASTS' SUPERIORITY (OCCASIONAL.)

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood: Gen. xxxvii. 31.

And they sent the coat of many colors, and they brought it to their father, and said, This have we found: know now whether it be thy son's coat or no. —— 32.

And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces. — 33.

Judah is a lion's whelp; from the prey, my

son, thou art gone up: he stooped down, he | the clean may eat thereof, as of the roe-buck, and couched as a lion, and as an old lion; who shall

rouse him up? Gen. xlix. 9.

And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins. Lev. xxvi. 21.

I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. **—— 22.** 

Moreover, the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. Deut.

vii. 20.

And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. — xxxiii. 20.

And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel. — 21.

And so it was, at the beginning of their dwelling there, that they feared not the Lord; therefore the Lord sent lions among them, which slew

some of them. 2 Kings xvii. 25.

Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of God of the land.

For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land. Is. xv. 9.

The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land deso-late; and thy cities shall be laid waste, without an inhabitant. Jer. iv. 7.

And the king commanded, and they brought those which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives: and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. Dan. vi. 24.

## 152 ALLIANCE AND PEACE.

At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth. Job v. 22.

For thou shalt be in league with the stones of the field; and the beasts of the field shall be at

peace with thee. — 23.

And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: Hos. ii. 18.

# 153. Animals for food.

Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee: the unclean and as of the hart. Deut. xii. 15.

Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen. Ps. xliv. 11.

# 154. HUNTING.

He was a mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the Lord. Gen. x. 9.

Now therefore, take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison. - xxvii. 3.

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. -- 5.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. — — 30.

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

two tails. Julges xv. 4.

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

Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes. Sol.

Thy sons have fainted, they lie at the head of all the streets as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God. *Is.* li. 20.

They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come. Lam. iv. 18.

But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption. 2 Peter ii. 12.

#### 155. FOWLING.

Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are

escaped. Ps. cxxiv. 7.

Now, therefore, let not my blood fall to the earth before the face of the Lord; for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains. 1 Sam. xxvi. 20.

Surely in vain the net is spread in the sight of

any bird: Prov. i. 7.

For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them. Ec. ix. 12.

As a cage is full of birds, so are their houses full of deceit: therefore they are become great,

and waxen rich. Jer. v. 27.

Mine enemies chased me sore, like a bird, without cause. Lam. iii. 52.

Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria. Hoe

• Vide Book XIV., Chap ii, Sect. 37.

When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard. Hos. vii. 12.

Can a bird fall in a snare upon the earth where no gin is for him? shall one take up a snare from the earth and have taken nothing at

all? Amos iii. 5.

## 156. FISHING.

The fishers also shall mourn, and they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Is. xix. 8.

Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. Jer. xvi. 16.

And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Englaim: they shall be a place to spread forth nets: their fish shall be according to their kinds, as the fish of the great sea, exceeding many. Ezek. xlvii. 10.

And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. *Mat.* iv. 18.

And he saith unto them, Follow me, and I will make you'fishers of men. — 19.

And they straightway left their nets, and followed him. — 20.

And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee, their father, mending their nets; and he called them. — 21.

And they immediately left the ship and their father, and followed him. — 22.

Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea; for they were fishers. Mar. i. 16.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. ——17.

And straightway they forsook their nets, and followed him. — — 18.

And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. ——19.

And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. —— 20.

And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. Luke v. 2.

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now, when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. John xxi. 7.

And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. ——— 8.

157. RIDING, &C. .

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. Gen. xxiv. 61.

And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. — xli. 43.

And they laded their asses with the corn, and

departed thence. — xlii. 26.

And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand. Ex. iv. 20.

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. Num. xxii. 21.

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

And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame. 2 Sam. xix. 26.

A whip for the horse, a bridle for the ass, and a rod for the fool's back. *Prov.* xxvi. 3.

And he said unto his sons, Saddle me the ass. So they saddled him the ass, and he rode thereon. 1 Kings xiii. 13.

And it came to pass, after he had eaten bread and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. —— 23.

And he spake to his sons, saying, saddle me the ass. And they saddled him. — 27.

Then she saddled an ass, and said to her servant, Drive, and go forward: slack not thy riding for me, except I bid thee. 2 Kings iv. 24.

ing for me, except I bid thee. 2 Kings iv. 24. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. Zech. xii. 4.

Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them, and bring them unto me. Mat. xxi. 2.

And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. —— 3.

And brought the ass and the colt, and put on them their clothes, and they set him thereon. —

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. — 8.

Behold, we put bits in the horses' mouths that they may obey us; and we turn about their whole body. *James* iii. 3.

# 158. CARE FOR ANIMALS.

And, when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. Gen. xxiv. 19.

And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. Gen. xxiv. 20.

have prepared the house, and room for the cam-- --- 31.

ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and said unto her, Let me drink, I pray thee. —— 45.

And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also. So I drank, and she made the camels drink also.

Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall Ex. ix. 19.

The oxen, likewise, and the young asses, that ear the ground, shall eat clean provender, which hath been winnowed with the shovel and with the fan. Is. xxx. 24.

Therefore thus saith the Lord God unto them, Behold I, even I, will judge between the fat cattle and between the lean cattle. Ezek. xxxiv.

Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; - 21.

Therefore will I save my flock, and they shall no more be a prey; and I will judge between --- 22. cattle and cattle.

But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread and to cast it unto the dogs. Mar. vii: 27.

And she answered and said unto him, Yes, Lord; yet the dogs under the table eat of the children's crumbs. -

# 159. COMPASSION FOR ANIMALS.

The first of the first-fruits of thy land thou And he said, come in, thou blessed of the shalt bring unto the house of the Lord thy God. Lord; wherefore standest thou without? for I Thou shalt not see the a kid in his mother's milk. Ex. xxxiv. 26.

And whether it be cow or ewe, ye shall not And the man came into the house: and he kill it and her young both in one day. Lev. xxii.

> Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again. Deut. xxii. 4.

Thou shalt not muzzle the ox when he tread-

eth out the corn. — xxv. 4.

For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and, The laborer is worthy of his reward. 1 Tim. v. 18.

A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel. Prov. xii. 10.

And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbathday? Luke xiv. 5.

#### 160. LESSONS FOR MAN.

But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee. Job xii. 7.

Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee. Ps. xxxii. 9.

Nevertheless, man being in honor abideth not: he is like the beasts that perish. -

There be three things which go well; yea four are comely in going: Prov. xxx. 29.

A lion which is strongest among beasts, and turneth not away for any: - 30.

A grey-hound; an he-goat also; and a king, against whom there is no rising up.

The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Is. i. 3.

# BOOK XXII. - POLITICS.

# CHAP. I.

### SOLITUDE.

SECT. 1. ON SOLITUDE.

BUT now he hath made me weary; thou hast made desolate all my company. Job xvi. 7. He hath put my brethren far from me, and mine acquaintance are verily estranged from

- xix. 13.

My kinsfolk have failed, and my familiar friends

They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. - --- 15.

I called my servant, and he gave me no answer; I entreated him with my mouth. -

My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. Ps. xxxviii. 11.

God setteth the solitary in families: he bringeth out those which are bound with chains; but the rebellious dwell in a dry land. lxviii. 0.

I am become a stranger unto my brethren, and an alien unto my mother's children.

Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them, I am shut up, and I cannot come forth. — lxxxviii. 1.

Lover and friend hast thou put far from me, and mine acquaintance into darkness. — — 18.

I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. cxlii. 4.

# 2. HERMITAGE DESIRED.

And I said, O that I had wings like a dove!

for then would I fly away, and be at rest. Ps.

Lo, then would I wander far off, and remain in the wilderness. Selah. — 7.

I will hasten my escape from the windy storm - 8. and tempest.

Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar! - cxx. 5.

O that I had in the wilderness a lodging-place of way faring men, that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. Jer. ix. 2.

# 3. SAFETY PROMISED.

And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. Lev.

Flee, save your lives, and be like the heath in the wilderness. Jer. xlviii. 6.

And I will make them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. Ezek. xxxiv. 25.

# NOT DESIRABLE.

And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps. Job xv. 28.

They are wet with the showers of the mountains, and embrace the rock for want of a shelter. xxiv. 8.

For want and famine they were solitary; fleeing in the wilderness in former time desolate and waste: - xxx. 3.

Who cut up mallows by the bushes and jumiper-roots for their meat. — — 4.

They were driven from among men, (they

cried after them as after a thief.) — 5.

To dwell in the cliffs of the vallies, in caves of the earth, and in the rocks. ---

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nettles they were gathered together. Job xxx. 7.

And because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds. Jud.

And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Is. i. 8.

And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. — ii. 19.

O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth. Jer. xlviii. 28.

Flee ye, turn back, dwell deep, O inhabitants of Dedan: for I will bring the calamity of Esau upon him, the time that I will visit him. xlix. 8.

#### INSTANCES OF BOLITARINESS.

I went mourning without the sun; I stood up, and I cried in the congregation. Job xxx. 28. I am a brother to dragons, and a companion

to owls. --29.

I am like a pelican of the wilderness; I am like an owl of the desert. Ps. cii. 6.

I watch, and am as a sparrow alone upon the

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. Jonah iv. 5.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. Heb. xi. 13.

For they that say such things declare plainly

that they seek a country. - --- 14.

And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. —15. have had opportunity to have returned.

But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for <del>---- 16.</del> them a city.

(Of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth. — 38.

#### 6. DIET AND DRESS.

And the word of the Lord came unto him,

saying, 1 Kings xvii. 2.

Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before **— —** 3.

And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. — 4.

So he went, and did according unto the word of the Lord: so he went and dwelt by the brook Cherith, that is before Jordan. — 5.

And he said unto them, what manner of man was he which came up to meet you, and told you these words? 2 Kings i. 7.

And they answered him, He was an hairy wise cannot be hid. — 25.

Among the bushes they brayed, under the man, and girded with a girdle of leather about ttles they were gathered together. Job xxx. 7. his loins. And he said, It is Elijah the Tishbite. — — 8.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Mat.

And John was clothed with camels' hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey. Mar. i. 6.

#### 7. DEVOTION.

Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were. Ps. xxxix. 12.

Thou tellest my wanderings : put thou my tears in thy bottle; are they not in thy book?

-lvi. 8.

I am a stranger in the earth; hide not thy commandments from me. — cxix. 19.

Thy statutes have been my songs in the house of my pilgrimage. — — 54.

# 8. HIDDEN PERSONS.

But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bed chamber from Athaliah, so that he was not slain. 2 Kings xi. 2.

And he was with her hid in the house of the Lord six years: and Athaliah did reign over the

Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. Is. ii. 10.

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. — xxvi. 20.

Then said the princess unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know

where ye be. Jer. xxxvi. 19.

# HIDDEN THINGS.

The iniquity of Ephraim is bound up; his sin is hid. Hos. xiii. 12.

How are the things of Esau searched out? how are his hidden things sought up? Ob. 6.

For there is nothing hid which shall not be manifested; neither was any thing kept secret, but that it should come abroad. Mar. iv. 22.

For nothing is secret, that shall not be made manifest; neither any thing hid that shall not be known and come abroad. Luke viii. 17.

For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. - xii. 2.

Therefore whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house tops. — — 3.

Some men's sins, are open beforehand, going before to judgment; and some men they follow after. 1 Tim. v. 24.

Likewise also the good works of some are manifest beforehand; and they that are other

# CHAP. II.

#### SOCIETY.

#### SECT. 10. HINTS ON PRIENDSHIP.

TO him that is afflicted pity should be shewed from his friends; but he forsaketh the fear of the Almighty. Job vi. 14.

A man that hath friends must shew himself friendly; and there is a friend that sticketh closer

than a brother. Prov. xviii. 24.

Thine own friend and thy father's friend forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbor that is near than a brother far off. — xxvii. 10.

He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him. — — 14.

Can two walk together except they be agreed. Amos iii. 3.

# 11. BENEFITS OF FRIENDSHIP.

And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee. 1 Sam. xix. 3.

And Jonathan called David, and Jonathan shewed David all those things: and Jonathan brought David to Saul, and he was in his pres-

ence as in times past. - 7.

And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? What is mine iniquity, and what is my sin before thy father, that he seek my life? xx. 1.

And he said unto him, God forbid; thou shalt not die: behold my father will do nothing, either great or small, but that he will shew it me; and why should my father hide this thing from me? it is not so.

Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. — 4.

And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his

hand in God, — xxiii, 16.

And he said unto him, Fear not; for the hand of Saul my father shall not find thee: and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father know-

A friend loveth at all times; and a brother is

born for adversity. Prov. xvii. 17.

Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel. — xxvii. 9.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. — — 17.

Two are better than one; because they have a good reward for their labor. Ec. iv. 9.

For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. — — 10.

Again, if two lie together, then they have heat: but how can one be warm alone? -

And if one prevail against him, two shall withstand him; and a threefold cord is not quickly company, if any man that is called a brother be broken. -- -- 12.

#### 12. INSTANCES OF FRIENDSHIP.

Now, when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come and mourn with him, and to comfort him. *Job* ii. 11.

And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle. and sprinkled dust upon their heads toward hea-

So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was

very great. — — 13.

And it came to pass, when he had rande an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

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

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

Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself: for why shouldest thou bring me to thy father?

And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. — 11.

But Amnon had a friend, whose name was Jonadab, the son of Shimeah, David's brother: and Jonadab was a very subtle man. 2 Sam.

I am a companion of all them that fear thee, and of them that keep thy precepts. Ps cxix. 63.

And the same day Pilate and Herod were made friends together: for before they were at emnity between themselves. Luke xxiii. 12.

# 13. WHAT COMPANY TO SHUN FOR RELIGION'S SAKE.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Acts ii. 40.

I wrote unto you in an epistle not to company with fornicators: 1 Cor. v. 9.

Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. <u> — — 10.</u>

But now I have written unto you not to keep a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat. 1 Cor. v. 11.

For what have I to do to judge them also that are without? do not ye judge them that are within?

But them that are without God judgeth. Therefore put away from among yourselves that wicked person. - 13.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 2 Cor. vi. 14.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. - 17.

Be ye not, therefore, partakers with them. Eph. v. 7.

And have no fellowship with the unfruitful works of darkness, but rather reprove them.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 2 Thess. iii. 6.

And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. — — 14.

Yet count him not as an enemy, but admonish him as a brother. -- 15.

Having a form of godliness, but denying the power thereof: from such turn away. 2 Tim. iii. 5.

## 14. IMMORAL COMPANY TO BE SHUNNED.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; Ps. 1. 1.

My son, if sinners entice thee, consent thou *Prov.* i. 10.

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

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

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

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

My son, walk not thou in the way with them; 

For their feet run to evil, and make haste to

shed blood; — — 16.

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

Who leave the paths of uprightness to walk

in the ways of darkness; — — 13.

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

Whose ways are crooked, and they froward in their paths; — — 15.

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

away. -- - 15.

Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

#### 15. WHY.

Separate yourselves from among this congregation, that I may consume them in a moment. Num. xvi. 21.

Speak unto the congregation, saying, Get ye up from about the tabernacle of Korah, Dathan and Abiram. — — 24.

And Moses rose up, and went unto Dathan and Abiram; and the elders of Israel followed him. -25.

And he spake unto the congregation, saving, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. — — 26.

So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives and their sons, and their little children. — 27.

Get ye up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. — — 45.

Surely thou wilt slay the wicked, O God: depart from me, therefore, ye bloody men. Ps. cxxxix. 19.

Forsake the foolish, and live; and go in the

way of understanding. Prov. ix. 6.

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed. -

Make no friendship with an angry man, and with a furious man thou shalt not go; xxii. 24.

Lest thou learn his ways, and get a snare to thy soul. — 25.

Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father. — xxviii. 7.

Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence. Jer. li. 6.

My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. —— 45.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. xviii. 4.

#### 16. RESOLUTIONS THEREON.

Lo, their good is not in their hand: the coun sel of the wicked is far from me. Job xxi. 16.

I have not sat with vain persons, neither will I go in with dissemblers. Ps. xxvi. 4.

I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. --- ci. 3.

A froward heart shall depart from me; I will

not know a wicked person. — — 4.

Depart from me, ye evil-doers: for I will Avoid it, pass not by it, turn from it, and pass keep the commandments of my God. — cxix. 115.

I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand; for thou hast filled me with indignation. Jer.

# 17. BAD COMPANY INSTANCED.

Which goeth in company with the workers of iniquity, and walketh with wicked men? Job xxxiv. 8.

When thou sawest a thief, then thou consentedst with him, and hast been partaker with adul-Ps. l. 18.

And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. 2 Chron. xix. 2.

# 18. FALSE FRIENDS.

My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away: Job vi. 15.

Which are blackish by reason of the ice, and wherein the snow is hid: — — 16.

What time they wax warm they vanish: when it is hot they are consumed out of their place. - --- 17.

The paths of their way are turned aside;

they go to nothing, and perish. — — 18.

The troops of Tema looked, the companies

of Sheba waited for them. — — 19.

They were confounded because they had hoped: they came thither, and were ashamed.

My friends scorn me; but mine eye poureth out tears unto God. — xvi. 20.

All my inward friends abhorred me: and they whom I loved are turned against me. xix. 19.

For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: Ps. lv. 12.

But it was thou, a man mine equal, my guide, and mine acquaintance. — — 13.

We took sweet counsel together, and walked unto the house of God in company. - 14.

She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her: they are become her enemies. Lam. i. 2.

# 19. NEIGHBORS.

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

The soul of the wicked desireth evil; his neighbor findeth no favor in his eyes. Prov.

Withdraw thy foot from thy neighbor's house, lest he be weary of thee and so hate thee. xxv. 17.

# 20. POWER OF EXAMPLE.

And Israel served the Lord all the days of Joshua, and all the days of the elders that over-lived Joshua, and which had known all the works of the Lord, that he had done for Israel. Jos. xxiv. 31.

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

And the children of Israel again did evil in the sight of the Lord when Ehud was dead. —,

I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love: 2 Cor. viii. 8.

And ye became followers of us, and of the Lord, having received the word in much afflic-tion, with joy of the Holy Ghost: 1 Thess. i. 6. So that ye were ensamples to all that believe

in Macedonia and Achaia. - 7.

For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. --- 8.

# 21. TO SET GOOD EXAMPLES.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Mat. v. 13.

Ye are the light of the world. A city that is set on a hill cannot be hid. — — 14.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. — -

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. — 16.

Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. 1 Pet. ii. 12.

### 22. TO FOLLOW GOOD EXAMPLES.

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

If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. John xiii. 14.

For I have given you an example, that ye should do as I have done to you. — — 15.

Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample. Phil. iii. 17.

That ye be not slothful, but followers of them who through faith and patience inherit the promises. Heb. vi. 12.

# 23. TO AVOID BAD EXAMPLES.

Speak unto the children of Israel, and say unto them, I am the Lord your God. Lev. xviii. 2.

After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances. Lev. xviii. 3.

And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and therefore I abhorred them. -xx. 23.

When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. Deut. xviii. 9.

And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who, therefore, gave them up to desolation, as ye see. 2 Chron. xxx. 7.

For the Lord spake thus to me with a strong hand, and instructed me, that I should not walk

in the way of this people, saying, Is. viii. 11.

Also I said, It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies? Neh. v. 9.

But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols. Ezek. xx. 18.

Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts, Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord. Zech. i. 4.

Then spake Jesus to the multitude, and to his

disciples, Mat. xxiii. 1.
Saying, The scribes and the Pharisees sit in Moses' seat: — — 2.

All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not. —

Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 1 Cor. **v**. 6.

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. — x. 6.

This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. Eph. iv. 17.

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God. 3 John

# CHAP. III.

# EQUILIBRIUM

#### SECT. 24. ORIGINAL DISTRIBUTION OF THE EARTH.

BY these were the isles of the Gentiles diafter their families, in their nations. Gen. x. 5. ers with me. Lev. xxv. 23.

And unto Eber were born two soms: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. — 25.

These are the sons of Shem, after their families, after their tongues, in their lands, after their <del>--- 3</del>1.

These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood. — — 32.

Unto whom alone the earth was given, and no stranger passed among them. Job xv. 19

# 25. JEWISH AGRARIAN LAW.

And the Lord spake unto Moses, saying, Num. xxvi. 52.

Unto these the land shall be divided for an inheritance, according to the number of names. - --- 53.

To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance; to every one shall his inheritance be given, according to those that were numbered of him.

And ye shall divide the land by lot, for an inheritance among your families; and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth: according to the tribes of your fathers ye shall inherit. — xxxiii. 54.

And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. Jos. xiv. 1.

As the Lord commanded Moses, so the children of Israel did, and they divided the land.

And Joshua cast lots for them in Shiloh before the Lord: and there Joshua divided the land unto the children of Israel, according to their divisions. — xviii. 10.

These are the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation. So they made an end of dividing the country. — xix. 51.

But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing in the land of Judah, and gave them vineyards and fields at the same time. Jer. xxxix. 10.

But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it. Mic. iv. 4.

In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig-tree. Zech. iii, 10.

# 26. THEIR LANDS UNALIENABLE.

The land shall not be sold for ever: for the vided in their lands; every one after his tongue, | land is mine; for ye are strangers and sojournshall grant a redemption for the land. Lev. xxv.

If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

And if the man have none to redeem it, and himself be able to redeem it; --26.

Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession. - - 27.

But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee, and in the jubilee it shall go out, and he shall return unto his possession.

And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he re-

- 29. deem it.

And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee. — — 30.

But the houses of the villages, which have no walls round about them, shall be counted as the fields of the country; they may be redeemed, and they shall go out in the jubilee. — — 31.

And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. 1 Kings xxi. 3.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad that thou eatest no bread?

And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it; and he answered I will not give thee my vineyard. --- 6.

And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house, and for her land. 2 Kings viii. 3.

And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was her's, and all the fruits of the field, since the day that she left the land even until now.

Our inheritance is turned to strangers, our houses to aliens. Lam. v. 2.

# 27. RELATIVE STATE OF MEN.

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. Gen. ix. 18.

These are the three sons of Noah; and of them was the whole earth overspread. — — 19.

If I did despise the cause of my man-servant, or of my maid servant, when they contended with me; Job xxxi. 13.
What then shall I do when God riseth up?

and, when he visiteth, what shall I answer him?

Did not he that made me in the womb make 'all things common, Acts. ii. 44.

And in all the land of your possession, ye | him? and did not one fashion us in the womb?

How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they are the work of his hands. - xxxiv. 19.

The rich and poor meet together; the Lord is the maker of them all. *Prov.* xxii. 2.

The great God, that formed all things, both rewardeth the fool, and rewardeth transgressors.

The poor and the deceitful man meet together: the Lord lighteneth both their eyes. xxix. 13.

Moreover, the profit of the earth is for all: the king himself is served by the field. Ec.

Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the cove-

nant of our fathers? Mal. ii. 10.

And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. xvii. 26.

# 28. EQUAL MORALS AND DUTIES.

He fashioneth their hearts alike; he considereth all their works. Ps. xxxiii. 15.

Hear this all ye people; give ear, all ye inhabitants of the world; — xlix. 1.

Both low and high, rich and poor, together.

Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

Kings of the earth, and all people; princes, and all judges of the earth; — exlviii. 11.

Both young men and maidens; old men and children; — — 12.

Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven. — 13.

As in water face answereth to face; so the heart of man to man. Prov. xxvii. 19.

And the mean man boweth down, and the great man humbleth himself: therefore forgive them not. Is. ii. 9.

Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God. Jer. v. 4.

I will get me unto the great men, and will speak unto them: for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds. --5.

# 29. EQUAL PROPERTY (OCCASIONALLY.)

And the children of Israel did so, and gathered, some more, some less, Ex. xvi. 17.

And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating. —— 18.

And all that believed were together, and had

parted them to all men, as every man had need. Acts ii. 45.

And they continuing daily with one accord in the temple, breaking bread from house to house, did eat their meat with gladness and singleness - 46.

And the multitude of them that believed were of one heart, and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. — iv. 32.

Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, — 34.

And laid them down at the apostles' feet: and distribution was made unto every man accord-

ing as he had need. - 35.

And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, — — 36.

Having land, sold it, and brought the money, and laid it at the apostles' feet. — 37.

For I mean not that other men be eased, and you burdened; 2 Cor. viii. 13.

But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality: — — 14.

As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. — — 15.

# 30. DISTRIBUTION OF HAPPINESS.

So I returned, and considered all the oppressions that are done under the sun: and, behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter.

For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? — vi. 8.

And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled. Is. v. 15.

And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury so with the giver of usury to him. - xxiv. 2.

Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. Jer. xiii. 13.

And I will dash them one against another, even the fathers and the sons together, saith the Lord; I will not pity, nor spare, nor have mercy, but destroy them. - 14.

Let the brother of low degree rejoice in that he is exalted; James i. 9.

But the rich, in that he is made low: because they came. — 5.

And sold their possessions and goods, and as the flower of the grass he shall pass away.

For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.  $\longrightarrow$  -11.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free man, hid themselves in the dens, and in the rocks of the mountains.  $\it Rev.$  vi. 15.

# CHAP. IV.

# TRAVELLING.

#### SECT. 31. ABODE OR HOME.

AND it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. Gen. xi. 2.

Thus dwelt Esau in mount Seir: Esau is

— xxxvi. 8.

The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan. Num. xiii. 29.

And Jerubbaal the son of Joash went and dwelt in his own house. Jud. viii. 29.

And Abimelech dwelt at Arumah: and Zebul thrust out Gaal, and his brethren, that they should not dwell in Shechem. - ix. 41.

And he said to Gehazi his servant, Call this Shunamite. And when he had called her she

stood before him. 2 Kings iv. 12.

And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. — — 13.

So Sennacherib king of Assyria departed, and went, and returned, and dwelt at Nineveh. Is.

xxxvii. 37.

# 32. EMIGRATION.

And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees to go into the land of Canaan; and they came unto Haran, and dwelt there. Gen. xi. 31.

So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed

out of Haran. — xii. 4.

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan

place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. Gen. xi. 6.

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. — xiii. 1

Then Lot chose him all the plain of Jordan and Lot journeyed east: and they separated theselves the one from the other.

Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom. — — 12.

And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and so journeyed in Gerar. - xx. 1.

And take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. -xlv. 18.

And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. – xlvii. 21.

And the children of the Kenite, Moses' fatherin law, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people. Judges i. 16.

Now Heber the Kenite, which was of the children of Hobab, the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. — iv. 11.

And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah; and they came into the country of Moab, and continued there.

And Saul took him that day, and would let him go no more home to his father's house. 1 Sam. xviii. 2.

And David rose and fled that day for fear of Saul, and went to Achish the king of Gath.

And his men that were with him did David bring up, every man with his household; and they dwelt in the cities of Hebron. 2 Sam. ii. 3.

And the Beerothites fled to Gittaim, and were sojourners there until this day. — iv. 3.

And it came to pass, at the end of twenty years, wherein Solomon had built the house of the Lord, and his own house, 2 Chron. viii. 1,

That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

Then went Jeremiah unto Gedaliah the son of Ahikim to Mizpah, and dwelt with him among

the people that were left in the land. Jer. xl. 6. Say thou unto them, Thus saith the Lord God, This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Ezek. xii. 10.

Say, I am your sign: like as I have done, so shall it be done unto them; they shall remove, - 11. and go into captivity.

And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth; they shall dig through the wall to carry  1  with thee. -20.

And Abram passed through the land into the out thereby; he shall cover his face, that he see not the ground with his eyes.

> Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. Luke xx. 9.

### 33. TEMPORARY RESIDENCE.

And Abimelech said, Behold, my land is before thee; dwell where it pleaseth thee.

And Abraham sojourned in the Philistines' land many days. — xxi. 34.

So Abraham returned unto his young men; and they rose up and went together to Beer-sheba: and Abraham dwelt at Beer-sheba. xxii. 19.

And Isaac came from the way of the well Lahairoi: for he dwelt in the south country. xxiv. 62.

And Isaac dwelt in Gerar. - xxvi. 6.

And Jacob journeyed to Succoth, and built him an house, and made him booths for his cattle: therefore the name of the place is called Succoth. — xxxiii. 17.

And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram, and pitched his tent before the city. — — 18.

And Jacob came unto Isaac his father unto Mamre, unto the city of Arba, (which is Hebron,) where Abraham and Isaac sojourned. - xxxv. 27.

And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

And the time that David dwelt in the country of the Philistines was a full year and four months. 1 Sam. xxvii. 7.

# 34. LAWS CONCERNING STRANGERS.

One law shall be to him that is home-born, and unto the stranger that sojourneth among you. *Ex.* xii. 49.

Thou shalt neither vex a stranger nor oppress him: for ye were strangers in the land of Egypt. - xxii. 21.

Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. — xxiii. 9.

And if a stranger sojourn with thee in your land, ye shall not vex him. Lev. xix. 34.

But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

Love ye, therefore, the stranger: for ye were

strangers in the land of Egypt. Deut. x. 19.
Then said the king of Ittai the Gittite, Wherefore goest thou also with us? Return to thy place, and abide with the king: for thou art a stranger, and also an exile. 2 Sam. xv. 19.

Whereas thou camest but yesterday should 1 this day make thee go up and down with us? Seeing I go whither I may, return thou, and take back thy brethren; mercy and truth be

### PROVIDENCE OVER STRANGERS.

Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; 1 Kings viii. 41.

(For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house:

Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all the people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house which I have builded is called by thy name. -

Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house: 2 Chron. vi. 32

Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doeth thy people Israel, and may know that this house, which I have built, is called by thy **— — 33.** 

Neither let the son of the stranger, that hath joined himself to the Lord, speak saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. Is. lvi. 3.

#### 36. STRANGERS.

And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand, and three thousand and six hundred. 2 Chron. ii. 17.

And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him.) - xv. 9.

# OBSERVATIONS.

Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me. 2 Sam. xxii. 45.

Strangers shall fade away, and they shall be afraid out of their close places. — — 46.

Thou shalt bring down the noise of strangers as the heat in a dry place; even the heat with a shadow of a cloud; the branch of the terrible ones shall be brought low. Is. xxv. 6.

The children of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. Ezek. xxii. 29.

And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the

# 38. TRAVELLING, VIATICUM.

with corn, and to restore every man his money into his sack, and to give them provision for the way: and thus did he unto them. Gen. xlii. 25.

Now thou art commanded, this do ye: Take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. — xlv. 19.

Also regard not your stuff; for the good of

all the land of Egypt is yours. —— 20.

And the children of Israel did so; and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. — 21.

And commanded them that they should take nothing for their journey, save a stuff only; no scrip, no bread, no money in their purse.

But be shod with sandles: and not put on two coats. — — 9.

And he said unto them, Take nothing for your journey; neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. Luke ix. 3.

And whatsoever house ye enter into, there

abide, and thence depart. — 4.

And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. — xxii. 35.

And after those days we took up our carriages, and went up to Jerusalem. Acts xxi. 15.

#### ABRUPT DEPARTURE.

And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. Gen. xxxi. 20.

So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead. — 21.

And it was told Laban, on the third day, that Jacob was fled. **—— 22.** 

And he took his brethren with him, and pursued after him seven days' journey, and they overtook him in the mount Gilead. — 23.

# 40. TAKING LEAVE.

And the men rose up from thence, and looked towards Sodom: and Abraham went with them

to bring them on the way. Gen. xviii. 16.

And Balaam rose up in the morning, and said unto the princes of Balak, Get into your land; for the Lord refuseth to give me leave to go with you. Num. xxii. 13.

And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. **— —** 14.

Wherefore she went forth out of the place where she was, and her two daughters-in-law with her: and they went on their way to return unto the land of Judah. Ruth i. 7.

And Naomi said unto her two daughters-inlaw, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. — 8.

Thy servant will go a little way over Jordan things which are come to pass there in these with the king: and why should the king recompense? Luke xxiv. 18. with the king: and why should the king recompense it me with such a reward? 2 Sam. xix.

And he said unto him, Go in peace. So he Then Joseph commanded to fill their sacks departed from him a little way. 2 Kings v. 19.

And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me, and I set him a time. *Neh*. ii. 6.

And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house. Luke ix. 61.

And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. Acts xx. 1.

And when he had accomplished those days we departed, and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. - xxi. 5.

And when we had taken our leave one of another we took ship; and they returned home again.

#### 41. VALEDICTORY EMBRACE.

And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place. Gen. xxxi. 55.

The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them: and they lifted up their voice and wept. Ruth i. 9.

And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her. 

And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him: and he returned unto his own place. 2 Sam. xix. 39.

So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. 1 Kings xix. 19.

And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? — 20.

And when he had thus spoken he kneeled down, and prayed with them all. Acts xx. 36. And they all wept sore, and fell on Paul's

neck, and kissed him; — 37.

Sorrowing most of all for the words which he spake, that he should see his face no more. And they accompanied him unto the ship. — — 38.

#### PRECURSER.

And Jacob sent messengers before him to Esau his brother, unto the land of Seir; the country of Edom. Gen. xxxii. 3.

And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: ---

And I have oxen and asses, flocks, and menservants, and woman-servants, and I have sent to tell my lord, that I may find grace in thy

And he sent Judah before him unto Joseph, to direct his face unto Goshen: and they came into the land of the people of the east. into the land of Goshen. — xlvi. 28.

#### 43. GUIDES AND GUARDS.

And he said, Let us take our journey, and let us go, and I will go before thee. Gen. xxxiii.

And he said unto him, my lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.

Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my Lord unto Seir.

And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord. -- -- 15.

And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. 2 Sam. xix. 31.

Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah. Neh. ii. 7.

Then I came to the governors beyond the river, and gave them the king's letters. the king had sent captains of the army and horsemen with me.) ---9.

# 44. ENQUIRING THE WAY, &C.

And as they went up the hill to the city, they found young maidens going out to draw water and said unto them, Is the seer here? 1 Sam. ix. 11.

And they answered them, and said, He is; behold he is before you: make haste now, for he came to day to the city. — — 12.

Now, therefore, get you up; for about this time ye shall find him. — — 13.

Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. —— 18.

The labor of the foolish wearieth every one of them, because he knoweth not how to go to *Ec.* x. 15.

Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, Acts x. 17.

And called, and asked whether Simon, which was surnamed Peter, were lodged there. -- 18.

# 45. JOURNEYING.

And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent having Beth-el on the west, and Hai on the east, and there he builded an altar unto the Lord, and called upon the name of the Lord. xii. 8.

And Abram journeyed, going on still toward the south. ---9.

And he went up from thence to Beer-sheba. xxvi. 23.

Then Jacob went on his journey, and came xxix. 1.

wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok. – xxxii. 22.

And he took them, and sent them over the brook, and sent over that he had.

And Israel journeyed, and spread his tent be-

yond the tower of Edar. - xxxv. 21.

And Israel took his journey, with all that he had and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. xlvi. 1.

Now, when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jerusalem. Acts xiii. 13.

#### 46. CIRCUITOUS TOUR.

And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. Joseph went out over all the land of Egypt. Gen. xli. 45.

(And Joseph was thirty years old when he stood before Pharaoh king of Egypt.) Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

And they passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst of the river of Gad, and toward Jazer. 2 Sam. xxiv. 5.

Then they came to Gilead, and to the land of Tahtim hodshi; and they came to Dan jaan, and

about to Zidon,

And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites; and they went out to the south of Judah, even to Beersheba.

So, when they had gone through all the land, they came to Jerusalem at the end of nine

months and twenty days. — 8.

And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. 1 Kings xviii. 5.

So they divided the land between them, to pass throughout it: Ahab went one way by himself, and Obadiah went another way by him-

And he went from thence to mount Carmel; and from thence he returned to Samaria. 2 Kings ii. 25.

#### 47. MEETING.

And the king of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings that were with him) at the valley of Shaveh, which is the king's dale. Gen. xiv. 17.

Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

- xxxi. 25.

And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred to the house of Micah, and saluted him. Judges men. And he divided the children unto Leah, xviii. 15.

And he rose up that night, and took his two and unto Rachel, and unto the two handmaids.

And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. Num. xxii. 36.

And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. — xxxi. 13.

And they went up into the city: and, when they were come into the city, behold, Samuel came out against them, for to go up to the high place. 1 Sam. ix. 14.

And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. - xv. 12.

And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them. — ixv. 20.

Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words. 1 Kings i. 14.

And, lo, while she yet talked with the king, Nathan the prophet also came in. -22.

So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. — xviii. 16.

And it came to pass, in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. – xxii. 2.

So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: 2 Kings iv. 25.

And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him; and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot. -

And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass as he met them, he said unto them, Come to Gedaliah the son of Ahikam. Jer. xli. 6.

And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum and the Three Taverns; whom, when Paul saw, he thanked God, and took courage. Acts xxviii. 15.

# 48. REFRESHMENTS.

And as one of them opened his sack, to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. Gen. xlii. 27.

And they turned thitherward, and came to the house of the young man the Levite, even un-

with him, came weary, and refreshed themselves there. 2 Sam. xvi. 14.

And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. John xviii. 15.

But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. xxi. 7.

And the next day we that were of Paul's company departed, and came into Cesarea; and we entered into the house of Philip the evangelist, (which was one of the seven,) and abode with him. — 8.

Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. - xxviii. 14.

# 49. LODGINGS.

And said, Whose daughter art thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in? Gen. xxiv. 23.

And Jacob went out from Beer-sheba, and

went toward Haran. — xxviii. 10.

And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. -- 11.

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

And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.

And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah. - 13.

And they passed on, and went their way, and the sun went down upon them when they were by Gibeah which belongeth to Benjamin. - 14.

And they turned aside thither, to go in and to lodge in Gibeah: and, when he went in, he sat him down in a street of the city; for there was no man that took them into his house to lodging. **— —** 15.

And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and

whence comest thou? —— 17.

And he said unto him, We are passing from Beth-lehem judah toward the side of mount Ephraim; from thence am I: and I went to Beth-lehem-judah, but I am now going to the house of the Lord; and there is no man that receiveth me to house. - 18.

asses; and there is bread and wine also for me, Beth lehem in the beginning of barley harvest and for thine handmaid, and for the young man — 22.

And the king, and all the people that were | which is with thy servants: there is no went of

any thing. — 19.

The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedahim. Is. xxi. 13.

And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; for we are here in a desert place. Luke ix. 12.

And they drew nigh unto the village whither they went: and he made as though he would have gone farther. - xxiv. 28.

There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. Acts xxi. 16.

But withal, prepare me also for a lodging: for I trust that through your prayers I shall be given unto you. Philem. 22.

#### 50. RETURNING.

And he went on his journeys from the south, even to Beth el, unto the place where his tent had been at the beginning, between Beth-el and Gen. xiii. 3.

And they did eat and drink, he and the men that were with him, and tarried all night: and they rose up in the morning; and he said, Send

me away unto my master. — xxiv. 54.

And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me

away, that I may go to my master. — — 56.

Then Jacob rose up, and set his sons and his

wives upon camels; — xxxi. 17.

And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan. - 18.

So Esau returned that day on his way unto — xxxiii. 16.

And they came unto Jacob their father unto the land of Canaan, and told him all that befel unto them, saying, — xlii. 29.

And Pharaoh said unto Joseph, Say unto thy

brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan. — xlv. 17.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father

And the Lord said unto Moses in Midian, Go return into Egypt: for all the men are dead which sought thy life. Ex. iv. 19.

And Balaam rose up, and went, and returned to his place: and Balak also went his way. Num. xxiv. 25.

And they said unto her, Surely we will return with thee unto thy people. Ruth i. 10.

So they two went until they came to Beth-And it came to pass, when they were come to Beth-lehem, that all the city was moved about them; and they said, Is this Naomi? — 19.

So Naomi returned, and Ruth the Moabitess her daughter in law, with her, which returned Yet there is both straw and provender for our out of the country of Moab: and they came to

Then Samuel went to Ramah; and Saulj went up to his house to Gibeah of Saul. Sam. xv. 34.

So David's young men turned their way, and went again, and came and told him all those sayings. — xxv. 12.

So he went another way, and returned not by the way that he came to Beth-el. 1 Kings

And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. 2 Chron.

So the king of the sonth shall come into his kingdom, and shall return into his own land. Dan. xi. 9.

And every man went unto his own house. *John* vii. 53.

Then the disciples went away again unto their own home. — xx. 10.

And Barnabus and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark. Acts xii. 25.

#### 51. LOST, OR WANDERING.

And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? Gen. xxxvii. 15.

And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. — 16.

And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. <del>–</del> – 17.

When they went from one nation to another, from one kingdom to another people. Ps. cv. 13.

He suffered no man to do them wrong; yea, he reproved kings for their sakes.

Saying, Touch not mine anointed, and do my prophets no harm. -- - 15.

As a bird that wandereth from her nest; so is a man that wandereth from his place. Prov. xxvii. 8.

And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. Is. xxiii. 12.

Then were the men exceedingly afraid, and said unto him, Why hast thou done this? (for the men knew that he fled from the presence of the Lord, because he had told them.) Jonah i. 10.

Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction. *Micah* ii. 10.

#### **52**. WALKS.

And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said unto him, Here am I. Gen. xxxvii. 13.

And Balaam went with Balak, and they came

unto Kirjath-huzoth. Num. xxii. 39.

Come, my beloved, let us go forth into the field; let us lodge in the villages. Sol. vii. 11.

And, behold, two of them went that same day to a village called Emmaus, which was from Je And we came to Jerusalem about threescore furlongs. Luke xxiv. 13. three days. — 32.

And they talked together of all these things which had happened. — — 14.

And he said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad? — — 17.

#### 53. PROVIDENCE OVER TRAVELLERS.

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. Deut. xxviii. 1.

And all these blessings shall come on thee. and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. --2.

Blessed shalt thou be in the city, and blessed shalt thou be in the field. -- 3.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. 6.

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day, that all these curses shall come upon thee, and overtake

Cursed shalt thou be in the city, and cursed shalt thou be in the field. -- 16.

Cursed shalt thou be when thou comest in and cursed shalt thou be when thou goest out - 19.

And of Zebulun he said, Rejoice, Zebulun, in thy going out; and Issachar in thy tents. xxxiii. 18.

And when they went from nation to nation, and from one kingdom to another people Chron. xvi. 20.

He suffered no man to do them wrong; yea, he reproved kings for their sakes. —— 21.

Saying, Touch not mine anointed, and do my prophets no harm. — 22.

And gathered them out of the lands, from the east, and from the west, from the north, and from the south. Ps. cvii. 3.

They wandered in the wilderness in a solltary way; they found no city to dwell in. — — 4.

Hungry and thirsty, their soul fainted in them.

Then they cried unto the Lord in their trouble, and he delivered them out of their dis-

And he led them forth by the right way, that they might go to a city of habitation. --7.

And he came to Jerusalem in the fifth month, which was in the seventh year of the king. Ezra vii. 8.

For upon the first day of the first month be gan he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upor him.

Then we departed from the river of Ahava on the twelfth day of the month, of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. — viii. 31.

And we came to Jerusalem, and abode there

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# CHAP. V.

# POLITICS.

#### SECT. 54. RIOTS.

AND when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. Ex. xxxii. 17.

And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry from being overcome; but the noise of them that sing do I hear. — 18.

Thou art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle. Is. xxii. 2.

All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far. — 3.

And all the city was moved, and the people ran together; and they took Paul, and drew bim out of the temple: and forthwith the doors Acts xxi. 30. were shut.

And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar; — 31.

Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers they left beating of Paul. - - 32.

And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. — **x**xiii. 10.

# 55. WATCH KEPT.

But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hills side behind him. 2 Sum. xiii. 34.

And Jonadab said unto the king, Behold the king's sons come! as thy servant said, so it is.

And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. — xviii. 24.

And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth, and he came apace, and drew near.

And the watchman saw another man running; and the watchman called unto the porter, and said, Behold, another man running alone. And the king said, He also bringeth tidings.

And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and, let him say, is it peace? 2 Kings ix. 17.

So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And

saying, the messenger came to them, but he cometh not again. - --- 18.

# 56. WATCH SPIRITUALIZED.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord keep not silence; Is. lxii. 6. And give him no rest, till he establish, and

till he make Jerusalem a praise in the earth.

Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchmen; Ezek. xxxiii. 2.

If, when he seeth the sword come upon the

land, he blow the trumpet, and warn the peo-

Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. — — 4.

He heard the sound of the trumpet, and took not warning, his blood shall be upon him: but he that taketh warning shall deliver his soul. 5.

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

#### 57. ALLUSIONS.

The watchmen that go about the city found me; to whom I said, Saw ye him whom my soul loveth? Sol. iii. 3

The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my vail from me. — v. 7.

For thus hath the Lord said unto me, Go, set a watchman: let him declare what he seeth. *Is.* xxi. 6.

And he saw a chariot with a couple of horse men, a chariot of asses, and a chariot of camels: and he hearkened diligently with much heed. 7.

And he cried, A lion: my lord, I stand continually upon the watch-tower in the day-time, and I am set in my ward whole nights. — —8.

And, behold, here cometh a chariot of men, with a couple of horsemen: and he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? watch-

man, what of the night? —— 11.

The watchman said, The morning cometh, and also the night. If ye will enquire, enquire ye: return, come. —— 12.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. Hab. ii. 1.

#### 58. DILEMMAS.

Jehu said, What hast thou to do with peace? Go and say unto David, Thus saith the turn thee behind me. And the watchman told, Lord, I offer thee three things; choose thee one

of them, that I may do it unto thee. 2 Sam. **xx**iv. 12.

So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me. — — 13.

And David said unto Gad, I am in a great strait; let us fall now into the hand of the Lord, (for his mercies are great,) and let me not fall

of them, that I may do it unto thee. I Chron. xxi. 10.

So Gad came to David, and said unto him, Thus saith the Lord, Choose thee. — — 11.

Either three years famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now, therefore, advise thyself what word I shall bring again to him that sent me. --12.

And David said unto Gad, I am in a great strait: let me fall now into the hand of the Lord; for very great are his mercies; but let me not full into the hand of man. --

#### 59. EXPEDIENTS.

And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men: leave one of your brethren here with me, and take food for the famine of your households, and be gone. Gen. xlii. 33.

And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land. - 34.

And he commanded the steward of his house saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. — xliv. 1.

And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. — - 2

And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; — — 4.

And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. - 5.

And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. 1 Sam. xix. 13.

And when Saul sent messengers to take David, she said, He is sick. —— 14.

And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, beyond thee? — — 37. that I may slay him. — — 15.

And when the messengers were come in, behold, there was an image in the bed, with a pillow of goat's hair for his bolster. — — 16.

And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee? — — 17.

Sc Absalom dwelt two full years in Jerusalem, and saw not the king's face. 2 Sam. xiv.

Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time he would not come. — 29.

Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire. - 30.

Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire? — 31.

And Absalom answered Joab, Behold, I send unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now, therefore, let me see the king's face; and if there be any iniquity in me, let him kill me. — 32.

# 60. SIGNALS. (HUMAN.)

And she said, According unto your words, so And she sent them away, and they departed: and she bound the scarlet line in the window. Jos. ii. 21.

For ye say, Where is the house of the prince? and where are the dwelling places of the wicked? Job xxi. 28.

Have ye not asked them that go by the way? and do ye not know their tokens.

And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself, when the business was in hand, and shalt remain by the stone Ezel. 1 Sam. xx. 19.

And I will shoot three arrows on the side thereof, as though I shot at a mark. — 20.

And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee and no hurt, as the Lord liveth. - 21.

But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way, for the Lord hath sent thee away. — 22.

And it came to pass in the morning that Jonathan went out into the field, at the appointed time with David, and a little lad with him.

And he said unto his lad, Run, find out now the arrows which I shoot. And, as the lad ran, he shot an arrow beyond him. — 36.

And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow

And Jonathan cried after the lad, Make

speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. 1 Sam. xx. 38.

But the lad knew not any thing; only Jonathan and David knew the matter.

# 61. DIVINE SIGNALS.

Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: Gen. xxiv. 13.

And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. - 14.

Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them. 1 Sam. xiv. 8.

If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and we will not go up unto them.

But if they say thus, Come up unto us, then we will go up: for the Lord hath delivered them into our hand; and this shall be a sign un-

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

And the men of the garrison answered Jonathan and his armour bearer, and said, Come up to us, and we will shew you a thing. Jonathan said unto his armour bearer, Come up after me; for the Lord hath delivered them into the hand of Israel. - 12.

Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do; and when this cometh, ye shall know that I am the Lord God. Ezek. xxiv. 24.

# CHAP. VI.

# SERVITUDE.

#### SECT. 62. HIRING.

AND Laban said unto him, I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience, that the Lord hath blessed me for thy sake. Gen. xxx. 27.

And he said, Appoint me thy wages, and I will give it.

And he said unto him, Thou knowest how I have served thee, and how thy cattle was with 

And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing. If thou wilt do this thing for me, I will again feed and keep thy flock.

I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and of such shall be my hire. ---

So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. - 33.

And Laban said, Behold, I would it might be according to thy word. - 34.

Turn from him, that he may rest, till he shall

accomplish, as an hireling, his day. Job xiv. 6.

Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. Ps.

He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight.

# 63. master's superiority.

He that is despised, and hath a servant, is better than he that honoreth himself, and lacketh Prov. xii. 9.

The disciple is not above his master, nor the servant above his lord. Mat. x. 25.

It is enough for the disciple that he be as his master, and the servant as his lord.  $\,$  -

But which of you having a servant ploughing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat: Luke xvii. 7.

And will not rather say unto him, Make ready wherewith I may sup and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? ---

Doth he thank that servant because he did the things that were commanded him? I trow not.

For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. xxii. 27 Verily, verily, I say unto you, The servant is

not greater than his lord; neither he that is sent greater than he that sent him. John xiii. 16.

# 64. SERVANTS. (INSTANCES.)

And he said, I am Abraham's servant. Gen

And there was of the house of Saul a servant, whose name was Ziba: and, when they had called him unto David, the king said unto him, Art thou Ziba? And he said, thy servant is he. 2 Sam. ix. 2.

Then the king called to Ziba, Saul's servant. and said unto him, I have given unto thy master's son all that pertained to Saul, and to all his

Thou, therefore, and thy sons, and thy servants shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy mas-ter's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servanta

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all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons. - 11.

And Mephibosheth had a young son, whose name was Micah: and all that dwelt in the house of Ziba were servants unto Mephibosheth.

I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle, above all that were in Jerusalem before me. Ec. ii. 7.

And as Peter was beneath in the palace there cometh one of the maids of the high priest. Mar.

xiv. 66.

#### 65. AMBASSADOR AND STEWARD.

And the servant took ten camels, of the camels of his master, and departed; (for all the goods of his master were in his hand;) and he arose and went to Mesopotamia, unto the city of Nahor. Gen. xxiv. 10.

And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand

horsemen. 1 Kings iv. 26.

And those officers provided victual for king Solomon and for all that came unto king Solomon's table, every man in his month: they lacked nothing. - 27.

Barely also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in - ix. 23.

A wicked messenger falleth into mischief: but a faithful ambassador is health. Prov. xiii. 17.

As the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters. — xxv.

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Luke xii. 42

Blessed is that servant whom his lord, when he cometa, shall find so doing. - 43.

Of a truth I say unto you, That he will make him ruler over all that he hath.

This he said, not that he cared for the poor; but because he was a thief, and had a bag, and bare what was put therein. John xii. 6.

Let a man so account for us as of the ministers of Christ, and stewards of the mysteries 1 Cor. iv. 1.

Moreover, it required in stowards that a man be found faithful. — 2.

# 66. RULES TO MASTERS.

Thou shalt not rule over him with rigor, but shalt fear thy God. Lev. xxv. 43.

He that delicately bringeth up his servant from a child, shall have him become his son at the length. Prov. xxix. 21.

And ye masters do the same things unto them, forbearing threatening: knowing that your mas-

Then said Ziba unto the king, According to | ter also is in heaven; neither is there respect of persons with him. Eph. vi. 9.

#### 67. RULES FOR SERVANTS.

And he said, Hagar, Sarai's maid whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Gen. xvi. 8.

And the angel of the Lord said unto her, Return to thy mistress, and submit thyself to her

hands.

Servants be obedient to them that are your masters according to the flesh with fear and trembling, in singleness of your heart, as unto Christ: Eph. vi. 5.

Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart. — 6.

With good will doing service, as to the Lord, and not to men. --7.

Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God: Col. iii. 22.

And whatsoever ye do, do it heartily as to the Lord, and not unto men; --23.

Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. — — 24.

Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God, and his doctrine, be not blasphemed. 1 Tim. vi. 1.

And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. --2.

Exhort servants to be obedient to their own masters, and to please them well in all things;

Tit. ii. 9 not answering again;

Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. 

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 1 Pet. ii. 18.

For this is thank-worthy, if a man for conscience toward God endure grief, suffering

wrongfully. . <del>- - 1</del>9.

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. — 20.

### 68. HARD MASTERS.

And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. Ex. v. 13.

And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore? — — 14.

Then the officers of the children of Israel came

and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? — — 15.

There is no straw given unto thy servants,

and they say to us, Make brick :- and, behold, thy servants are beaten: but the fault is in thine own people. Ex. v. 16.

And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks, of your daily task: — — 19.

And David said unto him, To whom belongest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick. 1 Sam. xxx. 13.

#### GOOD SERVANTS.

And ye know, that with all my power I have served your father. Gen. xxxi. 6.

And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. — xxxix. 2.

And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. **— 3.** 

And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

And it came to pass, from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake: and the blessing of the Lord was upon all that he had in the house, and

A wise servant shall have rule over a son that causeth shaine, and shall have part of the inheritance among the brethren. Prov. xvii. 2.

Whose keepeth the fig-tree shall eat the fruit thereof; so he that waiteth on his master shall be honored. — xxvii. 18.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season. Mat. xxiv. 45.

Blessed is that servant whom his lord, when he cometh, shall find so doing. — — 46.

Verily I say unto you, That he shall make him ruler over all his goods. — 47.

# 70. BAD SERVANTS.

A servant will not be corrected by words; for though he understand he will not answer. Prov. xxix. 19.

In the same day also will I punish all those that leap on the threshold, which fill their master's houses with violence and deceit. Zeph. i. 9.

But and if that evil servant shall say in his heart, My lord delayeth his coming; Mat. xxiv. 48.

And shall begin to smite his fellow-servants, and to cat and drink with the drunken; — 49.

The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, -- - 50.

And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. — — 51.

#### 71. FUGITIVES FROM SERVICE.

Thou shalt not deliver unto his master the servant which is escaped from his master unto ling in his wages, the widow and the fatherless, thee: Deut. xxii. 15.

He shall dwell with thee, even among you in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him. — — 16.

And Nabal answered David's servants, and said, Who is David? and Who is the son of Jesse? There be many servants now-a-days that break away every man from his master. 1 Sam. xxv. 10.

And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish, son of Macah, king of Gath: and they told Shimei, saying, Behold, thy servants be in Gath. 1 Kings ii. 39

And Shimei arose, and saddled his ass, and went to Gath, to Achish, to seek his servants: and Shimei went and brought his servants from - 40.

I beseech thee for my son Onesimus, whom I have begotten in my bonds: Philem. 10.

Which in time past was to thee unprofitable, but now profitable to thee and to me; — — 11 Whom I have sent again: thou therefore re-

ceive him, that is, mine own bowels: --12. Whom I would have retained with me, that in thy stead he might have ministered unto me in

the bonds of the gospel. -- 13. For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the - --- 16.

If thou count me, therefore, a partner, receive him as myself. --17.

# 72. WAGES.

And your father hath deceived me, and changed my wages ten times: but God suffered him not to hurt me. Gen. xxxi. 7.

Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times. — — 41.

Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. Lev. xix. 13.

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: Deut. xxiv. 14.

At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto - -- 15. thee.

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work. Jer. xxii. 13.

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireand that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. Mal.

Masters, give unto your servants that which is just and equal; knowing that ye also have a

Master in heaven. *Col.* iv. 1. Behold, the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. James v. 4.

# CHAP. VII.

#### SLAVE TRADE.

#### SECT. 73. ON CIVIL LIBERTY.

FOR unto me the children of Israel are servants; they are my servants, whom I brought forth out of the land of Egypt: I am the Lord your God. Lev. xxv. 55

Ye shall not do after all the things that we do here this day, every man whatsoever is right in

his own eyes. Deut. xii. 8.

For ye are not as yet come to the rest, and to the inheritance, which the Lord your God giveth you. — — 9.

# 74. SPIRITUAL LIBERTY AND SLAVERY.

And I will walk at liberty: for I seek thy precepts. Ps. cxix. 45.

And ye shall know the truth, and the truth

shall make you free. John viii. 32.

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. —— 34.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Rom. vi. 16.

But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. 17.

Being then made free from sin, ye became the servants of righteousness. — — 18.

For when ye were the servants of sin ye were

free from righteousness. — — 20.

What fruit had ve then in those things whereof ye are now ashamed? for the end of those things is death. ——21.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Now, the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 2 Cor. iii. 17.

ty; only use not liberty for an occasion to the put to death. Ex. xxi. 16. flesh, but by love serve one another. Gal. v. 13.

As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. 1 Pet. ii. 16.

While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 2 Pet. ii. 19.

# 75. REMARKS.

Let every man abide in the same calling wherein he was called. 1 Cor. vii. 20.

Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. - --- 21.

For he that is called in the Lord, being a servant, is the Lord's free man: likewise also he that is called, being free, is Christ's servant. -

Ye are bought with a price; be not ye the servants of men. --23.

Brethren, let every man wherein he is called therein abide with God. — 24.

#### SLAVERY THREATENED.

And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy you. Deut. xxviii. 68.

And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off; for the Lord hath spoken it. Joel iii. 8.

#### 77. ALLUSION.

Thou sellest thy people for nought, and dost not increase thy wealth by their price. Ps. xliv. 12.

#### 78. ARGUMENTS FOR SLAVE TRADE.

Now these are the judgments which thou shalt set before them. Ex. xxi. 1.

If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing. - - 2.

Both thy bond-men, and thy bond-maids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bond-men and bond-maids. Lev. xxv. 44.

Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession. — — 45.

And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bond-men for ever; but over your brethren, the children of Israel, ye shall not rule one over another with rigor. - --- 46.

# 79. ARGUMENTS AGAINST SLAVERY.

And he that stealeth a man, and selleth him, For, brethren, ye have been called unto liber or if he be found in his hand, he shall surely be

For they are my servants, which I brought

forth out of the land of Egypt: they shall not | ty of thy servants: behold, we are my lord's be sold as bond-men. Lev. xxv. 42.

If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, then that thief shall die; and thou shalt put evil away from among you. Deut. xxiv. 7.

But of the children of Israel did Solomon make no bond-men: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horse-1 Kings ix. 22.

And they have cast lots for my people: and have given a boy for a harlot, and sold a girl for wine, that they might drink. Joel iii. 3.

Yea, and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompence me, swiftly and speedily will I return your recompence upon your own head. -

The children also of Judah, and the children of Jerusalem, have ye sold unto the Grecians, that ye might remove them far from their border.

Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head. --7.

Thus saith the Lord, For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes; Amos ii. 6.

That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek; — - 7.

That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? — viii. 6.

And I said unto them, We, after our ability, have redeemed our brethren the Jews which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. Neh. v. 8.

### 80. A COMMUTATION.

And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in, that he may seek occasion against us, and fall upon us, and take us for bond-men and our asses. xliii. 18.

With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bond-men. — xliv. 9.

And he said, Now also let it be according unto your words: he with whom it is found shall be my servant: and ye shall be blameless.

Then they speedily took down every man his sack to the ground, and opened every man his 

And he searched, and began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack. - 12.

And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquiservants, both we and he also with whom the cup - 16.

And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get ye up in peace unto your father. — — 17.

# 81. ENSLAVING INSTANCES.

And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood? Gen. xxxvii. 26.

Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother, and our flesh. And his brethren were content.

Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt. — 28.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard. -- 36.

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharach, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. — xxxix. 1.

He sent a man before them, even Joseph, who was sold for a servant. Ps. ev. 17.

And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him.

Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market. Ezek. xxvii. 13.

# 82. LAWS OF INJURY.

And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall Ex. xxi. 20. surely be punished.

Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money. **— 21.** 

And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake. — 27.

If the ox shall push a man-servant, or maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. 32.

#### 83. REDEEMABLE.

And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family; Lev. xxv. 47.

After that he is sold he may be redeemed again; one of his brethren may redeem him: 48.

Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or, if he be able, he may redeem himself. —— 49.

And he shall reckon with him that bought

him, from the year that he was sold to him, unto the year of jubilee; and the price of his sale shall be according unto the number of years; according to the time of an hired servant shall it be with him. Lev. xxv. 50.

If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.

And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

And as a yearly hired servant shall he be with him; and the other shall not rule with rigor over

him in thy sight. ---53.

For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed

without money. Is. lii. 3.

This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; Jer. xxxiv. 8.

That every man should let his man-servant, and every man his maid-servant, being an Hebrew, or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew, his brother. --9.

Now, when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man servant, and every one his maid servant go free, that none should serve themselves of them any more; then they obeyed and let them go. -- --- 10.

But afterward they returned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids. — 11.

At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. — 14.

And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbor; and ye had made a covenant before me in the house which is called by my name:

But ye turned, and polluted my name, and caused every man his servant, and every man his handmaid whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids. 

Therefore thus saith the Lord, Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbor; behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. --17.

# MANUMISSION.

And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. Deut. xv. 12.

And when thou sendest him out free from thee, thou shalt not let him go away empty.

Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. — — 14.

And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee

this thing to-day. — — 15.

It shall not seem hard unto thee when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest. — — 18.

#### 85. SEPARATION OF FAMILY.

If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him. Ex. xxi. 3.

If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

#### 86. VOLUNTARY SLAVE.

And if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free. Ex. xxi. 5.

Then his master shall bring him unto the judges: he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve <del>--- 6</del>. him for ever.

And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; Deut. xv. 16.

Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever: and also unto thy maidservant thou shalt do likewise. -

# CHAP. VIII.

#### RICHES.

вест. 87. RICHES NOT TO BE SOUGHT.

LABOR not to be rich; cease from thine own wisdom. Prov. xxiii. 4.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: Mat. vi. 19.

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

For where your treasure is, there will your

heart be also. — 21.



#### 88. MONEY.

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. Gen. xxiii. 16.

So David gave to Ornan for the place six hundred shekels of gold by weight. 1 Chron.

xxi. 25.

A feast is made for laughter, and wine maketh merry: but money answereth all *things*. Ec. x. 19.

And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.

And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. — — 10.

And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans. — 25.

Take, therefore, the talent from him, and give it unto him which hath ten talents. Mat. xxv. 28.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away, even that which he hath. — 29.

which he hath. — — 29.

Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's. Luke xx. 24.

# 89. BENEFITS OF RICHES.

But as for the mighty man, he had the earth; and the honorable man dwelt in it. Job xxii. 8.

That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets. Ps. cxliv. 13.

That our oxen may be strong to labor; that there be no breaking in, nor going out; that there be no complaining in our streets. —— 14.

Happy is that people that is in such a case; yea, happy is that people whose God is the Lord. — 15.

The crown of the wise is their riches; but the foolishness of fools is folly. Prov. xiv. 24.

But ten men were found among them that said unto Ishmael, Slay us not; for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbear, and slew them not among their brethren. Jer. xli. 8.

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. *Mat.* xiii. 12.

# 90. THE GIFT OF PROVIDENCE.

But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. Deut. viii. 18.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. — xxviii. 4.

Blessed shall be thy basket and thy store. 5.

The Lord shall command the blessing upon thee in thy store houses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. 8.

If thou return to the Almighty thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Job xxii. 23.

Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. — 24.

Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. — 25.

. So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand sheases. — xlii, 12.

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

And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this. 2 Chron. xxv. 9.

Thus saith the Lord thy Redeemer, the holy One of Israel, I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. Is. xlviii. 17.

But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. Dan. xi. 43.

# 91. RICH PERSONS, (INSTANCES OF.)

And Abram was very rich in cattle, in silver, and in gold. Gen. xiii. 2.

And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things. — xxiv. 1.

And the Lord hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid servants, and camels, and asses. — — 35.

His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. Job i. 3.

And the king made silver in Jerusalem as stones, and cedar-trees made he as the sycamore-trees that are in the low plains in abundance. 2 Chron. ix. 27.

#### 92. RICHES ILL ACQUIRED.

When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them: and, behold they are hid in the earth in the midst of my tent, and the silver under it. Jos. vii. 21.

So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. — 22.

And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out be fore the Lord. —— 23.

righteousness delivereth from death. Prov.

x. 2.

The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked. <del>--- 3</del>.

An inheritance may be gotten hastily at the beginning; but the end thereof shall not be – xx. 21.

The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death. — xxi. 6.

A faithful man should abound with blessings; but he that maketh haste to be rich shall not be innocent. — xxviii 20.

As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. Jer. xvii. 11.

Shall not all these take up a parable against him, and a taunting proverb against him, and Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! Hab. ii. 6.

If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? Luke xvi. 11.

# 93. OFTEN CAUSE FORGETFULNESS OF GOD.

And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities which thou buildest not. Deut. vi. 10.

And houses full of all good things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive-trees which thou plantedst not; when thou shalt have eaten and be

Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt,

from the house of bondage. —— 12.

Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I commanded thee this day: - viii. 11.

Lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein; - 12.

And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage. — — 14.

#### 94. EXTREME DANGER TO THE SOUL.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. xiii. 22.

Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. — xix. 21.

But when the young man heard that saying,

Treasures of wickedness profit nothing: but | he went away sorrowful: for he had great possessions. - — 22.

Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. - 23.

And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

When his disciples heard it they were exceed ingly amazed, saying, Who then can be saved?

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Mar.

Or what shall a man give in exchange for his soul? <del>--- 37</del>.

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

And he was sad at that saying, and went away grieved: for he had great possessions. -- 22.

And Jesus looked round about, and saith un to his disciples, How hardly shall they that have riches enter into the kingdom of God!

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God! -- 25.

And they were astonished out of measure, saying among themselves, Who then can be saved? — 26.

But woe unto you that are rich! for ye have received your consolation. Luke vi. 24.

Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. — 25.

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

For where your treasure is, there will your heart be also. — xii. 34.

So likewise, whosoever he be of you that forsaketh not all that he bath, he cannot be my disciple. — xiv. 33.

And when he heard this he was very sorrowful: for he was very rich. — xviii. 23.

And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! - 24.

For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. ---25.

And they that heard it said, Who then can be - — 26. saved?

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. James

Your riches are corrupted, and your garments are moth-eaten. — 2.

Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: yet have heaped treasure together for the last days.

#### 95. CRIMINAL CONFIDENCE IN.

If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence. *Job* xxxi. 24.

If I rejoiced because my wealth was great, and because mine hand had gotten much; — 25

Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. Ps. lxii 10.

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

The rich man's wealth is his strong city, and as a high wall in his own conceit. — xviii. 11.

And the disciples were astonished at his words. But Jesus answereth again, and said unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! Mar. x. 24.

Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. 1 *Tim.* vi. 17.

#### 96. OSTENTATION OF.

And thou say in thine heart, My power, and the might of *mine* hand, hath gotten me this wealth. *Deut.* viii. 17.

And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Is. xxxix. 2.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. — 3.

Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen; there is nothing among my treasures that I have not shewed them. ———4.

# 97. A SOURCE OF QUARRELS.

And Lot also, which went with Abram, had flocks, and herds, and tents. Gen. xiii. 5.

And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

— 6.

And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And the Canaanite and the Perizzite dwelt then in the land. --7.

And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren. —— 8.

Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then will I go to the left. —— 9.

And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. — xxvi. 16.

And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. — xxxi. 1.

And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he got in the land of Canaan, and went into the country from the face of his brother Jacob. — xxxvi. 6.

For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. — 7.

And now I will show thee the truth. Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all; and by his strength, and through his riches, he shall stir up all against the realm of Grecia. Dan. xi. 2.

# 98. VANITY, AS NOT ENJOYED.

Then I returned, and saw vanity under the sun. Eccl. iv. 7.

There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labor; neither is his eye satisfied with riches; neither saith he, For whom do I labor, and bereave my soul of good? This is also vanity, yea it is a sore travail. ——8.

There is an evil which I have seen under the sun, and it is common among men; — vi. 1.

A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it. This is vanity, and it is an evil disease. —

# 99. UNSATISFYING NATURE.

In the house of the righteous is much treasure: but in the revenues of the wicked is trouble. *Prov.* xv. 6.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This is also vanity. Ec. v. 10.

When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? ——11.

# 100. SLIGHTED.

The kings came and fought; then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. Judges v. 19.

Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee. Job xxxvi. 18.

Will he esteem thy riches? no, not gold, nor all the forces of strength. — — 19.

Riches profit not in the day of wrath; but righteousness delivereth from death. Prov. xi. 4.

- 2.

Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Is. xiii. 17.

They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels; because it is the stumbling block of their iniqui-

ty. Ezek. vii. 19.

Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land. Zeph. i. 18.

# 101. RICHES FLY AWAY.

He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. Job xx. 15.

The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

This is the portion of a wicked man from God, and the heritage appointed unto him by God.

Though he heap up silver as the dust, and pre-

pare raiment as the clay; — xxvii. 16.

He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not. **—** 19.

Terrors take hold on him as waters, a tempest stealeth him away in the night. ---20.

The east wind carrieth him away, and he departeth; and, as a storm, hurleth him out of his _ __ 21.

For God shall cast upon him, and not spare: he would fain flee out of his hand. --22.

Men shall clap their hands at him, and shall

hiss him out of his place. — 23. From men which are thy hand, O Lord, from men of the world which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes. xvik 14.

Surely every man walketh in a vain shew; surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. — xxxix. 6.

Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven. Prov.

He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him. — xxviii. 22.

Yea, I hated all my labor which I had taken under the sun; because I should leave it unto the man that shall be after me: Ec. ii. 18.

And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labor wherein I have labored, and wherein I have shewed myself wise under the sun. This Mar. xii. 41. is also vanity. — — 19.

There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. - v. 13.

But those riches perish by evil travail; and he begetteth a son, and there is nothing in his

#### CHAP. IX.

# POVERTY.

# SECT. 102. MEDIOCRITY DESIRABLE.

TWO things have I required of thee; deny me them not before I die: Prov. xxx. 7.

Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me. — — 8.

Lest I be full; and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. — 9.

# 103. RICH AND POOR CONTRASTED.

A little that a righteous man hath is better than the riches of many wicked. Ps. xxxvii. 16.

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

There is that maketh himself rich; yet hath nothing: there is that maketh himself poor, yet hath great riches. — xiii. 7.

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

The poor is hated even of his own neighbor: but the rich hath many friends. — xiv. 20.

Better is little with the fear of the Lord, than great treasure and trouble therewith. - xv. 16.

Better is a little with righteousness, than great revenues without right. — xvi. 8.

The poor useth entreaties: but the rich answereth roughly. — xviii. 23.

Better is the poor that walketh in his integrity than he that is perverse in his lips, and is a fool. - xix. 1.

Wealth maketh many friends: but the poor is separated from his neighbor.

The desire of a man is his kindness; and a poor man is-better than a liar. — 22.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. — xxviii. 6.

The rich man is wise in his own conceit: but the poor that hath understanding searcheth him out. — — 11.

Better is a handful with quietness, than both the hands full with travail and vexation of spirit.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

And there came a certain poor widow, and

she threw in two mites, which make a farthing. | ed and poor people, and they shall trust in the Mar. xii. 42.

And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury. - - 43.

For all they did cast in of their abundance; but she of her want did cast in all that she had,

even all her living. - 44.

(And they said unto him, Lord, he hath ten

pounds:) Luke xix. 25.

For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away **--** 26.

But ye have despised the poor. Do not rich men oppress you, and draw you before the judg-

ment seats. James ii. 6.

Do not they blaspheme that worthy name by the which ye are called. — 7.

# 104. POVERTY MUST BE.

For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. Deut. xv. 11.

Whose mocketh the poor repreacheth his Maker; and he that is glad at calamities shall not be unpunished. Prov. xvii. 5.

For ye have the poor always with you; but

me ye have not always. Mat. xxvi. 11.

For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. Mar. xiv. 7.

# 105. GOD'S CARE OF THE POOR.

But he saveth the poor from the sword, from their mouth, and from the hand of the mighty. *Job* v. 15.

So the poor hath hope, and iniquity stoppeth her mouth. — — 16.

He preserveth not the life of the wicked; but giveth right to the poor. — xxxvi. 6.

He delivereth the poor in his affliction, and openeth their ears in oppression. — — 15.

For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever. Ps. ix. 18.

For the oppression of the poor, for the sighing of the needy, now will I rise, saith the Lord; I will set him in safety from him that

puffeth at him. — xii. 5. All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that

needy from him that spoileth him; — xxxv. 10. For he shall stand at the right hand of the poor, to save him from those that condemn his — cix. 31.

is too strong for him; yea, the poor and the

And the first-born of the poor shall feed, and the needy shall lie down in safety, and I will kill thy root with famine, and he shall slay thy remnant. Is. xiv. 30.

But Nebuzar-adan the captain of the guard left certain of the poor of the land for vinedressers, and for husbandmen. Jer. lii. 16.

I will also leave in the midst of thee an afflict die. -- 12.

name of the Lord. Zeph. iii. 12.

And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Luke vi. 20.

Hearken my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? James ii. 5.

#### 106. INCONVENIENCES OF POVERTY.

Ye have shamed the counsel of the poor, because the Lord is his refuge. Ps. xiv. 6.

All the brethren of the poor do hate him; how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him. Prov. xix. 7.

A poor man that oppresseth the poor is like a sweeping rain, which leaveth no food. xxviii. 3.

Then said I, Wisdom is better than strength: nevertheless, the poor man's wisdom is despised, and his words are not heard. Ec. ix. 16.

For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath. Mar. iv. 25.

# 107. COMMON BEGGARS.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. Ps. xxxvii. 25.

And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. Mar.

And it came to pass, that, as he was come nigh unto Jericho, a certain blind man sat by the way-side begging. Luke xviii. 35.

And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Acts iii. 2.

Who seeing Peter and John about to go into the temple, asking an alms. - - 3.

And Peter, fastening his eyes upon him with John, said, Look on us. — 4.

And he gave heed unto them, expecting to receive something of them. - 5

Then Peter said, Silver and gold have I none.

# 108. MENDICITY, OCCASIONAL.

So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman was there guthering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. 1 Kings xvii. 10.

And as she was going to fetch it he called to her, and said, Bring me, I pray thee, a morsel

of bread in thine hand.

And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may cat it, and

do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. 1 Kings xvii. 13.

And David sent out ten young men; and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name. 1 Sam. xxv. 5.

And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou

And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

Ask thy young men, and they will show thee: wherefore let the young men find favor in thine eyes; (for we come in a good day;) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David. - 8.

And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased. -

# 109. POVERTY THREATENED.

Cursed shall be thy basket and thy store. Deut. xxviii. 17.

Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. — — 18.

The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsa-

He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth. Job xv. 29.

# CHAP. X.

#### COMMUTATION.

SECT. 110. CASTING LOTS.

NOTWITHSTANDING the land shall be divided by lot, according to the names of the tribes of their fathers they shall inherit. Num. xxvi. 55.

According to the lot shall the possession thereof be divided between many and few.

In the morning, therefore, ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by house holds; and the household which the Lord shall take shall come man by man. Jos. vii. 14.

So Joshua rose up early in the morning, and

And Elijah said unto her, Fear not; go, and | brought Israel by their tribes; and the tribe of Judah was taken.

> And he brought the family of Judah; and he took the family of the Zarhites; and he brought the family of the Zarhites man by man; and Zabdi was taken.

> And he brought his household man by man, and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was

> By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribe. — xiv. 2.

> Now, therefore, present yourselves before the Lord by your tribes, and by your thousands. 1 Sam. x. 19.

> And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. — 20.

> When he had caused the tribe of Benjamin to come near by their families, the family of Matri

> Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee. - xiv. 40.

> Therefore Saul said unto the Lord God of Israel, Give a perfect lot. And Saul and Jonathan were taken; but the people escaped.

> And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken. — 42.

> Thus were they divided by lot, one sort with another; for the governors of the sanctuary. and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar. 1 Chron. xxiv. 5.

> These likewise cast lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren. -- 31.

> And they cast lots, ward against ward, as well the small as the great, the teacher as the -- xxv. 8.

> And they cast lots, as well the small as the great, according to the house of their fathers, for every gate. — xxvi. 13.

> In the first month, (that is the month Nisan,) in the twelfth year of king Ahasuerus, they cast Pur, that is the lot, before Haman, from day to day, and from month to month, to the twelfth month, that is the month Adar. Est. iii. 7.

> And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Jonah i. 7.

# REMARKS AND ALLUSIONS.

The lot is cast into the lap; but the whole disposing thereof is of the Lord. Prov. xvi. 33.
The lot causeth contentions to cease, and part

eth between the mighty. - xviii. 18.

But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days. Dan. xii. 13.

Therefore thou shalt have none that shall cast

a cord by lot in the congregation of the Lord. Micah ii. 5.

#### 112. LENDING RECOMMENDED.

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand, from thy poor brother. *Deut.* xv. 7.

But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. —— 8.

He is ever merciful, and lendeth; and his seed is blessed. Ps. xxxvii. 26.

A good man sheweth favor, and lendeth: he will guide his affairs with discretion. — cxii. 5.

Give to him that asketh thee; and from him that would borrow of thee turn not thou away. *Mat.* v. 42.

### 113. INSTANCES OF BORROWING.

And it came to pass, when he was come night to Bethpage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, Luke xix. 29.

Saying, Go ye into the village over against you; in the which, at your entering, ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. — 30.

And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. —— 31.

And they that were sent went their way, and found even as he had said unto them. — 32.

And, as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? — — 33.

And they said, The Lord hath need of him. — 34.

### 114. INFELICITY THEREOF.

For the Lord thy God blesseth thee, as he promised thee; and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. Deut. xv. 6.

The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. — xxviii. 12.

The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. —— 43.

· He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail. —— 44.

The rich ruleth over the poor; and the borrower is servant to the lender. *Prov.* xxii. 7.

#### 115. REPAYING.

The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth. **Ps.** xxxvii. 21.

Then she came and told the man of God: and he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest. 2 Kings iv. 7.

But if the owner of the will good came for his hire.

If thou hast no

### 116. NOT REPAID.

And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: Ex. iii. 21.

But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters, and ye shall spoil the Egyptians. — 22.

Speak now in the cars of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold. — xi. 2.

And the Lord gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. Ex. xi. 3.

And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. — xii. 35.

And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians. — — 36.

#### 117, REMISSION OF DEBTS.

Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again. Luke vi. 30.

And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, master say on. — vii. 40.

There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. — 41.

And when they had nothing to pay he frankly forgave them both. Tell me, therefore, which of them will love him most? — 42.

Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged. — — 43.

### 118. LAWS OF RECOVERY.

If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: Ex. xxii. 10.

Then shall an oath of the Lord be between them both, that he bath not put his hand unto his neighbor's goods; and the owner of it shall accept thereof, and he shall not make it good. 11.

cept thereof, and he shall not make it good. 11.

And if it be stolen from him, he shall make restitution unto the owner thereof. — — 12.

If it be torn in pieces, then let him bring it for witness and he shall not make good that which was torn. --13.

And if a man borrow *ought* of his neighbor, and it be hurt, or die, the owner thereof *being* not with it; he shall surely make it good. — 14.

But if the owner thereof be with it, he shall not make it good; if it be an hired thing, it came for his hire. —— 15.

If thou hast nothing to pay, why should he

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant, my husband, is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bond-men. 2 Kings iv. 1.

#### 119. STATUTE OF LIMITATION.

At the end of every seven years thou shalt make a release. Deut. xv. 1.

And this is the manner of the release: Every creditor that lendeth ought unto his neighbor shall release it: he shall not exact it of his neighbor or of his brother; because it is called The Lord's release. --2.

Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release: <del>--- 3</del>.

Save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it: **-- -- 4**.

Only, if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day.

Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. — — 9.

### 120. PLEDGING. (RULES.)

If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: Ex. xxii. 26.

For that is his covering only; it is his raiment for his skin; wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear: for I am gracious. — 27.

No man shall take the nether or the upper millstone to pledge; for he taketh a man's life to pledge. Deut. xxiv. 6.

When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. **———** 10.

Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. — — 11.

And if the man be poor, thou shalt not sleep with his pledge: —-**–** 12.

In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord 

# 121. INSTANCES.

And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge till thou send it? Gen. xxxviii. 17.

take away thy bed from under thee? Prov. | and thy staff that is in thy hand. And he gave it her, and came in unto her; and she conceived - 18.

And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand; but he found her not.

For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clo-

thing. Job xxii. 6.

They drive away the ass of the fatherless; they take the widow's ox for a pledge. xxiv. 3.

They pluck the fatherless from the breast, and take a pledge of the poor: — 9.

And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. 1 Sam. xvii. 18.

Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. Neh. v. 3.

Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already, neither is it in our power to redeem them; for other men have our lands and vineyards. <del>---- 5</del>.

And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god.

Amos ii. 8.

### 122. SURETISHIP. (RULE.)

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

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

Do this now, my son, and deliver thyself; when thou art come into the hand of thy friend, go, humble thyself, and make sure thy friend.

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

Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowl-

He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure. xi. 18.

A man void of understanding striketh hands, and becometh surety in the presence of his friend. — xvii. 18.

Take his garment that is surety for a stranger; and take a pledge of him for a strange wo-

Be not thou one of them that strike hands, or of them that are sureties for debts. — xxii. 26.

Take his garment that is surety for a stranger, and take a pledge of him for a strange woman. – xxvii 13.

# 123. SURETIES.

And Reuben spake unto his father, saying, Slay my two sons if I bring him not to thee: de-And he said, What pledge shall I give thee? liver him into my hand, and I will bring him to And she said, Thy signet, and thy bracelets thee again. Gen. xlii. 37. I will be surety for him; of my hand shalt thou require him: If I bring him not unto thee, and set him before thee, then let me bear the blame for ever. — xliii. 9.

For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. — xliv. 32.

Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. — 33.

Lay down now, put me in a surety with thee; who is he that will strike hands with me? Job

And when they had taken surety of Jason, and of the other, they let them go. Acts xvii. 9.

If he hath wronged thee, or oweth thee ought, put that on mine account. Philem. 18.

I Paul have written it with mine own hand, I will repay it; albeit I do not say to thee how thou owest unto me even thine own self besides.

### CHAP. XI.

#### PRESENTS.

### SECT. 124. EFFICACY OF PRESENTS.

AND Rebekah had a brother, his name was aban; and Laban ran out unto the man unto the well. Gen. xxiv. 29.

And it came to pass when he saw the earring, and bracelets upon his sister's hands, and when he heard the words of Rebeka his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well. — — 30.

And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accent me. — xxxii 20

will accept me. — xxxii. 20.

And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. — xxxiii. 8.

So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house: see, I have hearkened to thy voice and have accepted thy person. 1 Sam. xxv. 35.

A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth it prospereth. *Prov.* xvii. 8.

A man's gift maketh room for him, and bringeth him before great men. — xviii. 16.

A gift in secret pacifieth anger; and a reward in the bosom strong wrath. — xxi. 14.

#### 125. PRESENTS TO KINGS, &C.

And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by **David** his son unto Saul. 1 Sam. xvi. 20.

And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt-sacrifice, and threshing instruments and other instruments of the oxen, for wood. 2 Sum. xxiv. 22.

All these things did Araunah, as a king, give unto the king; and Araunah said unto the king, The Lord thy God accept thee. —— 23.

And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt-offerings, and the threshing instruments for wood, and the wheat for the meat offering: I give it all. 1 Chron. xxi. 23.

And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favor. Ps. xlv. 12.

The men of Dedan were thy merchants; many isles were the merchandise of thine hand; they brought thee for a present horns of every and ebony. Ezek. xxvii. 15.

Therefore shalt thou give presents to Moresheth gath, the houses of Achzib shall be a lie to the kings of Israel. *Micah* i. 14.

### 126. FOR SELF-INTEREST.

And when David came to Ziglag, he sent of the spoil unto the elders of Judah, even to his friends, saying, Behold a present for you of the spoil of the enemies of the Lord. 1 Sam. xxx. 26.

To them which were in Beth el, and to them which were in south Ramoth, and to them which were in Jattir, —— 27

And to them which were in Aroer, and to them which were in Siphmoth, and to them which were in Eshtemon, — 28.

And to them which were in Rachal, and to them which were in the cities of the Jerahmeelites, and to them which were in the cities of the Kenites, — 29.

And to them which were in Hormsh, and to them which were in Chor-asham, and to them which were in Athach, — 30.

And to them which were in Hebron, and to all the places where David himself and his men were wont to haunt. —— 31.

And when David was a little past the top of the hill, behold, Ziba, the servant of Mephibosheth, met him with a couple of asses saddled, and upon them two hundred loaves of bread, and a hundred bunches of raisins, and a hundred of summer-fruits, and a bottle of wine 2 Sam. xvi. 1.

And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer-fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink. —— 2.

And the king said, And where is thy master's son? And Ziba said unto the king, Behold he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father. —— 3.

Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king. — 4

#### 127. FROM FEAR.

And he lodged there that same night; and took of that which came to his hand, a present for Esau his brother: Gen. xxxii. 13.

Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams. —— 14.

Thirty milch camels with their colts, forty

kine and ten bulls, twenty she asses and ten

And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put space betwixt drove and drove.

And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? 17.

Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also, he is behind us. — — 18.

And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. <del>---- 19.</del>

So went the present over before him: and himself lodged that night in the company. 21.

And their father Israel said unto them, If it must be so now, do this; Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds; -xliii. 11.

And the men took that present, and they took double money in their hand, and Benjamin: and rose up, and went down to Egypt, and stood before Joseph. 

And they made ready the present against Joseph came at noon: for they heard that they should cat bread there. ----- 25.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. -_ _ 26.

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. 1 Sam. xxv. 18.

And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord. —27.

#### 128. USEFUL PRESENTS.

To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred pieces of silver and five changes of raiment. Gen. xlv. 22.

And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread, and meat for his father by the way.

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemorned him,

him a piece of money, and every one an ear ring

of gold. Job xlii. 11.

Also he said, Bring the vail, that thou hast upon thee, and hold it. And when she held it he measured six measures of barley, and laid it on her: and she went into the city. Ruth iii. 15.

And when she came to her mother in law she said, Who art thou, my daughter? And she told her all that the man had done to her. 16.

And she said, These six measures of barley

gave he me: for he said, Go not empty unto thy mother-in-law. — -

#### 129. SACRED.

Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God; what have we? 1 Sam. ix. 7.

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

And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment. 2 Kings v. 5.

And Naaman said, Be content, take two tal-

ents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. -- 23.

And when he came to the tower he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. - 24.

And the king said unto Hazael, Take a present in thine hand, and go meet the man of God, and enquire of the Lord by him, saying, Shall I recover of this disease? — viii. 8.

So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said. - 9.

#### COMPLIMENTARY.

And it came to pass, as the camels had done drinking, that the man took a golden ear ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold. Gen. xxiv. 22.

And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. -- 53.

And Jacob said, Nay, I pray thee; if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. - xxxiii. 10.

Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. — — 11.

And she gave the king a hundred and twenty and comforted him over all the evil that the Lord talents of gold, and of spices very great store, had brought upon him: every man also gave and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon 1 Kings x. 10.

And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants. —— 13.

And she gave the king a hundred and twenty talents of gold, and of spices great abundance, and precious stones; neither was there any such spice as the queen of Sheba gave to king Solomon. 2 Chron. ix. 9.

And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which she had brought unto the king. So she turned, and went away to her own land, she and her servants. ——— 12.

At that time Merodach-baladan, the son of Baladan king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered. Is. xxxix. I.

#### 131. ACCEPTANCE DECLINED,

And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver. 2 Sam. xxiv. 24.

And he returned to the man of God, he and all his company, and came and stood before him: and he said, Behold, now I know that there is no God in all the earth but in Israel; now, therefore, I pray thee, take a blessing of thy servant. 2 Kings v. 15.

But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. —— 16.

But Gehazi the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, as the Lord liveth, I will run after him, and take somewhat of him.

— 20.

### CHAP. XII.

### INHERITANCE.

#### SECT. 132. PRIMOGENITURE.

AND Abraham gave all that he had unto Isaac. Gen. xxv. 5.

And Jacob said, Sell me this day thy birthright. — — 31.

And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me? — 32.

And Jacob said, Swear to me this day; and he sware unto him; and he sold his birthright unto Jacob. —— 33.

Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright. — — 34.

And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another. — xliii. 33.

And when Joseph saw that his father laid his right hand upon the head of Ephraim it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. — xlviii. 17.

And Joseph said unto his father, Not so, my father; for this is the first born: put thy right hand upon his head. —— 18.

And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. — 19

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh. And he set Ephraim before Manasseh. — 20.

Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: — xlix. 3.

But he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the first-born is his. Deut. xxi. 17.

Now the sons of Reuben, the first born of Israel, (for he was the first born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. 1 Chron. v. 1.

For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's;) — — 2.

Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the first-born, yet his father made him the chief.)

— xxvi. 10.

#### 133. FEMALE SUCCESSION.

Then came the daughters of Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son of Joseph; and these are the names of his daughters, Mahlah, and Noah, Hoglag, Milcah, and Tirzah. Num. xxvii. 1.

And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying, —— 2.

Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin, and had no sons.——3

Why should the name of our father be done away from among his family, because he hath no son? give unto us therefore a possession among the brethren of our father. — — 4.

And Moses brought their cause before the

And the Lord spake unto Moses, saying, — — 6.

The daughters of Zelophehad speak right;

inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. Num. xxvii. 7.

And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto

his daughter. - 8.

But Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters; and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. Jos. xvii. 3.

And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our brethren; therefore, according to the commandment of the Lord, he gave them an inheritance among the brethren of their father. - - 4.

#### 134. ENTAIL.

And if he have no daughter, then ye shall give his inheritance unto his brethren.

And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment; as the Lord commanded <del>-</del> - 11. Moses.

And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: — xxxvi. 1.

And they said, The Lord commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters. — 2.

And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so it shall be taken from the lot of our inheritance. 

And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

And Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sons of Joseph hath said well. - 5.

This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their fathers shall they marry. —— 6. have eaten sour grapes, and the children's teeth are set on edge? Ezck. xviii. 2.

So shall not the inheritance of the children of

thou shalt surely give them a possession of an Israel remove from tribe to tribe; for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. — 7.

> And every daughter that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

> Neither shall the inheritance remove from one tribe to another tribe, but every one of the tribes of the children of Israel shall keep himself to his own inheritance. - 9.

#### 135. ALLUSIONS.

Concerning the Ammonites, thus saith the Lord, Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities? Jer. xlix. 1.

Therefore, behold the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites, and it shall be a desolate heap, and her daughters shall be burnt with fire: then shall Israel be heir unto them that were his heirs, saith the Lord.

Yet I will bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam, the glory of Israel. Mic. i. 15.

#### 136. PARTITION.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. Luke xii. 13.

And he said unto him, Man, who made me a judge or a divider over you? — — 14.

### CHAP. XIII.

#### COMMUTATION. (Spiritual.)

SECT. 137. NOT TO SUFFER FOR OTHERS' SINS

AND they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? Num. xvi. 22.

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. Deut. xxiv. 16.

In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. Jer. xxxi. 29.

But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. 

What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers

As I live, saith the Lord God, ye shall not

have occasion any more to use this proverb in | die for the fathers, but every man shall die for Ezek. xviii. 3.

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. — — 4.

If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, 

And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbor's wife, 

Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination. — — 12.

Now, lo, if he beget a son that seeth all his father's sins which he hath done, and considereth, and doeth not such like; — — 14.

That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbor's **– 15**. wife.

Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment; - 16.

That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his

father, he shall surely live. —— 17.

Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. <del>---- 19.</del>

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. **--- 20**.

### 138. EXEMPLIFIED.

And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men; and they became a sign. *Num.* xxvi. 10.

Notwithstanding the children of Korah died - --- 11.

But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin. 2 Kings

Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father: 2 Chron. xxv. 3.

But he slew not their children, but did as it is written in the law in the book of Moses, where the Lord commanded, saying, The father shall he rewardeth him, and he shall know it. not die for the children, neither shall the children xxi. 19.

his own sin. -

### 139. UNBENEFITED BY OTHERS' MERITS.

Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. Ezek. xiv. 14.

If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate. that no man may pass through because of the 

Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. - - 16.

Or if I bring a sword upon that land, and say, Sword, go through the land; so that I at off man and beast from it; — — 17.

Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. - 18.

Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: — — 19.

Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. — 20.

For thus saith the Lord God, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? - 21.

### 140. CHILDREN SUFFER FOR PARENTS' SINS, &c.

Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation. Ex. xxxiv. 7.

And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. Lev. xxxvi. 39.

And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. Num. xiv. 33.

Is the iniquity of Peor too little for us, from which we are not cleansed until this day, (although there was a plague in the congregation of the Lord,) Jos. xxii. 17.

But that ye must turn away this day from following the Lord? and it will be, seeing ye rebel to day against the Lord, that to morrow he will be wroth with the whole congregation of Israel.

His children are far from safety, and they are crushed in the gate, neither is there any to deliver them. Job v. 4.

All darkness shall be hid in his secret places; a fire not blown shall consume him: it shall go ill with him that is left in his tabernacle.

God layeth up his iniquity for his children:

They were children of fools, yea, children of base men; they were viler than the earth. Job

Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. Is. xiv. 21.

Behold, it is written before me: I will not keep silence, but will recompence, even recom-

pence into their bosoms, — lxv. 6.

Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burnt incense upon the mountains, and blasphemed me upon the hills; therefore will I measure their former work into their bosom. — 7

Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead. Jer. ii. 9.

Son of man, cause Jerusalem to know her

abominations. Ezek. xvi. 2.

And say, Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, - -- 3. and thy mother a Hittite.

#### 141. INSTANCES.

Furthermore, the Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the Lord thy God giveth

thee for an inheritance. Deut. iv. 21.

But I must die in this land, I must not go over Jordan: but ye shall go over, and possess

that good land. - --- 22.

And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had, and they brought them unto the valley of Achor. Jos. vii. 24.

And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire after they had stoned them with - -- 25.

And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger: wherefore the name of that place was called, The valley of Achor unto this day. — 20.

Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity. – xxii. 20.

Wherefore David said unto the Gibeonites, What shall I do for you, and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord? 2 Sam. xxi. 3.

And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in And he said, What ye shall say, that will I do for you. -

And they answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any Isaac dwelt by the well Lahai roi. of the coasts of Israel,

Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose. And the king said, I will give them. — 6.

They angered him also at the waters of strife, so that it went ill with Moses for their sakes.

For shame hath devoured the labor of our fathers from our youth; their flocks and their herds, their sons and their daughters. Jer. iii.

Our fathers have sinned, and are not: and we have borne their iniquities. Lam. v. 7.

#### 142. BENEFITS OF OTHERS' PILCY.

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God. Lev. xxvi. 44.

But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the - --- 45.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Ps. ciii. 17.

To such as keep his covenant, and to those that remember his commandments to do them.

Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. — cxii. 1.

His seed shall be mighty upon earth: the generation of the upright shall be blessed. — 2. Wealth and riches shall be in his house, and

his righteousness endureth for ever. --3.

A good man leaveth an inheritance to his children's children; and the wealth of the sinner is laid up for the just. Prov. xiii. 22.

The just man walketh in his integrity; his children are blessed after him. — xx. 7.

They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. Is.

Run ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it. Jer.

#### 143. INSTANCED.

And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. Gen. xviii. 26.

And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. — xix. 29.

And it came to pass after the death of Abraham, that God blessed his son Isaac: and -- xxv. 11.

Because that Abraham obeyed my voice,

statutes, and my laws. Gen. xxvi. 5.

Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day; because that he wholly followed the Lord God of Israel. Jos. xiv. 14.

And the Lord said unto Jehu, Because thou

hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel. 2 Kings x. 30.

### CHAP. XIV.

#### PRISONS.

#### SECT. 144. PREVIOUS LIBERTY.

NOW Jeremiah came in and went out among the people; for they had not put him in prison. Jer. xxxvii. 4.

#### 145. IMPRISONMENTS.

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. Gen. xxxix. 20.

And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. xl. 1.

And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. --2.

And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. — - 3.

And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward. --4.

Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker.

And he put them altogether into ward three — xlii. 17.

And they put him in ward, that the mind of the Lord might be shewed them. Lev. xxiv. 12.

And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the Lord. Jer. xxxvi. 5.

Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison. - xxxvii. 15.

So Jeremiah abode in the court of the prison until the day that Jerusalem was taken; and he was there when Jerusalem was taken. xxxviii. 28.

#### 46. DUNGEONS.

When Jeremiah was entered into the dun xxxvii. 21.

and kept my charge, my commandments, my | geon, and into the cabins, and Jeremiah had

remained there many days. Jer. xxxvii. 16.
Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; so Jeremiah sunk in the mire. — xxxviii. 6.

Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house heard that they had put Jeremiah in the dungeon, (the king then sitting in the gate of Benjamin,) — -

Ebed-melech went forth out of the king's house, and spake to the king, saying, - - 8.

My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is; for there is no more bread in the

They have cut off my life in the dungeon, and cast a stone upon me. Lam. iii. 53.

### 147. FETTERS.

And he turned himself about from them and wept; and returned to them again, and com-

muned with them, and took from them Simeon, and bound him before their eyes. Gen. xlii. 24.

Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry

him to Babylon. 2 Chron. xxxvi. 6.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. Acts xii. 6.

Then the chief captain came near, and took him, and commanded him to be bound with twe chains; and demanded who he was, and what he had done? --- xxi. 33.

#### 148. PROVIDENCE THEREIN.

Whose feet they hurt with fettors: he was laid in iron, Ps. cv. 18.

Until the time that his word came; the word of the Lord tried him. - 19.

Such as sit in darkness, and in the shadow of death, being bound in affliction and iron; -

Because they rebelled against the words of God, and contemned the counsel of the most High: --- 11.

Therefore he brought down their heart with labor; they fell down, and there was none to - 12.

He hath hedged me about that I cannot get. out: he hath made my chain heavy. Lam. iii. 7.

### 149. PRISON ALLOWANCE.

Then Zedckiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison. Jer.

# 150. GOD WITH PRISONERS.

But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison. Gen. xxxix. 21.

And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. - -- 22.

The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him: and that which he did the Lord made it to prosper. --23.

#### 151. ON PAROLE.

And the king sent and called for Shimei, and said unto him, Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither. 1 Kings ii. 36.

For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head. — 37.

And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days. — — 38.

And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. — — 41.

### 152. GUARDS.

And he commanded a centurion to keep Paul and to let him have liberty, and that he should forbid none of his acquaintance to minister or

come unto him. Acts xxiv. 23.

And when he came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. - xxviii. 16.

#### 153. DEPRECATION.

Let the sighing of the prisoner come before thee: according to the greatness of thy power preserve thou those that are appointed to die. Ps. lxxix. 11.

Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about: for thou shalt deal bountifully with me. exlii. 7.

The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. Is. li. 14.

Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Jer. xxxvii. 18.

Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee: that thou cause me not to return to the house of Jonathan the scribe, lest I die there. 

### 154. LIBERATION.

Ethiopian, saying, Take from hence thirty men of Peter. — 18.

with thee, and take up Jeremiah the prophet out of the dungeon before he die. Jer. xxxviii. 10

So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah. — — 11.

And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine arm-holes, under the cords. And Jeremiah did so. — 12.

So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

So Nebuzar adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergalsharezer, Rabmag, and all the king of Babylon's princes: — xxxix. 13.

Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home: so he dwelt among the people. **–** 14.

And it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison; 2 Kings xxv. 27.

And he spake kindly to him, and set his

throne above the throne of the kings that were with him in Babylon; — 28.

And changed his prison-garments: and he did eat bread continually before him all the days of his life. — — 29.

And it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil merodach king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison. Jer. lii. 13.

And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon; — — 32.

And changed his prison-garments: and he did continually eat bread before him all the days of

And, as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. Acts xii. 13.

And, when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. - 14.

But Peter continued knocking. And when they had opened the door, and saw him, they were astonished. 

But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And 

Now, as soon as it was day, there was no Then the king commanded Ebed melech the small stir among the soldiers what was become

And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cesarea, and there abode. Acts xii. 19.

Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will

see you. Heb. xiii. 23.

#### 155. ROMAN PRIVILEGE.

And when it was day the magistrates sent the serjeants, saying, Let those men go. Acts xvi. 35.

And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now, therefore, depart, and go in peace. · — 36.

But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily? nay, verily; but let them come themselves and fetch us out. - 37.

And the serjeants told these words unto the magistrates: and they feared when they heard

that they were Romans. — 38.

And they came and besought them, and brought them out, and desired them to depart **---** 39. out of the city.

And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren they comforted them, and de-**—** 40.

And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? — xxii. 25.

When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. — 26.

Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said; Yea. — 27.

And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. — 28.

Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. 

#### 156. CARE OF GOD.

For the Lord heareth the poor, and despiseth not his prisoners. Ps. lxix. 33.

For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth: — cii. 19.

To hear the groaning of the prisoner, to loose those that are appointed to death;

To declare the name of the Lord in Zion, and

his praise in Jerusalem; He brought them out of darkness and the

shadow of death, and brake their bands in sun-– cvii. 14.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the the hard causes they brought unto Moses, but children of men! — — 15.

For he hath broken the gates of brass, and cut the bars of iron in sunder.

Which executeth judgment for the oppressed, which giveth food to the hungry. The Lord looseth the prisoners: — cxlvi. 7.

Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the

prison, saying, Jer. xxxix. 15.

For now will I break his yoke from off thee, and will burst thy bonds in sunder. Nahum

Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee. Zech. ix. 12.

### CHAP. XV.

#### LAW.

### SECT. 157. JUDGES APPOINTED.

WHEN they have a matter they come unto me, and I judge between one and another, and I do make them know the statutes of God, and his laws. Ex. xviii. 16.

And Moses' father in law said unto him, The thing that thou doest is not good. -- 17.

Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. — — 18.

Hearken now unto my voice, I will give thee counsel, and God shall be with thee. Be thou for the people to God-ward, that thou mayest bring the causes unto God: — — 19.

And thou shalt teach them ordinances and laws, and shall shew them the way wherein they

must walk and the work that they must do. 20.

Moreover thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. — 21.

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee; but every small matter they shall judge: so shall it be easier for thy self, and they shall bear the burden with thee. - 22.

If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in **–** – 23. peace.

So Moses hearkened to the voice of his fatherin law, and did all that he had said. --24.

And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. - --- 35.

And they judged the people at all seasons: every small matter they judged themselves. 26. known among your tribes, and I will make them rulers over you. Deut. i. 13.

And ye answered me, and said, The thing which thou hast spoken is good for us to do.

So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hun dreds, and captains over fifties, and captains over tens, and officers among your tribes.

Judges and officers shalt thou make thee in all thy gates which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. -– xvi. 18.

And he set judges in the land, throughout all the fenced cities of Judah, city by city; 2 Chron.

xix. 5.

Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem.

And thou, Ezra, after the wisdom of thy God that is in thine hand, set magistrates, and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. Ezra vii. 25.

#### 158. FALSE SURMISE.

And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. 2 Sam. xv. 3.

Absalom said moreover, O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

#### 159. DUTY OF JUDGES.

And it came to pass on the morrow, that Moses sat to judge the people; and the people stood by Moses from the morning unto the eve-Ex. xviii. 13. ning.

And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

And Moses said unto his father-in-law, Because the people come unto me to enquire of

<del>- --</del> 15.

Neither shalt thou countenance a poor man in his cause. — xxiii. 3.

Thou shalt not wrest the judgment of thy poor in his cause. — 6.

Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will

not justify the wicked. — 7.

Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor. Lev. xix. 15.

And I charged your judges at that time, say-

Take ye wise men and understanding, and | brother, and the stranger that is with him. Deut. i. 16.

> Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear _ 17.

And I commanded you at that time all the

things which ye should do. — — 18.

If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked. - xxv. 1.

He that justifieth the wicked, and he that condemneth the just, even they both are abomina-

Prov. xvii. 15. tion to the Lord.

It is not good to accept the person of the wicked to overthrow the righteous in judgment. xviii. 5.

These things also belong to the wise. It is not good to have respect of persons in judgment. - xxiv, 23.

And said to the judges, Take heed what ye do; for ye judge not for man, but for the Lord, who is with you in the judgment. 2 Chron.

Wherefore now, let the fear of the Lord be upon you; take heed not to do it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts. — 7.

And he charged them, saying, Thus shall ve do in the fear of the Lord, faithfully, and with a

perfect heart. — — 9.

And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. 10.

And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good. -- 11.

#### 160. UNJUST JUDGES.

Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men? Ps. lviii. 1.

Yea, in heart ye work wickedness; ye weigh

the violence of your hands in the earth. — 2.

How long will ye judge unjustly, and accept the persons of the wicked? Selah. lxxxii. 2.

Defend the poor and fatherless; do justice to the afflicted and needy. -- 3.

Deliver the poor and needy: rid them out of the hand of the wicked.

They know not, neither will they understand, they walk on in darkness; all the foundations of the earth are out of course. — 5.

They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet ing, Hear the causes between your brethren, and they prosper; and the right of the needy do they judge rightcously between every man and his not judge. Jer. v. 28.

Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? — 29.

#### 161. DUTY TO JUDGES.

And thou shalt do according to the sentence which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: Deut. xvii. 10.

And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. —— 12.

And all the people shall hear, and fear, and

do no more presumptuously. — 13.

And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. Ezra vii. 26.

#### 162. LAWYERS.

When the car heard me, then he blessed me; and when the eye saw me, it gave witness to me: Job. xxix. 11

Because I delivered the poor that cried, and the fatherless, and him that had none to help him. — 12

I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. —14.

I was eyes to the blind, and feet was I to the

I was a father to the poor; and the cause which I knew not I searched out. —— 16.

And I brake the jaws of the wicked, and plucked the spoil out of his teeth. —— 17.

Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Prov. xxxi. 8.

Open thy mouth, judge righteously, and plead the cause of the poor and needy. — 9.

Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another. Acts xix. 38.

And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia;—

xxiii. 34.

I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall. — 35.

And after five days Ananias the high priest descended with the elders, and with a certain orator, named Tertullus, who informed the go vernor against Paul. — xxiv. 1.

And when he was called forth, Tertullus began to accuse him saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, --2.

We accept it always, and in all places, most noble Felix, with all thankfulness. — — 3.

Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. ——4.

But we know that the law is good, if a man use it lawfully. 1 Tim. i. 8.

#### 163. INTERPRETERS OF THE JEWISH LAW.

Woe unto you scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them. Luke xi. 44.

Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest

us also. — — 45.

And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burden with one of your fingers. —— 46.

Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered. — — 52.

## 164. TO AVOID LAWSUITS.—RULE.

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 1 Cor. vi. 1.

Do you not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? —— 2.

Know ye not that we shall judge angels? how much more things that pertain to this life?

I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? 5.

But brother goeth to law with brother, and

that before the unbelievers. --6.

Now, therefore, there is utterly a fault among you, because ye go to law one with another: why do you not rather take wrong? why do you not rather suffer yourselves to be defrauded? 7.

### 165. compromise.

Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Mat. v. 25.

Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the

uttermost farthing. — 26.

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. Luke xii. 58.

I tell thee, Thou shalt not depart thence, till thou hast paid the very last mite. — 59

#### 166. RETALIATION.

And if any mischief follow, then thou shalt give life for life. Ex. xxi. 23.

foot for foot, Ex. xxi. 24.

Burning for burning, wound for wound, stripe

for stripe. — 25.

And if a man cause a blemish in his neighbor; as he hath done, shall it be done to him; Lev. xxiv. 19.

Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. - 20.

And thine eye shall not pity: but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot. Deut. xix. 21

#### RIOTOUS PROCEEDINGS. 167

And when Gallio was the deputy of Achia the Jews made insurrection with one accord against Paul, and brought him to the judgmentseat. Acts xviii. 12.

Then all the Greeks took Sosthenes the chief ruler of the synagogue, and beat him before the judgment-seat: and Gallio cared for none of

those things. — — 17.

And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

And when Paul would have entered in unto the people, the disciples suffered him not. — 30.

And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

Some, therefore, cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. **— — 32.** 

And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made

his defence unto the people. — 33. And some cried one thing, and some cried another, among the multitude: and, when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the people. <del>--- 35.</del>

For the multitude of the people followed after, crying, Away with him.

# 168. QUELLED.

And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews! reason would that I should bear with you: Acts xvin. 14

But if it be a question of words, and names, and of your law, look ye to it; for I will be no judge of such matters. —— 15.

And he drave them from the judgment seat.

But if ye enquire anything concerning other matters, it shall be determined in a lawful assembly. — xix. 39.

For we are in danger to be called in question witness. Ex. xxiii. 1

Eye for eye, tooth for tooth, hand for hand, | for this day's uproar, there being no cause whereby we may give an account of this concourse.

> And when he had thus spoken he dismissed the assembly. — — 41.

#### 169. COURT OPENED.

Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside and sat down. Ruth iv. 1.

On the morrow, because he would have known the certainty whereof he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them. Acts xxii. 30.

Therefore, when they were come hither, without any delay, on the morrow I sat on the judgment-seat, and I commanded the man to be brought forth; — xxv. 17.

Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou

shalt hear him. —— 22.

And on the morrow, when Agrippa was come, and Bernice with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth. — 23.

And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying, that he ought not to live any longer. **- 24**.

### 170. WITNESSES REQUIRED.

Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. Num. xxxv. 30.

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. Deut. xvii. 6.

The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people: so thou shalt put the evil away from among you. --7.

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. — xix. 15.

And I took unto me faithful witnesses to record, Uriah the priest, and Zachariah the son of Jeberechiah. Is. viii. 2.

It is also written in your law, that the testimony of two men is true. John viii. 17.

This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. 2 Cor. xiii. 1.

#### 171. DUTY OF WITNESSES.

Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous

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Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment. Ex. xxiii. 2.

And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. Lev. v. 1.

Neither shalt thou bear false witness against

thy neighbor. Deut. v. 20.

Be not a witness against thy neighbor without cause; and deceive not with thy lips. Prov. xxiv. 28.

Who ought to have been here before thee and object, if they had ought against me. Acts xxiv. 19.

Or else let these same here say, if they have found any evil-doing in me while I stood before the council. — 20.

### 172. FALSE EVIDENCE TO BE PUNISHED.

If a false witness rise up against any man, to testify against him that which is wrong; Deut. xix. 16.

Then both the men, between whom the controversy is, shall stand before the Lord before the priests and the judges which shall be in those days. —— 17.

And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; --18.

Then shall ye do unto him as he had thought to have done unto his brother: so shalt thou

put the evil away from among you. — — 19.

And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. — 20.

A false witness shall not be unpunished; and he that speaketh lies shall not escape. Prov. xix. 5.

A false witness shall not be unpunished; and he that speaketh lies shall perish.

A false witness shall perish: but the man – xxi. 28. that heareth speaketh constantly.

# 173. FALSE WITNESSES.

And it came to pass, when she saw that he had left his garment in her hand, and was fled Gen. xxxix. 13.

That she called unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud 

And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. -

And she laid up his garment by her until his lord came home. . - 16.

And she spake unto him according to these words, saying, The Hebrew servant, which thou brought unto us, came in unto me to mock me. - 17.

And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and

Deliver me not unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. Ps. xxvii. 12.

False witnesses did rise up: they laid to my charge things that I knew not. - xxxv. 11.

And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the peo ple: 1 Kings xxi. 9.

And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king: and then carry him out, and stone him that he may die. — 10

Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. Acts vi. 11.

And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, — 12.

And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law. - 13.

#### 174. REMARKS.

He that speaketh truth sheweth forth righteousness: but a false witness deceit. Prov. xii. 17.

A faithful witness will not lie: but a false witness will utter lies. — xiv. 5.

A true witness delivereth souls: but a deceitful witness speaketh lies. — 25.

An ungodly witness scorneth judgment; and the mouth of the wicked devoureth iniquity - xix. 28.

A man that beareth false witness against his neighbor, is a maul, and a sword, and a sharp arrow. — xxv. 18.

### 175. INFORMERS.

Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. 1 Sam. xxii. 9.

And he enquired of the Lord for him; and gave him victuals, and gave him the sword of Goliath the Philistine. —— 10.

And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house. - 22.

Accuse not a servant unto his master, lest he curse thee, and thou be found guilty. Prov. xxx. 10.

For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: Is. xxix. 20.

That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. __ 21.

And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. Luke xx. 20.

### 176. ACCUSERS.

For we are sold, I and my people, to be destroyed, to be slain, and to perish; but if we had been sold for bond men and bond women I had held my tongue, although the enemy could not countervail the king's damage. Est. vii. 4.

Then the king Ahasuerus answered and said unto Esther the queen, Who is he and where is stood on the stairs, and beckoned with the hand he, that durst presume in his heart to do so? *Est.* vii. 5.

And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

Saying, This fellow persuadeth men to worship God contrary to the law. Acts xviii. 13.

And when Paul's sister's son heard of their lying in wait, he went, and entered into the castle, and told Paul. - xxiiii. 16.

Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. --- 17.

So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. --18.

Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul tomorrow into the council, as though they would enquire somewhat of him more perfectly. -20.

But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. — 21.

So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes: - xxiv. 5.

Who also hath gone about to profane the temple, whom we took, and would have judged according to our law: --- 6.

But the chief captain Lysias came upon us, and with great violence took him away out of our hands, — — 7.

Commanding his accusers to come unto thee; by examining of whom, thyself mayest take knowledge of these things whereof we accuse him. - 8.

And the Jews also assented, saying, that these things were so. — 9.

Against whom, when the accusers stood up, they brought none accusation of such things as I supposed: — xxv. 18.

### 177. ALLUSION.

Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. John v. 45.

#### 178. DEFENCE.

But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee suffer me to speak unto the people. Acts xxi. 39.

And when he had given him licence, Paul unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying, . - 40.

Men, brethren, and fathers, hear ye my defence, which I make now unto you.

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. — xxiii. 1.

And the high priest Ananias commanded them that stood by him to smite him on the mouth.

Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: — xxiv. 10.

Because that thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship. —— 11.

And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues nor in the city; - 12.

Neither can they prove the things whereof they now accuse me. --13.

While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing

at all. — xxv. 8. To whom I answered, It is not the manner of the Romans to deliver any man' to die before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. --16.

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself. xxvi. 1.

I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews; — 2.

Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. — — 3.

## 179. COUNCIL.

Doth our law judge any man before it hear him, and know what he doeth? John vii. 51.

But when they had commanded them to go aside out of the council they conferred among themselves. Acts iv. 15.

Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; – v. 34.

And when he had thus spoken, the king rose up and the governor, and Bernice, and they that sat with them: — xxvi. 30.

And when they were gone aside they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds. — 31.

180. APPEAL.

Then said Paul, I stand at Cesar's judgment-

seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. Acts xxv. 10.

For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar. ——11.

But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

But when I found that he had committed nothing worthy of death, and that he himself had appealed to Augustus, I have determined to send him. — 25.

Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. ——26.

For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him. — 27.

Then said Agrippa unto Festus, This man might have been set at liberty, if he had not ap-

pealed unto Cesar. — xxvi. 32.

And it came to pass, that, after three days, Paul called the chief of the Jews together: and, when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans; — xxviii.

Who, when they examined me, would have let me go, because there was no cause of death in me. — 18

But when the Jews spake against it, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of. — — 19.

For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. — 20.

#### 181. CAUSE REMOVED.

If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses; Gen. xlii. 19.

But bring your youngest brother unto me: so shall your words be verified, and ye shall not die. And they did so. —— 20.

If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates; then shalt thou arise, and get thee up into the place which the Lord thy God shall choose. Deut. xvii. 8.

And thou shalt come unto the priests and Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment. — — 9

And he wrote a letter after this manner. Acts

xxiii. 25.

Claudius Lysias, unto the most excellent Governor Felix, sendeth greeting. — 26.

This man was taken of the Jews, and should have been killed of them: then came I with an army and rescued him, having understood that he was a Roman. —— 27.

And when I would have known the cause wherefore they accused him, I brought him forth into their council. —— 28.

Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death, or of bonds. ——29.

And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell. — 30.

And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. — xxiv. 22.

Now when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem. — xxv. 1.

Then the high priest, and the chief of the Jews, informed him against Paul, and besought him. — — 2.

And desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him. —— 3.

But Festus answered, that Paul should be kept at Cesaren, and that he himself would depart shortly thither. —— 4.

Let them, therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. — 5.

And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day, sitting on the judgment seat, commanded Paul to be brought. ——6.

And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. — — 7.

But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? —— 9.

### 182. SENTENCE TO HANG.

But the king took the two sons of Rizpah the

daughter of Aiah, whom she bare unto Saul, ment; and so the plague was stayed. Ps. cvi. 30. Armoni and Mephibosheth, and the five sons of Michal the daughter of Saul, whom she brought up for Adriei, the son of Barzillai the Meholahite: 2 Sam. xxi. 8.

And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord; and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley.

Then said Zereth his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made. Est. v. 14.

And Harbonah, one of the chamberlains, said before the king, Behold also the gallows fifty cubits high, which Haman had made for Mordein the house of Haman. Then the king said, in his own house in the wilderness. — 34. Hang him thereon. — vii. 9.

So the king commanded Benaiah the son of

So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows. — ix. 13.

And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons. — — 14.

### 183. TIME OF HANGING.

And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree; Deut. xxi. 22.

His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day: (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance. - 23.

And they were hanging upon the trees until

the evening. Jos. x. 26.

And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

### 184. STABBED, &C.

And that was counted unto him for righteous ness unto all generations for evermore. - 31.

And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died. 2 Sam. i. 15.

When one told me, saying, Behold, Saul is dead, (thinking to have brought good tidings,) I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings. — iv. 10.

And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron: but they took the head of Ish bosheth, and buried  $\dot{u}$  in the sepulchre of Abner in He-- — 12.

And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died. 1 Kings ii. 25.

So Benaiah the son of Jehoiada went up, and cai, who had spoken good for the king, standeth fell upon him, and slew him; and he was buried

Jehoiada: which went out, and fell upon him that he died: and the kingdom was established in the hand of Solomon.

#### 185. STRIPES.

And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Deut. xxv. 2.

Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him. above these with many stripes, then thy brother should seem vile unto thee.

### 186. REMARKS ON LAW.

He that is first in his own cause, seemeth just: but his neighbor cometh and searcheth him. Prov. xviii. 17.

And, moreover, I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. Ec. iii. 16.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they. - v. 8.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons Then stood up Phinehas, and executed judg- of men is fully set in them to do evil. — viii. 11

# BOOK XXIII. — PROPHECY.

## CHAP. I.

### ON PROPHESYING.

#### DIVINE COMMISSION.

LSO I heard the voice of the Lord, saying, A Whom shall I send, and who will go for us? Then said I, Here  $am \dot{I}$ ; send me. Is. vi. 8.

See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. Jer. i. 10.

And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place; 2 Chron. xxxvi.

And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious. Ezek.

And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. — iii. 4.

Therefore prophesy against them, prophesy, O son of man. - xi. 4.

Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore-fruit: Amos vii. 14.

And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. — — 15.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. Rev. x. 11.

### DIVINE INSPIRATION.

And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon my feet, and spake with me, and said unto

upon him, and gave it unto the seventy elders; and it came to pass that, when the spirit rested upon them, they prophesied, and did not cease. Num. xi. 25.

But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad; and the spirit rested upon them, (and they were of them that were written, but went not out unto the tabernacle,) and they prophesied in the camp.

And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. — 27.

For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying. 2 Sam. xxiv. 11.

And Jehoshaphat said, The word of the Lord is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, went down to him. 2 Kings iii. 12.

And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came unto him saying. — xx. 4.

Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the spirit of the Lord in the midst of the congregation. 2 Chron. xx. 14.

Come ye near unto me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God, and his Spirit, hath sent me. Is.

The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. — l. 4.

And the Lord hath given me knowledge of it and I know it: then thou showedst me their *Jer.* xi. 18. doings.

Then the spirit entered into me, and set me

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me, Go, shut thyself within thine house. Ezek.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. Amos iii. 7.

But truly I am full of power by the Spirit of the Lord, and of judgment, and of might to declare unto Jacob his transgression, and to Israel Micah iii. 8.

And his father Zecharias was filled with the Holy Ghost, and prophesied saying. Luke i. 67. | him.

#### 3. DIVINE SUPPORT.

Then said I, Ah, Lord God! behold I cannot speak: for I am a child. Jer. i. 6.

But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt

Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.

Then the Lord put forth his hand, and touched my mouth: and the Lord said unto me, Behold, I have put my words in thy mouth.

Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee be not dismayed at their faces, lest I confound thee before them. -- 17.

For behold, I have made thee this day, a defenced city, and an iron pillar, and brasen walls, against the whole land; against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. — 18.

And they shall fight against thee, but they shall not prevail against thee: for I am with thee, saith the Lord, to deliver thee. — 19.

Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee, but return not thou unto them. — xv. 19.

And I will make thee unto this people a fenced brasen wall; and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee, and to deliver thee, saith the Lord. --20.

And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. --21.

And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. Ezek. ii. 6.

Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. — iii. 8.

As an adamant, harder than flint, have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious

#### 4. (MEANS) VOCAL.

ewered, Here am I. 1 Sam. iii. 4.

And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

And the Lord called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto

And the Lord called Samuel again the third time. And he arose, and went to Eli, and said, Here am I; for thou didst eall me. And Eli perceived that the Lord had called the child.

Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. Samuel went and lay down in his place.

And the Lord came, and stood, and called as at other times, Samuel, Samuel! Then Then Samuel answered, Speak; for thy servant heareth. — — 10.

#### 5. BY VISIONS OR DREAMS

And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. Num. xii 6.

My servant Moses is not so, who is faithful in all mine house. — 7.

And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord. 1 Sam. iii. 21.

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. Ezek. ii. 1.

And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. -2.

And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. iii. 22.

God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets. Heb. i. 1.

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. Rev.

#### CERTAINTY.

In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. 1 Sam.

For the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass. 1 Kings xiii. 32.

Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

That the Lord called Samuel; and he and Tell them therefore, I nus samuel and I will make this proverb to cease, and they shall

unto them, The days are at hand, and the effect house, all the words that I command thee to of every vision. Ezek. xii. 23.

And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath

been among them. - xxxiii. 33.

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Rev. xxii. 6.

#### 7. PUNCTUALITY.

Also, thou son of man, thus saith the Lord God unto the land of Israel, An end, the end is come upon the four corners of the land. Ezek. vii. 2.

Thus saith the Lord God, An evil, an only evil, behold, is come. — 5.

An end is come, the end is come; it watcheth for thee; behold, it is come.

The morning is come upon thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.

For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God. — xii. 25.

Again the word of the Lord came to me, say-

<del>----- 26</del>.

Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. - 27.

Therefore say unto them, Thus saith the Lord God, There shall none of my words be prolonged any more; but the word which I have spoken shall be done, saith the Lord God.

In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. Dan. ix. 2.

For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Hab. ii. 3.

#### 8. PROPHETS NOT TO ADD OR LESSEN.

And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them: but yet the word which I shall say unto thee, that shalt thou do. Num.

And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. — xxiii. 5,

And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak,

and say thus. — — 16.

And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken? —-- 17.

Thus saith the Lord, Stand in the court of the Lord's house, and speak nnto all the cities

no more use it as a proverb in Israel; but say of Judah which come to worship in the Lord's speak unto them, diminish not a word. Jer.

> Moreover, he said unto me, Son of man, all my words that I shall speak unto thee, receive in thine heart, and hear with thine ears.

And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God, whether they will hear, or whether they will forbear. — — 11.

#### 9. RESOLVED SO TO DO.

And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me. And the princes of Moab abode with Balaam. Num. xxii. 8.

And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. —— 18.

Now, therefore, I pray you tarry ye also here this night, that I may know what the Lord will

say unto me more. — 19.

And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. — 38.

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed them alto-

gether. - xxiii. 11.

And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth?

But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I must do? —— 26.

And Balaam said unto Balak, Speak I not also to thy messengers which thou sentest unto

me, saying, - xxiv. 12.

If Balak would give me his house full of silver and gold I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak? - --- 13.

And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. 1 Kings xxii. 13.

And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak.

Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the Lord your God according to your words; and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you; I will keep nothing back from you.

#### 10. INSTANCES.

And Moses told the children of Israel, ac-

Num. xxix. 40.

And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision. Sam. iii. 15.

Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. - 16.

And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. — — 17.

And Samuel told him every whit, and hid no-

thing from him. - 18.

Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this And he said unto him, Say on. xv. 16.

According to all these words, and according to all this vision, so did Nathan speak unto David. 2 Sam. vii. 17.

According to all these words, and according to all this vision, so did Nathan speak unto Da-1 Chron, xvii. 15.

O my threshing, and the corn of my floor: that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you. *Is.* xxi. 10.

Then spake Jeremiah unto all the princes, and to all the people, saying, The Lord sent me to prophesy against this bouse, and against this city, all the words that ye have heard. xxvi. 12.

Then I spake unto them of the captivity all the things that the Lord had shewed me. Ezek. xi. 25.

### 11. INSUPERABLE IMPULSE.

Then I said, I will not make mention of him, nor speak any more in his name: but his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. Jer. xx. 9.

The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?

Amos iii. 8.

### 12. INTERRUPTION.

And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover; for they are a rebellious house. Ezek. iii. 26.

#### 13. REPLETION.

But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house. Ezek. iii. 27.

In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the Lord. - xxiv. 27.

of Israel to bud forth, and I will give thee the 'in the gate of Samaria: — — 18.

cording to all that the Lord commanded Moses. | opening of the mouth in the midst of them; and they shall know that I am the Lord. xxix. 21.

> Now the hand of the Lord was upon me in the evening afore he that was escaped came, and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb. — xxxiii. 22.

#### 14. FULFILLED IN JERICHO.

And Joshua adjured them at that time, saying, Cursed be the man before the Lord that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of Jos. vi. 26.

In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun. 1 Kings xvi. 34.

#### 15. IN JOBIAH.

And, behold, there came a man of God out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn in-1 Kings xiii. 1.

And he cried against the altar in the word of the Lord, and said, O altar, altar! thus saith the Lord, Behold, a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. ---2.

And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it, according to the word of the Lord, which the man of God proclaimed, who proclaimed these words. 2 Kings xxiii. 16.

Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God which came from Judah, and proclaimed these things that thou hast done against the altar of Beth el. — 17.

And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

### 16. IN THE LORDLY INFIDEL.

And the people went out and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord. 2 Kings vii. 16.

And the king appointed the lord, on whose hand he leaned, to have the charge of the gate: and the people trod upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. -- i7.

And it came to pass, as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour In that day will I cause the horn of the house for a shekel, shall be to morrow about this time

said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

And so it fell out unto him; for the people trode upon him in the gate, and he died. -20.

#### 17. VARIOUS OTHER INSTANCES.

So Solomon thrust out Abiathar from being priest unto the Lord, that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh. I Kings ii. 27.

And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according to the saying of the Lord, which he spake by his servant Ahijah - xv. 29 the Shilonite:

Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger. - -- 30.

Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by Jehu the prophet. — xvi. 12.

For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the Lord God of Israel to anger with their vani-- 13.

So the king died, and was brought to Samaria, and they buried the king in Samaria. xxii. 37.

And one washed the chariot in the pool of Samaria; and the dogs licked up his blood, (and they washed his armor,) according to the word of the Lord which he spake. — — 38.

Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite; for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him. 2 Kings ix. 25.

Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now, therefore, take and cast him into the plat of ground, according to the word - 26. of the Lord.

He restored the coast of Israel, from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath hepher. — xiv. 25.

This was the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass. — xv. 12.

### 18. INFERENCES.

Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you; so shall the Lord Lord do so; the Lord perform thy words bring upon you all evil things, until he have de- which thou hast prophesied, to bring again the

And that lord answered the man of God, and | stroyed you from off this good land which the

Lord your God hath given you. Jos. xxiii. 15.
Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. Is. xlviii. 6.

They are created now, and not from the beginning, even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. --7.

For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. Jer. xxxii. 42.

But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us. Zech. i. 6.

#### 19. REFLECTIONS.

And, behold, this day I am going the way of all the earth: and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass unto you, and not one thing hath failed thereof. Jos. xxiii. 14.

And the captain of the guard took Jeromiah, and said unto him, The Lord thy God hath pronounced this evil upon this place. Jer. xl. 2.

Now the Lord hath brought it, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you.

And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem. Dan. ix. 12.

#### 20. SELF UMBRAGE.

Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you. 1 Peter i. 10.

Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. — 11.

Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven: which things the angels desire to look into. 12.

#### 21. SELF DEFICIENCY.

Then the prophet Jeremiah said unto the prophet Hananiah, in the presence of the priests and in the presence of all the people that stood in the house of the Lord. Jer. xxviii. 5.

Even the prophet Jeremiah said, Amen: the

place. Jer. xxxviii. 6.

But blessed are your eyes, for they see; and

your ears, for they hear. Mat. xiii. 16.

For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. -- 17.

And he turned him unto his disciples, and said privately, Blessed are the eyes which see

the things that ye see: Luke x. 23.

For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

#### 22. PROPHECY DESIRABLE.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. 2 Kings

And he said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. ---10.

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 1 Cor. xiv. 1.

## 23. DEPRIVATION.

And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision. 1 Sam. iii. 1.

We see not our signs: there is no more any prophet, neither is there among us any that

knoweth how long. Ps. lxxiv. 9.

Where there is no vision the people perish; but he that keepeth the law, happy is he. Prov. xxix. 18.

#### 24. RULES.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of Rom. xii. 6. faith.

Let the prophets speak two or three, and let the other judge. 1 Cor. xiv. 29.

If any thing be revealed to another that sitteth by, let the first hold his peace.

For ye may all prophesy one by one, that all may learn, and all may be comforted. - 31.

And the spirits of the prophets are subject to the prophets. — 32.

For God is not the author of confusion, but of peace, as in all churches of the saints. — 33.

### 25. OBEDIENT TO ORDERS.

Moreover, David, and the captains of the host, separated to the service of the sons of edification, and exhortation, and comfort. 1 Cor. Asaph, and of Heman, and of Jeduthun, who xiv. 3.

vessels of the Lord's house, and all that is car | should prophesy with harps, with psalteries, ried away captive, from Babylon into this and with cymbals: and the number of the workmen, according to their service, was: 1 Chron. xxv. 1.

> Of the sons of Asaph; Zaccur, and Joseph, and Netraniah, and Asarelah, the sons of Asaph, under the hands of Asaph, which prophesied according to the order of the king.

> Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks, and to praise the Lord. ---

# CHAP. II.

#### HIRRARCHY.

#### SECT. 26. PROPHETS OF FUTURITY.

AND he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. 1 Kings xx.

And in these days came prophets from Jerusalem unto Antioch. Acts xi. 27.

And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Ce-

And finding disciples, we tarried there seven days; who said to Paul through the Spirit, that he should not go up to Jerusalem. — xxi. 4.

And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. — — 10.

And when he was come unto us he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. — — 11.

# 27. PROPHETS MORAL.

I have set thee for a tower and a fortress among my people, that thou mayest know and try their way. Jer. vi. 27.

Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. Hosea vi. 5. goeth forth.

And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. Acts xv. 32.

But he that prophesieth speaketh unto men to

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#### 28. MAN OF GOD.

And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? 1 Sam. ii. 27.

Then said Saul to his servant, Well said: come, let us go. So they went unto the city where the man of God was. - ix. 10.

And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. 1 Kings xiii. 14.

And she said unto her husband, Behold now, I perceive that this is a holy man of God which passeth by us continually. 2 Kings iv. 9.

And Elisha came to Damascus; and Benhadad the king of Syria was sick: and it was told him, saying, The man of God is come

#### SONS OF THE PROPHETS.

And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace. 2 Kings ii. 3.

And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace. — 5.

And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. - - 7.

### 30. A LETTER FROM THE DEPARTED.

And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah. 2 Chron. **x**xi. 12.

But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hath slain thy brethren of thy father's house, which were better than thyself. — — 13.

Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods. —— 14.

And thou shall have great sickness by disease

of thy bowels, until thy bowels fall out by reason of the sickness day by day.

#### 31. WICKED PROPHETS.

And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. 1 Sam. x. 6.

And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that idoth, she judged Israel at that time. Judges

Spirit of God came upon him, and he prophesied among them.

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

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

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

And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. 1 Sam. xix. 20.

And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. <del>- - 2</del>1.

Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah. — 22.

And he went thither to Naioth in Ramah. and the Spirit of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah. - 23.

And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets? — — 24.

He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him. 1 Kings xiii. 18.

So he went back with him, and did eat bread in his house, and drank water. — — 19.

And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back: - 20.

And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, - 21.

But camest back, and hast eaten bread and drank water in the place of the which the Lord did say to thee, Eat no bread and drink no water; thy carcase shall not come into the sepulchre of thy fathers. — 22.

#### 32. PROPHETESSES.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. Ex. xv. 20.

iv. 4.

And she dwelt under the palm-tree of Debo-And when they came thither to the hill, be. And she dwelt under the palm-tree of Debo-held a company of prophets met him; and the rah, between Ramah and Beth-el in mount

[675].

Ephraim; and the children of Israel came up to

her for judgment. Judges iv. 5.

So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her. 2 Kings

And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me. - 15.

And Hilkiah, and they that the king had appointed went to Huldah the prophetess, the wife of Shallum, the son of Tikvah, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they spake to her to that effect. 2 Chron. xxxiv. 22.

And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to

<del>---- 23</del>.

And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with a husband seven years from her virginity. Luke ii. 36.

And the same man had four daughters, vir gins, which did prophesy. Acts xxi. 9.

### 33. CONJUNCTION. (CONJUGAL.)

And I went unto the prophetess,* and she conceived and bare a son. Is. viii. 3.

#### 34. PROPHETESSES REPROVED.

Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy

thou against them, Ezek. xiii. 17.

And say, Thus saith the Lord God, Woe to the women that sew pillows to all arm-holes, and make kerchiess upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? — — 18.

And will ye pollute me among my people for handfulls of barley, and for pieces of bread, to slay the souls that should not die, and to save 

Wherefore thus saith the Lord God, Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.

Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord. — 21.

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel which callest herself a prophetess, to teach, and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. Rev. ii. 20.

#### CHAP. III.

#### NATIONAL PROPHESIES.

#### SECT. 35. ON THE AMALEKITE AND KENITE.

AND when he looked on Amalek he took up his parable, and said, Amalek was the first of the nations, but his latter end shall be that he perish for ever. Num. xxiv. 20.

And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock:

Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. — 22.

#### AMMON.

And afterward I will bring again the captivity of the children of Ammon, saith the Lord. Jer. xlix. 6.

Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land; and choose thou a place, choose it at the head of the way to the city. Ezek. xxi. 19.

Appoint a way that the sword may come to Rabbah of the Ammonites, and Judah in Jeru-

salem the defenced. - 20.

And thou, son of man, prophesy, and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach: even say thou, The sword, the sword is drawn: for the slaughter it is furbished, to consume be-

cause of the glittering. — 28.
Son of man, set thy face against the Ammonites, and prophesy against them. — xxv. 2.

#### 37. ARABIA.

For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail. Is. xxi. 16.

And the residue of the number of archers,

the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken it. — — 17.

### 38. ASSYRIA (BABYLON.)

And I will bring upon the land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. Jer. xxv. 13.

For many nations and great kings shall serve themselves of them also: and I will recompence them according to their deeds, and according to the works of their own hands.

And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders. Micah v. 6.

### 39. MYSTICAL BABYLON.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, be-

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^{*} So called, being the wife of a prophet.

cause she made all nations drink of the wine of the wrath of her fornication. Rev. xiv. 8.

Standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come. — xviii. 10.

#### 40. ANONYMOUS.

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. Rev.

The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not writ-ten in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is. — — 8.

And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. — — 9.

### 41. CYRUS.

I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as upon morter, and as the potter treadeth clay. Is. xli. 25.

Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that sheweth; yea, there is none that declareth; yea,

there is none that heareth your words. — 26.

The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. __ _ 27.

Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of the kings to open before him the two-leaved gates, and the gates shall not be shut: - xlv. 1.

I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel.

For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. — 4.

Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. xlvi. 11.

All ye assemble yourselves, and hear; which among them hath declared these things? The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chal-– xlviii. 14.

I, even I, have spoken: yea, I have called way prosperous. — — 15.

#### 42. EGYPT.

And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts. Is. xix. 4.

Son of man, set thy face against Pharaoh king of Egypt, and prophecy against him, and against all Egypt. Ezek. xxix. 2.

Therefore thus saith the Lord God, Behold, I will bring a sword upon thee, and cut off man and beast out of thee. — 8.

And the land of Egypt shall be desolate and waste: and they shall know that I am the Lord; because he hath said, The river is mine, and I have made it. — 9.

Behold, therefore, I am against thee, and against thy rivers; and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. **—** 10.

No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. ——

And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries. — 12.

And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in - xxx. 14.

And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. — 15.

And I will set fire in Egypt; Sin shall have great pain, and No shall be rent in sunder, and Noph shall have distress daily. — — 16.

The young men of Aven, and of Phi-beseth, shall fall by the sword: and these cities shall go into captivity. — — 17.

At Tehaphneshes also the day shall be darkened, when I shall break there the yokes of Egypt and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. - 18.

Thus will I execute judgments in Egypt; and they shall know that I am the Lord.

And I will scatter the Egyptians among the nations, and will disperse them through the **---- 23.** countries.

And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the Lord. —26.

Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God. - xxxii. 31.

For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh, and all his multitude, saith the Lord God. — 32.

## 43. EGYPT'S ALLIES.

And the sword shall come upon Egypt, and him: I have brought him, and he shall make his great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitudes, and her foundations shall be broken down. Ezek. xxx. 4.

Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword. — — 5.

Thus saith the Lord, They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God.

And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted

#### 44. EGYPT'S FALL BY BABYLON.

And say unto them, Thus saith the Lord of hosts, the God of Israel, Behold, I will send and take Nebuchadrezzar the king of Babylon my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. Jer. xliii. 10.

And when he cometh he shall smite the land of Egypt, and deliver such as are for death, to death; and such as are for captivity, to captivity; and such as are for the sword, to the sword.

The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. Ezek. xxx. 10.

He and his people with him, the terrible of the nations, shall be brought to destroy the land : and they shall draw their swords against Egypt, and fill the land with the slain. — 11.

And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spo-- 12.

And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly-wounded man. — 24.

But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. --- 25.

For thus saith the Lord God, The sword of the king of Babylon shall come upon thee.

xxxii. 11.

By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. **—** 12.

### 45. EGYPT TO BE RESTORED.

And I will deliver them into the hand of those that seek their lives, and into the hand of Newword. Zeph. ii. 12.

buchadrezzar king of Babylon, and into the hand of his servants; and afterwards it shall be inhabited, as in the days of old, saith the Lord. Jer. xlvi. 26.

Yet thus saith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they were scattered: Ezek. xxix. 13

And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. — — 14.

It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. **-** — 15.

### 46. EDOM.

And Edom shall be a possession, Seir also shall be a possession for his enemies; and Is-

rael shall do valiantly. Num. xxiv. 18.

Rejoice and be glad, O daughter of Edom. that dwelleth in the land of Uz; the cup shall also pass through unto thee: thou shalt be drunken, and shall make thyself naked. Lam. iv. 21.

The punishment of thine iniquity is accomplished, O daughter of Zion: he will no more carry thee into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins. 

Son of man, set thy face against mount Seir, and prophesy against it. Ezek. xxxv. 2.

And say unto it, Thus saith the Lord God, Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I am the

The vision of Obadiah, Thus saith the Lord God concerning Edom, We have heard a rumor from the Lord, and an ambassador is sent among the heathen. Arise ye, and let us rise up against Ob. i. 1. her in battle.

Behold, I have made thee small among the

heathen: thou art greatly despised. — 2.
Whereas Edom saith, We are impoverished, but we will return and build the desolate places: thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever. Mal. i. 4.

#### 47. ELAM AND OTHERS.

And command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel, Thus shall ye say unto your masters. Jer. xxvii. 4.

But it shall come to pass, in the latter days, that I will bring again the captivity of Elam, saith the Lord. — xlix. 39.

And Jonah began to enter into the city a day's journey, and he cried and said. Yet forty days and Ninevel shall be overthrown. Jonah

#### GOG AND MAGOG.

Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him. Ezek. xxxviii. 2.

And thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. - 16.

Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee 

against them.

Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold, I am against thee, O God, the chief prince of Meshech and Tubal. — xxxix. 1.

#### ZEBULUN AND NAPHTALI.

Zebulun shall dwell in the haven of the sea; and he shall be for an haven of ships: and his border shall be unto Zidon. Gen. xlix. 13.

And of Naphtali he said, O Naphtali, satisfied with favor, and full with the blessing of the Lord, possess thou the west and the south. Deut. xxxiii. 23.

# 50. ISRAEL.†

Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field. Ezek. xx. 46.

And say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt therein **– 47**.

And all flesh shall see that I the Lord have kindled it: it shall not be quenched. — — 48.

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon, Dan. xi. 41.

He shall stretch forth his hand also upon the countries; and the land of Egypt shall not es

- --- 42.

And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain, yet he shall come to his end, and none shall help him. — 45.

#### 51.

And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days. Num. xxiv. 14.

This is the word that the Lord hath spoken concerning Moab since that time. *Is.* xvi. 13.

But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and

† Vide Book of the Jews, passim.

the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.

Against Moab thus saith the Lord of hosts, the God of Israel, Woe unto Nebo! for it is spoiled, Kiriathaim is confounded and taken: Misgab is confounded and dismayed. xlviii. 1.

There shall be no more praise of Moab: in Heshbon they have devised evil against it; come and let us cut it off from being a nation: also thou shalt be cut down, O Madmen; the sword shall pursue thee. — 2.

Yet will I bring again the captivity of Moab in the latter days, saith the Lord. Thus far is the judgment of Moab. — 47.

Thus saith the Lord God, Because that Moab and Seir do say, Behold the house of Judah is like unto all the heathen: Ezek. xxv. 8.

Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Bethjeshimoth, Baalmeon, and Kiriathaim, - - 9.

Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations. — — 10.

And I will execute judgments upon Moab; and they shall know that I am the Lord. -11.

#### 52. PHILISTINES.

And I will cut off the inhabitant from Ash. dod, and him that holdeth the sceptre from Ashkelon; and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish. saith the Lord God. Amos i. 8.

For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon-day, and Ekron shall be rooted up. Zeph.

Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites! the word of the Lord is against you: O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron: for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall Zech. ix. 5. not be inhabited.

And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God; and he shall be as a governor in Judah, and Ekron as a Jebusite. — 7.

#### 53. SYRIA.

The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall

be a ruinous heap. Is. xvii. 1.

The cities of Arger are forsaken; they shall be for flocks, which shall lie down, and none

shall make them afraid.

I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord. Amos i. 5.

The distribution of Canaan (by Lot) did fully accomplish these prophecies.

The burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the Lord. Zech. ix. 1.

And Hamath also shall border thereby; Tyrus and Zidon, though it be very wise. — 2.

### 54. TYRE AND ZIDON.

Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me, I shall be replenished, now she is laid waste: Ezek. xxvi. 2.

Therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. —— 3.

All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more. — xxviii. 19.

Son of man, set thy face against Zidon, and

prophesy against it; — — 21.

And say, Thus saith the Lord God, Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her.

For 1 will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord. — 23.

And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Zech. ix. 3.

Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire. —— 4.

#### 55. PICTURESQUE PERSPECTIVE.

And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. Ezek. xxvi. 4.

It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God; and it shall become a spoil to the nations. —— 5.

And her daughters which are in the field shall be slain by the sword; and they shall know that

I am the Lord. --6.

And I will make thee like the top of a rock, thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God. — 14.

I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God.

— 21.

#### 56. PROPHETIC TIMES.

And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time, and times, and the dividing of time. Dan. vii. 25.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? — viii. 13.

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. ———14.

And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

— xii. 6.

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and a half: and when he shall have accomplished to scatter the power of the holy people all these things shall be finished. — — 7.

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. — — 11.

And the holy city shall they tread under foot forty and two months. Rev. xi. 2.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. — xii. 6.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent. — — 14.

And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two

nonths. — xiii. 5.

Here is wisdom, Let him that hath understanding count the number of the beast! for it is the number of a man; and his number is Six hundred threescore and six. —— 18

#### CHAP. IV.

#### RECEPTIONS.

#### SECT. 57. DUTY OF HEARERS.

SHOULD ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain? Zech. vii. 7.

Despise not prophesyings. 1 Thess. v. 20.

#### 58. PROPHETS RESPECTED.

And Samuel grew, and the Lord was with him, and did let none of his words fall to the 1 Sam. iii. 19.

And all Israel, from Dan even to Beer-sheba, knew that Samuel was established to be a pro-

phet of the Lord. --- 20.

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

And David went up at the saying of Gad, which he spake in the name of the Lord. 1

Chron xxi. 19.

And when the sons of the prophets, which were to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. 2 Kings ii. 15.

Know now, that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab; for the Lord hath done that which he spake by his ser-

vant Elijah. - x. 10.

And he sought God in the days of Zechariah who had understanding in the visions of God; and as long as he sought the Lord, God made

him to prosper. 2 Chron. xxvi. 5.

King Agrippa, believest thou the prophets?
I know that thou believest. Acts xxvi. 27.

#### 59. SUPPORTED.

For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed

them with bread and water. 1 Kings xviii. 4.
Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, Jer. xxxix. 11.

Take him, and look well to him, and do him no harm; but do unto him even as he shall say

unto thee.

And, now, behold, I loose thee this day from the chains which were upon thine hand: if it seem good unto thee to come with me into Babylon, come, and I will look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee; whither it seemeth good and convenient for thee to go, thither go. - xl. 4.

Go back also to Gedaliah the son of Ahikam, of Judah. — — 4.

the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah. and dwell with him among the people; or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

#### 60. INCREDULITY FORETOLD.

Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. Jer. vii. 27.

But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

#### 31. INCREDULITY VERIFIED.

Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. 2 Kings vii. 1.

Then a lord, on whose hand the king leaned, answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold thou shalt see it with thine eyes, but shalt not eat thereof.

Yet he sent prophets to them, to bring them again unto the Lord, and they testified against them: but they would not give ear. 2 Chron.

Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early, and sending them: Jer. vii. 25.

Yet they hearkened not unto me, nor inclined

their ear, but hardened their neck; they did worse than their fathers. -- 26.

From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, (that is the three and twentieth year,) the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. — xxv. 3.

And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined 

And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God, for which the Lord their God had sent him to them, even all these words, — xliii. 1.

Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: --2.

But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon. — — 3.

So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed Now, while he was not yet gone back, he said, not the voice of the Lord, to dwell in the land

#### PENALTY OF INFIDELS.

They have belied the Lord, and said, It is not he; neither shall evil come upon us, neither shall we see sword nor famine: Jer. v. 12.

And the prophets shall become wind; and the word is not in them: thus shall it be done unto

Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. — — 14.

And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach among all the nations whither I have driven them;

Because they have not hearkened unto my words, saith the Lord, which I sent unto them by my servants the prophets, rising early and sending them; but ye would not hear, saith the

Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets; yet would they not give ear: therefore gavest thou them into the hand of the people of the lands. Neh. ix. 30.

#### 63. PROPHETS HATED.

And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might en-

quire of him. 1 Kings xxii. 7.

And the king of Israel said unto Jehoshaphat, There is yet one man (Micaiah the son of Imlah) by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah.

And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil? 2 Chron. xviii. 17.

# 64. SILENCED.

Which say to the seers, See not; and to the prophets, Prophesy not unto us right things; speak unto us smooth things, prophesy deceits; Is. xxx. 10.

Get ye out of the way, turn aside out of the path, cause the holy One of Israel to cease from before us. — — 11.

Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: Amos

But prophesy not any more at Beth-el; for it is the king's chapel, and it is the king's court.

Prophesy ye not, say they to them that prophesy: they shall not prophesy to them that they shall not take shame. Micah ii. 6.

#### 65. PENALTY.

Therefore thus saith the Lord of the men of Anathoth, that seek thy life, saying, Prophesy xviii. 25.

not in the name of the Lord that thou die not

by our hand: Jer. xi. 21.

Therefore thus saith the Lord of hosts, Behold, I will punish them; the young men shall die by the sword, their sons and their daugh ters shall die by famine; — 22.

And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even

the year of their visitation. — 23. Now, therefore, hear thou the word of the Lord; Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Amos vii. 16.

Therefore thus saith the Lord, Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land. — — 17.

#### 66. IMPRISONMENT FORETOLD.

But thou, O Son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them. Ezek. iii. 25.

#### 67. AN INCENDIARY.

Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to the priests, saying, Jer. xxix. 25.

The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks;

Now, therefore, why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? --27.

For therefore he sent us in Babylon, saying, This captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. - 29.

And Zephaniah the priest read this letter in the ears of Jeremiah the prophet. --29

## 68. PERSECUTIONS.

And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; 1 Kings

And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction until I come in peace. — 27.

But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? - -- 24.

And Micaiah said, Behold, thou shalt see in that day when thou shalt go into an inner cham-

ber to hide thyself. -25.

Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; 2 Chron.

And say. Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace. 2 Chron. xviii. 26.

Now Pashur, the son of Immer the priest, who was also chief governor in the house of the Lord, heard that Jeremiah prophesied these things.

*Jer.* xx. 1.

Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord. -2.

For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the

king of Judah's house. — xxxii. 2.

For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy and say, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall take it. — — 3.

#### 69. DOOM OF PERSECUTORS.

And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The Lord hath not called thy name Pashur, but Magor-missabib. Jer. xx. 3.

For thus saith the Lord, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold  $\dot{u}$ : and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. 2 Chron.

Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hands. - — 17.

### 70. REFLECTIONS.

And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away. 1 Kings xix. 14.

God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias, how he maketh intercession to God

against Israel, saying, Rom. xi. 2.

Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and

they seek my life.

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. James v. 10.

#### CHAP. V.

#### FALSE PROPHETS.

### SECT. 71. FOREWARNING.

AND many false prophets shall rise, and

shall deceive many. Mat. xxiv. 11.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 Pet. ii. 1.

#### 72. INSTANCES.

Then the Lord said unto me, The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Jer. xiv. 14.

I have seen also in the prophets of Jerusalem a horrible thing: they commit adultery, and walk in lies; they strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. xxiii. 14.

I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.

I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. - --- 25.

How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; — 26.

Which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. - 27.

Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. Neh. vi. 8.

For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now, therefore, O God, strengthen my hands. **-** 9.

#### 73. LIARS.

The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail Is. ix. 15

For I have not sent them, saith the Lord, yet they prophesy a lie in my name, that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you. xxvii. 15.

For they prophesy falsely unto you in my name: I have not sent them, saith the Lord.

Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that

promising him life. Ezek. xiii. 22.

Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end. — xxi. 29.

#### 74. FLATTERERS.

They say still unto them that despise me The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. Jer. xxiii. 17.

For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard it?

Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but have seen for the false burdens, and causes of banishment. Lam. ii. 14.

O Israel, thy prophets are like the foxes in

the deserts. Ezek. xiii. 4.

Ye have not gone up into the gaps, neither made up the hedge for the house of Israel, to stand in the battle in the day of the Lord.

They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them: and they have made others to hope that they would confirm the word ---6.

Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say The Lord saith it, albeit I have not spoken?

#### 75. ESPECIALLY IN WAR.

Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. 1 Kings xxii. 6.

And Zedekiah the son of Chenaanah made him horns of iron; and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them. — — 11.

And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver. it into the king's hand.

Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand. Chron. xviii. 5.

And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the Lord, With these thou shalt push Syria until

they be consumed. --- 10.

And all the prophets prophesied so, saying, Go up to Ramoth gilead, and prosper; for the Lord shall deliver  $\vec{u}$  into the hand of the king. 11.

Then said I. Ah Lord God! behold, the pro-

he should not return from his wicked way, by | phets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Jer. xiv. 13.

And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the Lord, in the presence of the priests, and of

all the people, saying, — xxviii. 1.

Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the

king of Babylon. - - 2.

Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon.

And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon. — — 4.

Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake

- --- 10.

And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way. — — 11.

### 76. INSOLENT.

But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? 1 Kings xxii. 24.

And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner cham-

ber to hide thyself. — 25.

#### 77. MERCENARY.

There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Ezek. xxii. 25

Afterward I came into the house of Shemaiah the son of Delaiah, the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee. Neh. vi. 10.

And I said, Should such a man as I flee? and who is there that, being as I am, would go into the temple to save his life? I will not go in.

- --- 11.

And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired --- 12.

Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might

reproach me. — — 13.

### 78. REMARKS.

Mine heart within me is broken because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness. Jer. xxiii. 9.

And I have seen folly in the prophets of Samaria: they prophesied in Baal, and caused my

people Israel to err. — — 13.

Therefore thus saith the Lord of hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor com-manded them: therefore they shall not profit this people at all, saith the Lord. — 32.

If a man, walking in the spirit and falsehood, do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people. *Micah* ii. 11.

#### 79. BEWARE OF FALSE PROPHETS.

Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord. Jer. xxiii. 16.

Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they pro-

phesy a lie unto you. - xxviii. 14.

Also I spake to the priests, and to all this people, saying, Thus saith the Lord, Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the Lord's house shall now shortly be brought again from Babylon: for they prophesy a lie unto

Hearken not unto them; serve the king of Babylon, and live: wherefore should this city

be laid waste? 

For thus saith the Lord of hosts, the God of Israel, Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be — xxix. 8.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are raven-

ing wolves. Mat. vii. 15.

Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. 1 John iv. 1.

#### 80. CRITERION.

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a won-Deut. xiii. 1.

And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; -- 2.

Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul. - 3.

And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

– xviii. 21.

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him.

And Micaiah said, if thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you.

1 Kings xxii. 28.

And Micaiah said, If thou certainly return in peace, then hath not the Lord spoken by me. And he said, Hearken, all ye people. 2 Chron.

But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. Jer. xxiii. 22.

Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the

people; — xxviii. 7.

The prophets that have been before me, and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. — 8.

The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him. — 9.

#### 81. CHALLENGE.

Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. *Is.* xli. 21.

Let them bring them forth, and shew us what shall happen: let them shew the former things what they be, that we may consider them, and know the latter end of them; or declare us things for to come. - 22

Bring forth the blind people that have eyes,

and the deaf that have ears. – xliii. 8.

Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say,  $\tilde{l}t$  is truth. — — 9.

The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the Lord. Jer. xxiii. 28.

#### 82. UNDER PROVIDENCE.

And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet; and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. Ezek. xiv. 9.

## IRONICAL REFERENCE.

And Elisha said unto the king of Israel, What have I to do with thee? get thee to the thy mother. And the king of Israel said unto nim, Nay; for the Lord hath called these three kings together, to deliver them into the hand of Moab. 2 Kings iii. 13.

Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

*Jer.* xxxvii. 19.

#### LEGAL PENALTY.

But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. Deut.

And also I will cause the prophets and the unclean spirit to pass out of the land.

And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he <del>---- 3</del>. prophesieth.

### 85. PROVIDENTIAL ANIMADVERSION.

Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. Jer: xiv. 15.

And thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou and all thy friends to whom thou hast prophesied lies.

Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one

from his neighbor. — xxiii. 30.

Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith.

Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The Lord hath not sent thee: but thou makest this people to trust in a lie. --- xxviii. 15.

Therefore thus saith the Lord, Behold, I will cast thee from off the face of the earth: this year thou shalt die; because thou hast taught rebellion against the Lord. — — 16.

So Hananiah the prophet died the same year,

in the seventh month.

us up prophets in Babylon; — xxix. 15.

Know that thus saith the Lord of the king

that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into

send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

rael, of Ahab the son of Kelaiah, and of Zede | Lord God. — — 11. kiah the son of Maaseiah, which prophesy a lie

prophets of thy father, and to the prophets of | unto you in my name, Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your --- 21.

And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babylon roasted in the fire.

Send to all them of the captivity, saying, Thus saith the Lord concerning Shemaiah the Nehelamite, Because that Shemaiah hath prophesied unto you, and I sent him not, and he

caused you to trust in a lie; ——31.

Therefore thus saith the Lord, Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among his people; neither shall he behold the good that I will do for my people, saith the Lord; because he hath taught rebellion against the Lord.

Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye

the word of the Lord; Ezek. xiii. 2.

Thus saith the Lord God, Woe unto the foolish prophets, that follow their own spirit, and

have seen nothing!

Therefore thus saith the Lord God, Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. — — 9.

Because, even because they have seduced my people, saying, Peace; and there was no peace.

### 86. THEIR ADHERENTS THREATENED.

And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine and the sword; and they shall have none to bury them; them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them. Jer. xiv. 16.

Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered morter, and will say unto you, The wall is no more, neither they that daubed it; Ezek. xii. 15.

To wit, the prophets of Israel, which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, <del>-</del> --- 16. saith the Lord God.

And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto

him; — xiv. 10.

That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may Thus saith the Lord of hosts, the God of Is | be my people, and I may be their God, saith the

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#### 87. EXTINCTION.

For there shall be no more any vain vision, nor flattering divination, within the house of Israel. Ezek. xii. 24.

Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand; and ye shall know that I am the Lord. — xiii. 23.

Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him: *Micah* iii. 5.

Therefore night shall be unto you, that ye shall from my youth. — — 5.

Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips: for there is no answer of God. — 7.

And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: Zech. xiii. 4.

# BOOK XXIV. — PROVIDENCE.

## CHAP. I.

## GOD'S GOVERNMENT IN TEMPORALS.

#### SECT. 1. PUBLIC OR NATIONAL.

HAST thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. 2 Kings xix. 25.

This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. Is. xiv. 26.

For the Lord of hosts hath purposed, and

For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? — 27.

Hast thou not heard long ago, how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou should be to lay waste defenced cities into ruinous heaps. — xxxvii. 26.

Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the house-tops, and as corn blasted before it be grown up. — 27.

They did cry there, Pharaoh king of Egypt is but a noise: he hath passed the time appointed.

Therefore hear ye the counsel of the Lord that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans; Surely the least of the flock shall draw them out; surely he shall make their habitation desolate with them. — l. 45.

The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old; he hath thrown down, and hath not pitied; and hath caused thine enemy to rejoice over thee, he hath set up the corn of thine adversaries. Lam. ii. 17.

At the time appointed he shall return, and come toward the south: but it shall not be as the former, or as the latter. Dan. xi. 22.

Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Joel i. 15.

Art thou not from everlasting, O Lord my God, mine holy One? we shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. Hab. i. 12.

#### 2. CONCERNING INDIVIDUALS.

For he performed the thing that is appointed for me: and many such things are with him. Job xxiii. 14.

Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my Lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he fling out, as out of the middle of a sling. 1 Sam. xxv. 29.

And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered every one that shall be found written in the book. Dan. xii 1.

Then they sought to take him: but no man laid hands upon him, because his hour was not yet come. John vii. 30.

These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. viii. 20.

#### 3. EVENTS IN GENERAL.

To every thing there is a season, and a time to every purpose under heaven: Eccl. iii. 1.

A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted: —— 2.

A time to kill, and a time to heal: a time to break down, and a time to build up: ——3.

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A time to weep, and a time to laugh: a time | and seven times shall pass over thee, till thou to mourn, and a time to dance: Ec. iii. 4.

A time to cast away stones, and a time to gather stones together: a time to embrace, and a time to refrain from enbracing:

A time to get, and a time to lose: a time to keep, and a time to cast away: -

A time to rend, and a time to sew: a time to keep silence, and a time to speak: — — 7.

A time to love, and a time to hate: a time of war, and a time of peace. — 8.

## 4. DISPOSES PUBLIC AFFAIRS.

God hath spoken in his holiness; I will rejoice: I will divide Shechem, and mete out the valley of Succoth. Ps. lx. 6.

Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; ---7.

Moab is my washpot; over Edom will I cast out my shoe: Philistia triumph thou because

And God stirred him up another adversary, Rezon the son of Elidah, which fled from his lord Hadadezer king of Zobah. 1 Kings xi. 23.

And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon my servant; and the beasts of the field have I given him also to serve him. Jer. xxvii. 6.

And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him. ----

And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

For thus saith the Lord of hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of - xxviii. 14. the field also.

Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations; and with thee will I destroy kingdoms; — li. 20.

And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

With thee also will I break in pieces man and woman: and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and **— — 2**3.

Out of the mouth of the most High proceedeth not evil and good? Lam. iii. 38.

That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, answer of the tongue, is from the Lord. Prov. and they shall wet thee with the dew of heaven, xvi. 1.

know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Dan. iv. 25.

And whereas they commanded to leave the stump of the tree-roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. — 26.

Shall a trumpet be blown in the city and the people not be afraid? shall there be evil in the city and the Lord hath not done it? Amos iii. 6.

#### 5. EXTENDS TO THE SMALLEST.

Many seek the ruler's favor; but every man's judgment cometh from the Lord. Prov. xxix. 26.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Mat. x. 29.

But the very hairs of your head are all numbered. — — 30.

Are not five sparrows sold for two farthings? and not one of them is forgotten before God. Luke xii. 6.

But even the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows. --7.

#### OVER-RULES HUMAN DESIGNS.

It is in the power of my hand to do you hurt: but the God of your father spake unto me yester-night, saying, Take thou heed that thou speak not to Jacob, either good or bad. Gen. xxxi. 29.

Now, therefore, be not grieved, nor angre with yourselves, that ye sold me hither: for God did send me before you to preserve life. xlv. 5.

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. — 7.

So now, it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. - - 8.

And Joseph said unto them, Fear not; for am I in the place of God. — l. 19.

But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. -

There are many devices in a man's heart nevertheless the counsel of the Lord, that shall stand. Prov. xix. 21.

O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation: Is. x. 5.

I will send him against a hypocritical nation; and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets. — — 6.

Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. --7.

#### 7. DIRECTS THOUGHTS.

The preparations of the heart in man, and the

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directeth his steps. Prov. xvi. 9.

Man's goings are of the Lord; how can a man then understand his own way? — xx. 24.

The king's heart is in the hand of the Lord: as the rivers of water, he turneth it whithersoever he will. — xxi. 1.

O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. Jer. x. 23.

#### INSTANCES.

But Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day. Deut. ii. 30.

There was not a city that made peace with the children of Israel save the Hivites, the inhabitants of Gibeon; all other they took in bat-

tle: Jos. xi. 19

For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them; as the Lord commanded Moses.

When Ahimelech had reigned three years

over Israel. Judges ix. 22.

Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was of the

king's seed in Edom. 1 Kings xi. 14.

Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. — xii. 15.

For through the anger of the Lord is come to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. 2 Kings

xxiv. 20.

So the king hearkened not unto the people; for the cause was of God, that the Lord might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat. 2 Chron. x. 15.

And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel. – xxv. 16.

But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemics because they sought af-

ter the gods of Edom. 

The Lord hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit. Is. xix. 14.
For through the anger of the Lord is come

A man's heart deviseth his way: but the Lord | them out from his presence, that Zedekiah rebelled against the king of Babylon. Jer. lii. 3.

## 9. MEANS (ALONE) INEFFECTUAL.

Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. Ps. cxxvii. 1.

It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep. — 2.

There is no wisdom, nor understanding, nor counsel, against the Lord. Prov. xxi. 30.

Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no Is. x. 15.

And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God. Neh. vi. 16.

Behold, is it not of the Lord of hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity?

Hab. ii. 13.

And now I say unto you, Refrain from these men, and let them alone: for if this counsel, or this work, be of men, it will come to nought: Acts v. 38.

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

#### 10. INFERENCES.

Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good. Gen. xxiv. 50.

Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the peo-

ple, saying, i Kings xii. 23.

Thus saith the Lord, Ye shall not go up nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened, therefore, to the word of the Lord, and returned to depart, according to the word of the Lord. --24.

Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house more than all the Jews.

Est. iv. 13.

For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place: but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this? — — 14.

#### PRESUMPTUOUS PRETENCE.

Am I now come up without the Lord against this place to destroy it? The Lord said unto me, Go up against this land, and destroy it. 2 Kings xviii. 25.

And am I now come up without the Lord to pass in Jerusalem and Judah, till he bad cast against this place to destroy it? The Lord said unto me, Go up against this land, and destroy it. Is. xxxvi. 10

#### 12. EVITABLE.

Wherefore the Lord God of Israel saith, I said indeed, that thy house, and the house of thy father should walk before me for ever: but now the Lord saith, Be it far from me: for them that honor me I will honor, and they that despise me shall be lightly esteemed. 1 Sam. ii. 30.

But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I

will trust in thee. Ps. lv. 23.

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it. Jer. xviii. 7.

If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. — 8.

And at what instant I shall speak concerning a nation, and concerning a kingdom, to build,

and to plant u; --9.

Gather yourselves together, yea, gather toge-

ther, O nation, not desired. Zeph. ii. 1.

Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. —— 2.

#### 13. REMARKS.

Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways. Job xxii. 28.

The foolishness of man perverteth his way; and his heart fretteth against the Lord. Prov.

xix. 3.

## CHAP. II.

#### ON PREDESTINATION.

#### SECT. 14. DECREES IN SPIRITUALS.

THE Lord hath made all things for himself; yea, even the wicked for the day of evil. *Prov.* xvi. 4.

Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations. *Jer.* i. 5.

But many that are first shall be last, and the last shall be first. Mat. xix. 30.

But many that are first shall be last: and the last first. Mar. x. 31.

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. 1 Cor. ii. 7.

To the intent that now unto the principalities and powers in the heavenly *places* might be known by the church the manifold wisdom of God. *Eph.* iii. 10.

According to the eternal purpose which he purposed in Christ Jesus our Lord. —— 11.

#### 15. THE BOOK OF LIFE.

Yet now, if thou wilt, forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written. Ex. xxxii. 32.

And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of

my book. — — 33.

And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life. Phil. iv. 3.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Rev. xiii. 8.

And whosoever was not found written in the book of life was cast into the lake of fire. —

xx. 15

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. — xxi. 27.

#### 16. on election.

And he said I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy. Ex. xxxiii. 19.

This people have I formed for myself; they

shall shew forth my praise. Is. xliii. 21.

And ye shall be my people, and I will be your God. Jer. xxx. 22.

Then shall the King say unto them, on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Mat.* xxv. 34.

As thou hast given him power over all flesh, that he should give eternal life to as many as thou

hast given him. John xvii. 2.

According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love. Eph. i. 4.

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. — 5.

To the praise of the glory of his grace, where in he hath made us accepted in the Beloved

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; ---11.

That we should be to the praise of his glory, who first trusted in Christ. —— 12.

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. — ii. 10.

#### 17. ALLUSIONS.

And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened. xxiv. 22.

And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake whom he hath chosen, he hath shortened the days. Mar. xiii. 20.

And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? Luke xviii. 7.

I tell you that he will avenge them speedily. 

Among whom are ye also the called of Jesus Christ? Rom. i. 6.

To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ.

Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory. 2 Tim. ii. 10.

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after

Tit. i. 1.

Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied. 1 Pet. i. 2.

## DISCRIMINATE MEANS.

And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. Is. iv. 3.

And the disciples came and said unto him, Why speakest thou unto them in parables?

Mat. xiii. 10.

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

And his disciples asked him, saying What

might this parable be? Luke viii. 9.

And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables, that seeing they might not see, and hearing they might not understand.

All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

No man can come to me, except the Father which hath sent me draw him: and I will raise

him up at the last day. John vi. 44.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they

have kept thy word. — xvii. 6.

I pray for them; I pray not for the world, but for them which thou hast given me; for they

many wise men after the flesh, not many mighty, also glorified. — 30. not many noble, are called; 1 Cor. i. 26.

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. — 27.

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things

that are. — 28.

That no flesh should glory in his presence. - — 29.

#### 19. DISCRIMINATE EVENTS.

I have loved you, saith the Lord; yet ye say, Wherein hast thou loved us, Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, Mal. i. 2.

And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilder-

So the last shall be first, and the first last: for many be called, but few chosen. Mat. xx. 16. For many are called, but few are chosen.

And not only this, but when Rebekah also had conceived by one, even by our father Isaac. Rom. ix. 10.

(For the children, being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth),

It was said unto her, The elder shall serve the

younger. - 12.

As it is written, Jacob have I loved, but Esau have I hated. — — 13.

## 20. MEANS APPOINTED.

The remnant shall return, even the remnant of Jacob, unto the mighty God. Is. x. 21.

The Lord hath appeared of oid unto me, say ing, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. Jer. xxxi. 3.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts ii. 39.

Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved. — — 47.

And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. — xiii. 48.

For I am with thee, and no man shall set on thee to hurt thee; for I have much people in

this city. — xviii. 10.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Rom.

For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. — — 29.

Moreover, whom he did predestinate, them he also called; and whom he called, them he For ye see your calling, brethren, now that not also justified; and whom he justified, them he

And that he might make known the riches of

his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 23.

Even us, whom he hath called, not of the

Jews only, but also of the Gentiles.

But when it pleased God, who separated me from my mother's womb, and called me, by his grace. Gal. i. 15.

To reveal his Son in me, that I might preach him among the heathen; immediately I confer-

red not with flesh and blood.

For it is God which worketh in you both to will and to do of his good pleasure. Phil. ii. 13.

Knowing, brethren beloved, your election of

God. 1 Thess. i. 4.

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth: 2 Thess. ii. 13.

Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. <del>-- -- 14.</del>

## 21. NEGATIVE-(AS TO MEANS.)

Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my

name, he may give it you. John xv. 16.
What shall we say then? Is there unrighteousness with God? God forbid. Rom. ix. 14.

For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. — 15.

So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth

mercy. — 16.

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; 2 Tim. i. 9.

## 22. ILLUSTRATIONS.

And the children struggled together within her: and she said, If it be so, why am I thus? And she went to enquire of the Lord. Gen. xxv. 22.

And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the <del>--- 23</del>. elder shall serve the younger.

Yet I have left me seven thousand in Israel, and all the knees which have not bowed unto Baal, and every mouth which hath not kissed

him. 1 Kings xix. 18.

Except the Lord of hosts had left unto us a very small remnant, we should have been as So-

dom and Gomorrah. Is. i. 9.

For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. — x. 22.

For the Lord God of hosts shall make a consumption even determined, in the midst of the <del>---- 23</del>. land.

Arise, and go down to the potter's house, and there I will cause thee to hear my words. Jer. xviii. 2.

Then I went down to the potter's house, and  $\cdot$ behold, he wrought a work on the wheels. -

And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. — — 4.

Then the word of the Lord came to me, say-

O house of Israel, cannot I do with you as this potter? saith the Lord. Behold as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. — — 6.

Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. Rom.

For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth. -- 28.

And as Essias said before, Except the Lord of sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. 29.

But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of – xi. 4.

Even so then, at this present time also there is a remnant according to the election of grace.

But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. 2 Tim. ii. 20.

#### 23. (INFERENCES) PRAISE.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Mat. xi. 26.

Even so, Father; for so it seemed good in

thy sight. - 26.

All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. - 27.

Notwithstanding in this rejoice not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. Luke x. 20.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight. - -- 21.

What shall we then say to these things? If God be for us, who can be against us? Rom.

We love him, because he first loved us. 1 John iv. 19.

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#### 24. DILIGENCE.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: *Phil.* ii. 12.

Nevertheless the foundation of God standeth sure, having his seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity. 2 Tim. ii. 19.

Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall: 2 Pcter i.

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. ———11.

#### 25. HUMILITY.

Thou wilt say then unto me, Why doth he yet find fault? for who resisted his will? Rom. ix. 19.

Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it Why hast thou made me thus?

— 20.

Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? — 21.

For who maketh thee to differ from another? and what hast thou that thou didst not receive? now, if thou didst receive it, why didst thou glory as if thou hadst not received it? 1 Cor. iv. 7.

## 26. GENERAL CLAUSE.

The secret things belong to the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of his law. Deut. xxix. 29.

## CHAP. III.

#### ON REPROBATION.

SECT. 27. RESPECTING THE END

REPROBATE silver shall men call them, because the Lord hath rejected them. Jer. vi. 30.

While I was with them in the world I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture may be fulfilled. *John* xvii. 12.

What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction. Rom. ix. 22.

Now, as Jannes and Jambres withstood Moses, day.

so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. 2

Tim. iii. 8.

But they shall proceed no further; for their folly shall be manifest unto all men, as their's also was. — — 9.

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Jude 4.

#### 28. RESPECTING MEANS.

Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day. Deut. xxix. 4.

For thou hast hid their heart from understanding: therefore shalt thou not exalt them. Job xvii. 4.

He shall die without instruction, and in the greatness of his folly he shall go astray. *Prov.* v. 23.

And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. John vi. 65.

But ye believe not; because ye are not of my sheep, as I said unto you. — x. 26.

But if our gospel be hid, it is hid to them that are lost. 2 Cor. iv. 3.

#### 29. MEANS POSITIVE.

If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall entreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them. 1 Sam ii. 25.

And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. 2 Sam. xxiv. 1.

And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Is. vi. 9.

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. —— 10.

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath he covered. — xxix. 10.

They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts that they cannot understand.

— xliv. 18.

Therefore, thus saith the Lord, Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them; the neighbor and his friend shall perish. Jer. vi. 21.

What then? Israel hath not obtained that which he seeketh for: but the election hath obtained it, and the rest were blinded. Rom. xi. 7.

(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that should not hear) unto this

#### 30. why.

But my people would not hearken to my voice; and Israel would none of me. Ps. lxxxi. 11.

So I gave them up unto their own hearts' lust; and they walked in their own counsels. — 12.

I also will choose their delusions, and will bring their fears upon them; because, when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not. Is. lxvi. 4.

Because they had not executed my judgments, but had despised my statutes; and had polluted my sabbaths, and their eyes were after their fathers' idols. Ezek. xx. 24.

Wherefore I gave them also statutes that were not good, and judgments whereby they

should not live. — 25.

And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord. — 26.

And for this cause God shall send them strong delusion, that they should believe a lie. 2 Thess

n. 11.

That they all might be damned who believed not the truth, but had pleasure in unrighteousness. — — 12.

And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed. 1 Pet. ii. 8.

#### 31. DEPRECATION.

O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return, for thy servants' sake, the tribes of thine inheritance. Is. lxiii. 17.

#### 32. INFERENCE.

Examine yourselves whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. xiii. 5.

But I trust that ye shall know that we are

not reprobates. — — 6.

Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. --7.

## 33. CASE OF PHARAOH-THREAT TO HARDEN.*

And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he shall not let the people go. Ex. iv. 21.

And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of

Egypt. _ vii. 3.

But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. —— 4.

And the Lord said unto Moses, Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt. — xi. 9.

And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And

they did so. - xiv. 4.

#### 34. HARDENED.

And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said. Ex. vii. 13.

And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moscs. — ix. 12.

And the Lord said unto Moses, Go in unto Pharaoh, for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him. -x. 1.

But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

— — 20

But the Lord hardened Pharach's heart, and he would not let them go. — 27.

And Moses and Aaron did all these wonders, before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land. — xi. 10.

And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with a high hand. — xiv. 8.

## 35. REFLECTIONS.

And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth. Ex. ix. 16.

He turned their heart to hate his people, to deal subtilely with his servants. Ps. cv. 25.

For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name may be declared throughout all the earth. Rom. ix. 17.

## CHAP. IV.

## THE DOCTRINE OF FREE WILL.

SECT. 36. GOD WILLS NOT DESTRUCTION.

HAVE I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live? Ezek. xviii. 23.

^{*} See Sect 41 of this Book.

Cast away from you all your trangressions, name before my Father and before his angels. whereby ye have transgressed; and make you a Rev. iii. 5. new heart, and a new spirit; for why will ye die, O house of Israel? Ezek. xviii. 31.

For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn

yourselves, and live ye. <del>---- 32</del>.

Therefore O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? · xxxiii. 10.

Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? —— 11.

Even so it is not the will of your Father which is in heaven, that one of these little ones should

perish. Mat. xviii. 14.

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 Pet. iii. 9.

## 37. OFFERS OF MERCY TO ALL.

Ho every one that thirsteth, come ye to the waters; and he that hath no money, come you buy and eat; yea, come, buy wine and milk without money, and without price. Is. lv. 1.

Men and brethren, children of the flock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

Acts xiii. 26.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. xxii. 17.

## 38. UNIVERSAL PROMISES.

If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings. Jer. xxvi. 3.

And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, in the remnant whom the Lord shall call. Joel ii.

All that the Father giveth me shall come to me; and him that cometh to me, I will in no

wise cast out. John vi. 37.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Acts ii. 21.

For the scripture saith, Whosoever believeth on him shall not be ashamed. Rom. x. 11.

For whosoever shall call on the name of the Lord shall be saved. — — 13.

If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work. 2 Tim. ii. 21.

He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his

## CHOICE APPEALED TO.

Behold, I set before you this day a blessing and a curse; Deut. xi. 26.

A blessing, if ye obey the commandments of the Lord your God, which I command you this **--- 27.** 

And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. - --- 28.

See, I have set before thee this day life and good, and death and evil. — xxx. 15.

In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. — — 16.

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live. - 19.

## 40. BAD CHOICE LAMENTED.

Oh that my people had hearkened unto me, and Israel had walked in my ways! Ps. lxxxi.

I should soon have subdued their enemies, and turned my hand against their adversaries.

The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever. -- --- 15.

Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. xlviii. 18.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Mat.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not! Luke xiii. 34.

And ye will not come to me, that ye might have life. John v. 40.

## PHARAOH SELF-HARDENED.*

And Pharaoh hardened his heart at this time also, neither would he let the people go. Ex. viii. 32.

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

And when Pharaoh saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, and hardened his heart, he and his servants. — ix. 34.

* See Sect. 33 of this Book.

And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses. Ex. ix 35.

Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? whed he had wrought wonderfully among them; did they not let the people go, and they departed? 1 Sam. vi. 6.

## CHAP. V.

#### PROVIDENCE DISTRIBUTIVE.

#### SECT. 42. INDISCRIMINATE.

THIS is one thing, therefore I said it, He destroyeth the perfect, and the wicked. ix. 22.

If the scourge slay suddenly, he will laugh at the trial of the innocent. --23.

All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.

There is a vanity which is done upon the earth, that there be just men, unto whom it happeneth according to the work of the wicked: again, there be wicked men, to whom it happeneth according to the work of the righteous. I said, that this also is vanity. — viii. 14.

For all this I considered in my heart, even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them. — ix. 1.

All things come alike to all: there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath

This is an evil among all things that are done under the sun, that there is one event unto all; yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all. — — 11.

Son of man set thy face toward Jerusalem, and drop thy word toward the holy places, and ophesy against the land of Israel. Ezek i. 2.

Thou hast planted them; yea, they have taken root: they grow; yea, they bring forth fruit: thou art near in their mouth, and far and drop thy word toward the holy places, and prophesy against the land of Israel.

Lord, Behold, I am against thee, and will draw from their reins. — 2. forth my sword out of his sheath, and will cut

Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north; -4.

That all flesh may know that I the Lord have drawn forth my sword out of his sheath, it shall not return any more. — 5.

## 43. WICKED INCREASE IN WEALTH.

The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he? Job ix. 24.

The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly. — xii. 6.

They spend their days in wealth, and in a moment go down to the grave. — xxi. 13.

Yet he filled their houses with good things: but the counsel of the wicked is far from me.

They are not in trouble as other men; neither are they plagued like other men: Ps. lxxiii. 5.

Therefore pride compasseth them about as a chain; violence covereth them as a garment.

Their eyes stand out with fatness: they have more than heart could wish. - 7.

Behold, these are the ungodly, who prosper in the world; they increase in riches.

## 44. OFFENCE (TAKEN.)

Even when I remember I am afraid, and trembling taketh hold on my flesh. Job xxi. 6.

Wherefore do the wicked live, become old, yea, are mighty in power? — 7.

Their seed is established in their sight with them, and their offspring before their eyes.

Their houses are safe from fear, neither is the rod of God upon them. — 9,

Men groan from out of the city, and the soul of the wounded crieth out; yet God layeth not folly to them. — xxiv. 12.

But as for me, my feet were almost gone, my steps had well-nigh slipped. Ps. lxxiii. 2.

For I was envious at the foolish, when I saw the prosperity of the wicked:

For there are no bands in their death; but their strength is firm. — 4.

Verily I have cleansed my heart in vain, and washed my hands in innocency. — — 13.

For all the day long have I been plagued, and

offend against the generation of thy children.

Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked

Why dost thou shew me iniquity, and cause off from thee the righteous and the wicked. 3. me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Hab. i. 3.

Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth. —— 4.

Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? —— 13.

Shall they, therefore, empty their net, and not spare continually to slay the nations? ———17.

Ye have wearied the Lord with your words: yet ye say, Wherein have we wearied him? When ye say, Every one that doth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment? Mal. ii. 17.

And now we call the proud happy: yea, they that work wickedness are set up: yea, they that tempt God are even delivered. — iii. 15.

## 45. PROSPERITY OF THE WICKED IS BUT SHORT.

I have seen the foolish taking root: but suddenly I cursed his habitation. Job v. 3.

He draweth also the nighty with his power: he riseth up, and no man is sure of life. — xxiv. 22.

Though it be given him to be in safety whereon he resteth, yet his eyes are upon their ways.

— 23.

They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn. — 24.

Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see  $\dot{u}$ . Ps.

I have seen the wicked in great power, and spreading himself like a green bay-tree. — 35.

When I thought to know this, it was too painful for me. — lxxiii. 16.

Until I went into the sanctuary of God; then understood I their end. —— 17.

How are they brought into desolation as in a moment! they are utterly consumed with terrors. — — 19.

As a dream when one awaketh; so, O Lord, when thou awakest thou shalt despise their image. — 20.

A brutish man knoweth not; neither doth a fool understand this. — xcii. 6.

When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever. — 7.

Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. Ec. viii. 12.

#### 46. CHANGES IN LIFE.

Oh, that I were as in months past, as in the days when God preserved me; Job xxix. 2.

When his candle shined upon my head, and when by his light I walked through darkress.

As I was in the days of my youth, when the secret of God was upon my tabernacle. — 4.

But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock. — xxx. 1.

The bows of the mighty men are broken, and they that stumbled are girded with strength. 1 Sam. ii. 4.

And in my prosperity I said, I shall never be moved. Ps. xxx. 6.

Lord, by thy favor thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled. — — 7.

I will sing of mercy and judgment: unto thee, O Lord will I sing. — ci. 1.

Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.
— cii. 10.

He hath put down the mighty from their seats, and exalted them of low degree. Luke i. 52.

He hath filled the hungry with good things; and the rich he hath sent empty away. — 53.

## 47. TO BE EXPECTED.

For he maketh sore, and bindeth up: he woundeth, and his hands make whole. *Job* v. 18.

He shall break in pieces mighty men without number, and set others in their stead. — xxxiv. 24.

The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up. 1 Sam. ii. 6

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

Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Ps. lxxi. 20.

Thou shalt increase my greatness, and comfort me on every side. — — 21.

And the Lord shall smite Egypt; he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. Is. xix. 22.

I spake unto thee in thy prosperity; but thou saidst, I will not hear: this hath been thy manner from thy youth, that thou obeyedst not my voice. Jer. xxii. 21.

The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy - 22. wickedness.

Thus saith the Lord God, When the whole earth rejoiceth, I will make thee desolate. Ezek. xxxv. 14.

As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it; and they

shall know that I am the Lord. —— 15.

Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. John xvi. 20.

## 48. EXALTATION.

Though thy beginning was small, yet thy latter end should greatly increase. Job viii. 7.

He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. 1 Sam. ii. 8.

He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

That he may set him with princes, even with the princes of his people. — — 8.

## 49. INFERENCES THEREFROM.

And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? 1 Sam. xv. 17.

Now, therefore, so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel: 2 Sam. vii. 8.

And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. — — 9.

Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; — xii. 7.

And I gave thee thy master s house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

Now, therefore, thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheep-cote, even from following the sheep, that thou shouldest be ruler over from thy state shall be pull thee down my people. 1 Chron. xvii. 7.

And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the

#### 50. DEPRESSION.

He hath stripped me of my glory, and taken

the crown from my head. Job xix. 9.

The days of his youth hast thou shortened; thou hast covered him with shame. Selah. Ps. lxxxix. 45.

Many times did he deliver them: but they provoked him with their counsel, and were brought low for their iniquity. — cvi. 43.

Again they are minished, and brought low through oppression, affliction and sorrow.

Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. xlviii. 11.

Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers that shall cause him to wander, and shall empty his vessels, and break their bottles. — — 12.

And thou hast removed my soul far off from peace: I forgat prosperity. Lam. iii. 17.

They that did feed delicately are desolate in the streets; they that were brought up in scarlet embrace dunghills. - iv. 5.

Then he shall turn his face toward the fort of his own land; but he shall stumble, and fall, and not be found. Dan. xi. 19.

And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt find them no more at all. Rev. xviii. 14.

## 51. A LESSON ON.

They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms. Is. xiv. 16.

That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say,

What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepul-chre on high, and that graveth an habitation for himself in a rock? — — 16.

Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. - 17.

He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. — — 18.

And I will drive thee from thy station, and

#### 52. REFLECTIONS ON.

So that a man shall say, Verily, there is a reward for the righteous: verily he is a God that judgeth in the earth. Ps. lviii. 11.

And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. — lxiv. 9.

Come and see the works of God: he is terrible in his doing toward the children of men.

O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works. — lxxi. 17.

Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth. — cv. 5.

Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord. — cvii. 43.

#### CHAP. VI.

#### PROVIDENCES AFFLICTIVE.

## SECT. 53. AFFLICTION TO BE EXPECTED.

ALTHOUGH affliction cometh not forth of the dust, neither doth trouble spring out of the ground. Job v. 6.

Yet man is born unto trouble, as the sparks

fly upward. --- 7.

In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him. Ec. vii. 14.

The calamity of Moab is near to come, and

his affliction hasteth fast. Jer. xlviii. 16.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to be found! Rev. viii. 13.

One woe is past; and, behold, there come two woes more hereafter. — ix. 12.

The second woe is past; and, behold, the third woe cometh quickly. — xi. 14.

## 54. AFFLICTION PROMISED

I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. 2 Sam. vii. 14.

If his children forsake my law, and walk not in my judgments. Ps. lxxxix. 30.

If they break my statutes, and keep not my commandments; — — 31.

Then will I visit their transgression with the rod, and their iniquity with stripes. — 32.

Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. — — 33.

I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted

— cxix. 75.

For whom the Lord leveth he correcteth, even as a father the son in whom he delighteth. Prov. iii. 12.

#### 55. ADVICE TO THE AFFLICTED.

Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee. Deut. viii. 5.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. Job v. 17.

Surely it is meet to be said unto God, I have

borne chastisement, I will not offend any more. xxxiv. 31.

That which I see not, teach thou me; if I have done iniquity, I will do no more. - 32.

My son, despise not the chastening of the Lord; neither be weary of his correction. Prov. iii. 11.

The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it. Micah

And ye have forgotten the exhortation, which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: Heb. xii. 5.

For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. 6.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? — 7.

But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

## 56. AFFLICTIONS.

Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me. Job x. 17.

For thou, O God, hast proved us; thou hast tried us, as silver is tried. Ps. lxvi. 10.

Thou broughtest us into the net; thou laidest affliction upon our loins. — — 11.

Thou hast caused men to ride over our heads; we went through fire and through water; but thou broughtest us out into a wealthy place. -

Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee; I have stretched out my hands unto thee. —lxxxviii. 9.

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. Lam. i. 12.

From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet; he hath turned me back; he hath made me desolate and faint all the day. 13.

The yoke of my transgressions is bound by | me, surely, thou hadst sent me away now emphis hand: they are wreathed, and come up up-on my neck: he hath made my strength to fall; the Lord hath delivered me into their hands, from whom I am not able to rise up. Lam. i. 14.

I am the man that hath seen affliction by the

rod of his wrath. — iii. 1.

Surely against me is he turned: he turneth his hand against me all the day. -

I saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble. *Hab.* iii. 7.

#### 57. DISAPPOINTMENTS.

My days are past, my purposes are broken

off, even the thoughts of my heart. Job xvii. 11.
When I looked for good, then evil came unto me; and when I waited for light, there came darkness. — xxx. 26.

My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me. Is. xxi. 4.

We looked for peace, but no good came; and for a time of health, and behold trouble! Jer.

And I will turn your feasts into mourning and all your songs into lamentation: and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day. Amos viii. 10.

For the inhabitant of Maroth waited carefully for good: but evil came down from the Lord

unto the gate of Jerusalem. Mic. i. 12.

Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm: and he that earneth wages, earneth wages to put it into a bag with holes. Hag. i. 6.

#### 58. REMARKABLE INSTANCE.

Now, in the twelfth month, (that is the month Adar,) on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them.) Esther ix. 1.

### 59. AFFLICTIONS AGGRAVATED.

Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before Job xxx. 11.

But in mine adversity they rejoiced, and gathered themselves together; yea, the abjects gathered themselves together against me, and I knew it not: they did tear me, and ceased not. Ps. xxxv. 15.

For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. — lxix. 26.

#### 60. MITIGATED.

Abraham, and the Fear of Isaac, had been with - 14.

ty: God hath seen my affliction, and the labor of mine hands, and rebuked thee yesternight. Gen. xxxi. 42.

Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? xxvii. 7.

In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. - 8

The Lord said, Verily it shall be well with thy remnant: verily I will cause the enemy to entreat thee well in the time of evil, and in the time of affliction. Jer. xv. 11.

For the Lord will not cast off for ever. Lam. iii. 31.

But though he cause grief, yet will he have compassion according to the multitude of his mercies. — — 32.

For he doth not afflict willingly, nor greeve the children of men. — 33.

#### 61. SUPPORTS.

They prevented me in the day of my calamity; but the Lord was my stay. 2 Sam. xxii. 19. Muny a time have they afflicted me from my youth, may Israel now say. Ps. exxix. 1.

Many a time have they afflicted me from my youth, yet they have not prevailed against me.

I know that the Lord will maintain the cause of the afflicted, and the right of the poor.

The Lord upholdeth all that fall, and raiseth up all those that be bowed down. — cxlv. 14.

But my God shall supply all your need, according to his riches in glory, by Christ Jesus. Phil. iv. 19.

#### 62. FAINTING UNDER.

But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. *Job* iv. 5.

Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? --- 6.

And David was displeased, because the Lord had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day. 2 Sam. vi. 8.

If thou faint in the day of adversity, thy strength is small. Prov. xxiv. 10.

Wherefore doth a living man complain, a man for the punishment of his sins? Lam. iii. 39.

#### 63. UNIMPROVED.

Are the consolations of God small with thee? is there any secret thing with thee? Job xv. 11.

And in the time of his distress did he trespass yet more against the Lord; this is that king Ahaz. 2 Chron. xxviii. 22.

For the people turneth not unto him that smiteth them, neither do they seek the Lord of Is. ix. 13. hosts.

Therefore the Lord will cut off from Israel Except the God of my father, the God of | head and tail, branch and rush, in one day.

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In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets like a destroying lion. *Jer.* ii. 30.

She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. Zeph. iii. 2.

#### 64. DELIVERANCE PROMISED.

To set up on high those that be low; that those which mourn may be exalted to safety. Job v. 11.

Because thou shalt forget thy misery, and remember it as waters that pass away: — xi. 16.

For his anger endureth but a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning. Ps. xxx. 5.

but joy cometh in the morning. Ps. xxx. 5.

He shall call upon me, and I will answer him:
I will be with him in trouble; I will deliver him, and honor him. — xci. 15.

What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time. Nahum i. 9.

#### 65. DELIVERANCE.

He sent from above, he took me; he drew me out of many waters: 2 Sam. xxii. 17.

Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; Ps. xxx. 11.

Many are the afflictions of the righteous; but the Lord delivereth him out of them all. — xxxiv. 19.

He keepeth all his bones: not one of them is broken. ---20.

The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous: — cxlvi. 8.

For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. Is. ix. 4.

Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

— xxv. 3.

For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. —— 4.

And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house. Acts vii. 10.

#### 66. ADVANTAGES OF AFFLICTION. ●

And if they be bound in fetters, and be holden in cords of affliction, Job xxxvi. 8.

in cords of affliction, Job xxxvi. 8.

Then he sheweth them their work, and their transgressions that they have exceeded. — 9.

He openeth also their ear to discipline, and commandeth that they return from iniquity. — 10.

Take heed, regard not iniquity: for this hast thou chosen rather than affliction. — 21.

And when he was in affliction he besought the Lord his God, and humbled himself greatly before the God of his fathers. 2 Chron. xxxiii. 12.

And prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God. —

God shall hear and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God. Ps. lv. 19.

When he slew them, then they sought him; and they returned, and enquired early after God. lxxviii. 34.

And they remembered that God was their Rock, and the high God their Redeemer. — 35.

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; — xciv. 12.

That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. —— 13.

Before I was afflicted I went astray; but now have I kept thy word. — cxix. 67.

It is good for me that I have been afflicted, that I might learn thy statutes. — — 71.

Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. Is. xxvi. 8.

Is. xxvi. 8.

With my soul have I desired thee in the night: yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. — 9.

Behold, I have refined thee, but not with silver: I have chosen thee in the furnace of affliction. — xlviii. 10.

Remembering mine affliction and my misery, the wormwood and the gall. Lam. iii. 19.

My soul hath them still in remembrance, and is humbled in me. — 20.

This I recall to my mind, therefore, have I hope. — 21.

It is good for a man that he bear the yoke in his youth. — 27.

He sitteth alone, and keepeth silence, because he hath borne it upon him. ——28.

He putteth his mouth in the dust, if so be there may be hope. —— 29.

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. Hos. v. 15.

Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. *Heb.* xii. 11.

## CHAP VII.

#### PROVIDENCE RETRIBUTIVE.

### SECT. 67. DISCRIMINATING.

AND I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the Ex. viii. 22.

And I will put a division between my people and thy people: to-morrow shall this sign be.

And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. — ix. 4.

And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the

And the Lord did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one.

And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did

not let the people go. — — 7.
Only in the land of Goshen, where the children of Israel were, was there no hail. ---

But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel. — xi. 7.

Then shall two be in the field; the one shall be taken and the other left. Mat. xxiv. 40.

But I tell you of a truth, Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; Luke iv. 25.

But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. — — 26.

And many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian. -

I tell you, In that night there shall be two men in one bed, the one shall be taken, and the other shall be left. - xvii. 34.

Two women shall be grinding together; the one shall be taken, and the other left. — 35.

Two men shall be in the field; the one shall be taken, and the other left. — — 36.

#### 68. WHY DISCRIMINATE.

But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went: and his seed shall possess it. Num. xiv. 24.

Doubtless ye shall not come into the land, concerning which I sware to make you dwell and set a mark upon the foreheads of the men

And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, <del>--- 36</del>.

Even those men, that did bring up the evil report upon the land, died by the plague before

the Lord. **– –** 37.

But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still. — — 38.

These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan near Jericho. — xxvi. 63.

But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of

Israel in the wilderness of Sinai. — 64.
For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun. ——65.

Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed

them from among you. Deut. iv. 3.

But ye that did cleave unto the Lord your God are alive every one of you this day. — 4.

Whereas our substance is not cut down; but the remnant of them the fire consumeth. Job xxii. 20.

With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright. 2 Sam. xxii. 26.

With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavory.

And the afflicted people thou wilt save; but thine eyes are upon the haughty, that thou mayest bring them down. - 28.

With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; Ps. xviii. 25.

With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward. — — 26.

For thou wilt save the afflicted people; but wilt bring down high looks. — 27.

For the arms of the wicked shall be broken; but the Lord upholdeth the righteous. xxxvii. 17.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee. — xci. 7.

Only with thine eyes shalt thou behold, and see the reward of the wicked. --- 8.

Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed. Is. lxv. 13.

Behold, my servants shall sing for joy of heart; but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. — — 14.

And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, therein, save Caleb, the son of Jephunneh, and that sigh, and that cry, for all the abominations Joshua the son of Nun —— 30.

Let k. ix. 4.

ye after him through the city, and smite: let not your eyes spare, neither have ye pity:

Slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark, and begin at my sanctuary. Then they began at the ancient men which were before the house.

#### 69. RETRIBUTION PORESHOWN.

After the number of the days in which ye searched the land, even forty days, (each day for a year,) shall ye bear your iniquities, even forty years; and ye shall know my breach of promise. Num. xiv. 34.

I the Lord have said, I will surely do it unto all this evil congregation that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

Let not him that is deceived trust in vanity; for vanity shall be his recompence. Job xv. 31.

The steps of his strength shall be straitened,

and his own counsel shall cast him down.

For the work of a man shall he render unto him, and cause every man to find according to his ways. - xxxiv. 11.

His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. Ps. vii. 16.

The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. — xxxvii. 14.

Their sword shall enter into their own heart, and their bows shall be broken. — — 15.

And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them - xciv. 23.

His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. Prov. v. 22.

Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

He that diggeth a pit, shall fall into it; and whoso breaketh a hedge, a serpent shall bite him. Ec. x. 8.

Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby. - 9.

Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him. Is. iii. 11.

And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the Lord, Jer. li. 24.

The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him. Hosea xii. 2.

For the day of the Lord is near upon all the heathen: as thou hast done unto thee; thy reward shall return upon thine own head. Ob. 15.

### 70. RETRIBUTIONS.

But Adoni-bezek fled; and they pursued after iniquity. — — 29.

And to the others he said in mine hearing, Go | him, and caught him, and cut off his thumbs and and his great toes. Judges i. 6.

And Adoni-bezek said, Three-score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died. - 7.

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

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

He made a pit, and digged it, and is fallen into the ditch which he made. Ps. vii. 15.

Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart. *Jer*. iv. 18.

But when Esther came before the king, he commanded by letters, that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. Est. ix. 25.

## 71. CHARACTERS CONTRASTED.

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

He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him. — xiv. 2.

The way of man is froward and strange: but

as for the pure, his work is right. — xxi. 8.

The wicked flee when no man pursueth: but the righteous are bold as a lion. — xxviii. 1.

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

Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 John 9.

#### 72. EVENTS TO GOOD AND BAD CONTRASTED.

Behold, God will not cast away a perfect man, neither will he help the evil doers: Job viii. 20.

Till he fill thy mouth with laughing, and thy lips with rejoicing. — — 21.

Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. Ps. xxxii. 10.

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

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

The fear of the wicked it shall come upon him: but the desire of the righteous shall be granted.

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

The way of the Lord is strength to the upright: but destruction shall be to the workers of

The righteous shall never be removed: but | day that shall do this, saith the Lord of hosts. the wicked shall not inhabit the earth. Prov.

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

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

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

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

As righteousness tendeth to life; so he that pursueth evil, pursueth it to his own death. · 19.

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

Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

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

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

There shall no evil happen to the just: but the wicked shall be filled with mischief.

Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sin-— xiii. 6.

The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

Whose despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. 

Evil pursueth sinners: but to the righteous good shall be repaid. 

The evil bow before the good; and the wicked at the gates of the righteous. — xiv. 19.

Do they not err that devise evil? but mercy and truth shall be to them that devise good. - 22.

He that keepeth the commandment keepeth his own soul; but he that despiseth his ways eball die. — xix. 16.

The wicked shall be a ransom for the righteous, and the transgressor for the upright. — xxi. 18.

Thorns and snares are in the way of the froward; he that doth keep his soul shall be far from them. — xxii. 5.

 ${f W}$ hoso walketh uprightly shall be save ${f d}$  :  ${f but}$ he that is perverse in his ways shall fall at once. - xxviii. 18.

And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while ye be with him; and if ye seek him, he will be found of you, but if you forsake him, he will forsake you. 2 Chron. xv. 2.

Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not. Mal. iii. 18.

And ye shall tread down the wicked; for they chall be ashes under the soles of your feet in the

#### 73. CONTRAST IN PUBLIC AFFAIRS.

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

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

Righteousness exalteth a nation; but sin is a reproach to any people. — xiv. 34.

## 74. CONTRASTED IN GOD'S FAVOR.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish. Ps. i. 6.

For the froward is abomination to the Lord; but his secret is with the righteous. Prov. iii. 32.

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

A good man obtaineth favor of the Lord, but a man of wicked devices will he condemn.

The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness. — xv. 9.

## CONTRAST ETERNAL.

And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever. 1 Chron. xxviii. 9.

As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel. Pş. cxxv. 5.

The wicked is driven away in his wickedness: but the righteous hath hope in his death. Prov. xiv. 32.

And these shall go away into everlasting punishment: but the righteous into life eternal. Mat. xxv. 46.

For the time is come that judgment must be gin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God. 1 Pet. iv. 17.

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? - 18



## CHAP. VIII.

#### PROMISES TO THE RIGHTEOUS.

## SECT. 76. OF HAPPINESS IN GENERAL.

Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded. 2 Chron. xv. 7.

Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight. Ps. xviii. 24.

O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! — xxxi. 19.

Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. — xxxiii. 12.

Blessed are they that keep judgment, and he that doeth righteousness at all times. — evi. 3.

#### 77. EXEMPTION OR DELIVERANCE FROM EVIL.

He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. Job v. 19.

In famine he shall redeem thee from death; and in war from the power of the sword. — 20.

Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh. —— 21.

They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied. **Ps.** xxxvii. 19.

But whose hearkeneth unto me shall dwell cut off? Job iv. 7. safely, and shall be quiet from fear of evil. In the way of riging Prov. i. 33.

Whose keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment. *Eccl.* viii. 5.

In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Is. liv. 14.

But to the king of Judah, which sent you to enquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard; 2 Kings xxii. 18.

Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again. — 20.

Go, and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel, Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. Jer. xxxix. 16.

But I will deliver thee in that day, saith the Lord; and thou shalt not be given into the hand of the men of whom thou art afraid. — 17.

#### 78. SUPPORT UNDER TRIALS.

He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands. Job xxii. 30.

The steps of a good man are ordered by the Lord; and he delighteth in his way. Ps. xxxvii. 23.

Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. — — 24.

The wicked watcheth the righteous, and seeketh to slay him. —— 32.

The Lord will not leave him in his hand, nor condemn him when he is judged. — — 33.

Unto the upright there ariseth light in the darkness: he is gracious; and full of compassion, and righteous. — exii. 4.

For if ye turn again unto the Lord, your brethren, and your children, shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him. 2 Chron. xxx. 9.

#### 79. DELIVERANCE FROM DEATH.

And the Lord said unto Noah, Come thou, and all thy house, into the ark: for thee have I seen righteous before me in this generation. Gen. vii. 1.

Remember, I pray thee, who ever perished being innocent? or where were the righteous cut off? Job iv. 7.

In the way of righteousness is life; and in the pathway thereof there is no death. Prov. xii. 28.

For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord. *Jer.* xxxix. 18.

But if a man be just, and do that which is lawful and right, Ezek. xviii. 5.

And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment, 7.

He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, — — 8.

Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God. — 9.

#### 80. PROMISES OF PUBLIC TEMPORAL BLESSINGS.

And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. *Deut.* xxviii. 11.

And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them. --13.

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And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers. *Deut.* xxx. 9.

If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes, which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul. — 10.

And the Lord was with Jehoshaphat because he walked in the first ways of his father David,

and sought not unto Baalim; 2 Chron. xvii. 3.
But sought to the LORD God of his father, and walked in his commandments, and not after

the doings of Israel:

Therefore the Lord stablished the kingdom in his hand: and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance. — 5.

#### 81. PRIVATE TEMPORAY BLESSINGS.

If they obey and serve him, they shall spend their days in prosperity, and their years in plea-*Job* xxxvi. 11.

And David went on, and grew great; and the Lord God of hosts was with him. 2 Sam.

And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself. 1 Kings ii. 3.

So David waxed greater and greater: for the

Lord of hosts was with him. 1 Chron. xi. 9.

Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed. - xxii 13.

So Jotham became mighty, because he prepared his ways before the Lord his God. 2

Chron. xxvii. 6.

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

If ye be willing and obedient, ye shall eat the

good of the land; Is. i. 19.

Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their — iii. 10. doings.

## 82. SPIRITUAL BLESSINGS PROMISED.

Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Job xxii. 21.

If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye, and also the king that reigneth over you, continue following the Lord your God. 1 Sam. xii. 14.

For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield.

**Ps.** v. 12.

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully; — xxiv. 4.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him,

that seek thy face, O Jacob. Selah. —— 6. All the paths of the Lord, are mercy and truth unto such as keep his covenant and his testimonies. - xxv. 10.

Mark the perfect man, and behold the upright; for the end of that man is peace. xxxvii. 37.

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. - lxv. 4.

For the Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. - lxxxiv. 11.

Light is sown for the righteous, and gladness for the upright in heart. — xcvii. 11.

He that followeth after righteousness and mercy findeth life, righteousness and honor. Prov. xxi. 21.

Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. Jer. xxxiii. 6.

## 83. PROMISES OF ETERNAL BLESSINGS.

The Lord knoweth the days of the upright, and their inheritance shall be for ever. Ps. xxxvii. 18.

Depart from evil, and do good; and dwell for evermore. -27.

The righteous shall inherit the land, and dwell therein for ever. - 29.

And the angel of the Lord protested unto

Joshua, saying, Zech. iii. 6.

Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge; then thou shalt also judge my house, and shalt also keep my courts; and I will give thee places to walk among these that stand by.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my father honor. John xii. 26.

## CHAP. IX.

#### THREATS TO THE WICKED.

#### SECT. 84. PUBLIC CALAMITIES.

MOREOVER, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee. Deut. xxviii. 45.

And they shall be upon thee for a sign, and

for a wonder, and upon thy seed for ever. 46.

Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; -

But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord; then shall the hand of the Lord be against you, as it was against your fathers. Sam. xii. 15.

But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord

hath spoken it. Is. i. 20.

Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that covereth with a covering, but not of my Spirit, that they may add sin to sin. - xxx. 1.

Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not. Jer. xi. 8.

But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord.

xii. 17.

For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. — xxv. 29.

He will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.

- 31.

And thou shalt say unto them, Thus saith the Lord, If ye will not hearken to me, to walk in my law, which I have set before you, - xxvi. 4.

To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened; - --- 5.

Then will I make this house like Shiloh, and will make this city a curse to all the nations of

the earth.

Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them, but this people hath not hearkened unto me; – xxxv. 16.

Therefore thus saith the Lord God of hosts, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

Therefore thus saith the Lord God, Because ye have made your iniquities to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand. Ezek. xxi. 24.

Set the trumpet to thy mouth: he shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law. Hos. viii. 1.

They have deeply corrupted themselves as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins. — ix. 9.

My God will cast them away, because they did not hearken unto him: and they shall be for there shall be no reward to the evil man, the candle of the wicked shall be put out. Prov. wanderers among the nations. -- 17.

#### PERSONAL CALAMITIES.

And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Deut. vii. 10.

His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. Job xxi. 20.

That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath. **— — 30**.

Who shall declare his way to his face; and who shall repay him what he hath done? — 31.

For what portion of God is there from above? and what inheritance of the Almighty from on high? -- xxxi. 2

Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

He striketh them as wicked men in the open sight of others. —xxxiv. 26.

Because they turned back from him, and would not consider any of his ways.

But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee. xxxvi. 17.

The Lord shall reward the doer of evil according to his wickedness. 2 Sam. iii. 39.

The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah. Ps. ix. 16.

Evil shall slay the wicked; and they that hate the righteous shall be desolate. — xxxiv. 21.

There are the workers of iniquities fallen; they are cast down, and shall not be able to rise. - xxxvi. 12.

But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume, into smoke shall they consume — xxxvii. 20. awav.

But the transgressors shall be destroyed together; the end of the wicked shall be cut off.

-- 38.

Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood. cxix. 118.

Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.

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

The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness. — xxi. 12.

They that observe lying vanities forsake their own mercy. Jonah ii. 8.

## EXPRESSED NEGATIVELY.

And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Num. xiv. 41.

The ungodly are not so; but are like the chaff which the wind driveth away. Ps. i. 4.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. **– –** 5.

xxiv. 20.

wicked. Is. xlviii. 22.

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire aand dirt. — lvii. 20.

There is no peace, saith my God, to the wick-

#### 87. DISGRACE.

They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought. Job viii. 22.

They that come after him shall be astonished at his day, as they that went before were affrighted. — xviii. 20.

Surely such are the dwellings of the wicked, and this is the place of him that knoweth not - --- 21.

And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare. Jer. xiii. 22.

For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing; therefore ye shall bear the reproach of my people. Micah vi. 16.

#### UNPITIED.

Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. Ezek. vii. 3.

And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and ye shall know that I am the Lord. -- 4.

Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for thine abominations. 8.

And mine eye shall not spare, neither will I have pity; I will recompense thee according to thy ways, and thine abominations that are in the midst of thee, and ye shall know that I am the Lord that smiteth. — — 9.

And as for me also, mine eye shall not spare, neither will I have pity; but I will recompense their way upon their head. — ix. 10.

In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon the. **xxiv.** 13.

I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent: according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God. — 14.

## 89. SORROW AND PAIN DENOUNCED.

How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger. Job **xx**i. 17.

And God shall wound the head of his ene-

There is no peace, saith the Lord, unto the mies, and the hairy scalp of such an one as goeth on still in his trespasses. Ps. lxviii. 21.

Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked. Jer. xxiii. 19.

The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly. --20.

All thy lovers have forgotten thee; they seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity: because thy sins were increased. Jer. xxx. 14.

Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity; because thy sins were increased I have done these things unto thee. -- --- 15.

Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. -

## 90. DEATH THREATENED.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth. Gen. vi. 13.

And when thou hast seen it thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. Num. xxvii. 13.

For ye rebelled against my commandment in the desart of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meriba in Kadesh, in the wilderness of Zin. 

Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. Job iv. 8.

By the blast of God they perish, and by the breath of his nostrils are they consumed. — —9.

But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost. - xi. 20.

But if they obey not, they shall perish by the sword, and they shall die without knowledge. - xxxvi. 12.

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. Ps. xxxiv. 16.

For evil-doers shall be cut off; but those that wait upon the Lord they shall inherit the earth. xxxvii. 9.

For yet a little while, and the wicked shall not be; yea thou shalt diligently consider his place, and it shall not be.

How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence. —lxii. 3.

For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. — lxxiii. 27.

For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish: all the workers of iniquity shall be scattered. -— xcii. 9.

But the wicked shall be cut off from the earth, and the transgressors shall be rooted out *Prov.* ii. 22.

And the destruction of the transgressors and

forsake the Lord shall be consumed. Is. i. 28.

As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity. Ezek. xviii. 18.

#### 91. MISERY OF WICKED DEPICTED BY FIRE.

But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands: 2 Sam. xxiii. 6.

But the men that shall touch them, must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same

Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; this shall be

the portion of their cup. Ps. xi. 6.

Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root hosts, that it shall leave them neither root nor shall be as rottenness, and their blossom shall branch. Mal. iv. 1.

of the sinners shall be together, and they that go up as dust: because they have cast away forsake the Lord shall be consumed. Is. i. 28. the law of the Lord of hosts, and despised the word of the Holy One of Israel. Is. v. 24.

For wickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forest and they shall mount up like the lifting up of smoke. – ix. 18.

But I will punish you according to the fruit of your doings, saith the Lord: and I will kindle a fire in the forest thereof; and it shall devour all things round about it. Jer. xxi. 14.

Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompenced upon their heads, saith the Lord God. Ezek. xxii. 31.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of

## BOOK XXV.—SACRIFICE.

## CHAP. I.

#### SACRIFICIAL OFFERINGS.

### SECT. 1. OFFERINGS BEFORE THE LAW.

A ND in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. Gen. iv. 3.

And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering

But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his

countenance fell. —— 5.

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. — 7.

Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

- xxxi. 54.

And Jethro, Moses' father-in-law, took a ournt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God. Ex. xviii. 12.

And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him. Num. xxii. 40.

And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen, and seven rams. — xxiii. 1.

And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. —— 2

And Balaam said unto Balak, Stand by thy burnt-offering, and I will go; peradventure the Lord will come to meet me; and whatsoever he sheweth me I will tell thee. And he went to a high place. —— 3.

And he returned unto him, and, lo, he stood by his burnt-sacrifice, he, and all the princes of

Moab. — — 6.

And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. — 14.

And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. — 29.

And Balak did as Balaam had said, and offered a bullock and a ram on every altar. — 30.

#### 2. UNDER THE LAW.

This is the law of the burnt-offering of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings, Lev.

Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord in the wilderness of Sinai. — — 38.

Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savor unto me, shall ye observe to offer unto me in their due season. Num. xxviii. 2.

These things ye shall do unto the Lord in your set feasts, besides your vows, and your free-will offerings, for your burnt-offerings, and for your meat offerings, and for your drink-offerings, and for your peace-offerings. xxix. 39.

Offer the sacrifices of righteousnesss; and put your trust in the Lord. Ps. iv. 5.

And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. cvii. 22.

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God is the Lord, which hath shewed us light; ] bind the sacrifice with cords, even unto the horns of the altar. Ps. cxviii. 27.

#### 3. FOR PARDON OF SIN.

And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priests shall burn it upon the altar for a sweet savor unto the Lord: and the priest shall make an atonement for him, and it shall be forgiven him. Lev. iv. 31.

And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord; and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him. - 35.

And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat-of-

And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sinoffering before the Lord, for their ignorance: Num. xv. 25.

And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

## 4. COMMENDATION.

Also a bullock and a ram for peace-offerings, to sacrifice before the Lord: and a meat-offering mingled with oil; for to-day the Lord will appear unto you. Lev. ix. 4.

And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near, and stood before the Lord.

And Moses said, This is the thing which the Lord commanded that ye should do; and the glory of the Lord shall appear unto you. — 6.

They shall call the people unto the mountain;

there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand. Deut. xxxiii. 19.

Gather my saints together unto me; those that have made a covenant with me by sacrifice. Ps. 1. 5.

Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks — li. 19. upon thine altar.

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee, they shall come up with ac-

and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord. Jer. xvii. 26.

Thus saith the Lord, Again there shall be heard in this place, (which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast,) - xxxiii. 10.

The voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, Praise the Lord of hosts; for the Lord is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise in to the house of the Lord: for I will cause to return the captivity of the land, as at the first, saith the Lord.

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. Mal. iii. 4.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh. Heb. xi. 4.

#### 5. WITH JOY.

And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee. Deut. xii. 7

And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your men servants, and your maid servants, and the Levite that is within your gates; for as much as he hath no part nor inheritance with - 12.

Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy: the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off. Neh. xii. 43.

## 6. WHO (INSTANCES OCCASIONAL.)

And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord. xxiv. 5.

And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to of fer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt 1 Sam. x. 8.

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

rea from him. — xiii. 8. And Saul said, Bring hither a burnt-offering to me, and peace offerings. And he offered the

ceptance on mine altar, and I will glorify the house of my glory. Is. lx. 7.

And it came to pass, that as soon as he had made an end of offering the burnt-offering, bedah, and from the places about Jerusalem, and hold Samuel came; and Saul went out to meet from the land of Benjamin, and from the plain, him, that he might salute him. - - 10.

And Samuel said, What hast thou done? and Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; 1 Sam. xiii. 11.

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

## 7. WHERE (IN THE CAPITAL.)

But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come. Deut. xii. 5.

And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will offerings and the firstlings of your herds and of your flocks. -- 6.

But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in 

Then there shall be a place which the Lord your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt offerings and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the Lord.

Take heed to thyself, that thou offer not thy burnt offerings in every place that thou seest:

But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. —— 14.

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand: — 17.

But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man servant, and thy maid-servant, and the Levite that is within thy gates: and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto. — — 18.

Only thy holy things which thou hast, and thy vows thou shalt take, and go unto the place which the Lord shall choose.

And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the Lord thy God: and the blood of thy sacrifices shall be poured out upon the altar of the Lord thy God, and thou shalt eat the flesh. --27.

 And after them, out of all the tribes of Israel. such as set their hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice unto the Lord God of their fathers. 2 Chron. xi. 16

### 8. (IN THE TABERNACLE.)

And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation. Ex. xxix. 11.

Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which the Lord hath commanded, saying, Lev. xvii. 2.

What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the

camp, or that killeth ii out of the camp, -3.

And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord, blood shall be imputed unto that man, he hath shed blood; and that man shall be cut off from among his people:

To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation unto the priest, and offer them for

peace offerings unto the Lord. — 5.

And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice, — — 8.

And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord, even that man shall be cut off from among his people. — — 9.

#### 9. VOLUNTARY.

If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will, at the door of the tabernacle of the congregation, before the Lord. *Lev.* i. 3.

Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them. Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the Lord for a burnt-offering. — xxii. 18.

Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near, and bring sacrifices and thank-offerings into the house of the Lord. And the congregation brought in sacrifices and thank-offerings; and, as many as were of a free heart, burnt offerings. 2 Chron. xxix. 31.

## 10. IMPORTANT QUESTION.

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Micah vi. 6.

Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil; - - 7.

## 11. DIMINUTION.

I will not reprove thee for thy sacrifices, or thy burnt-offerings, to have been continually before me. Ps. l. 8.

I will take no bullock out of thy house, nor | ings in the wilderness forty years, O house of Ishe-goats out of thy folds Ps. 1. 9.

For every beast of the forest is mine, and the cattle upon a thousand hills. - 10.

I know all the fowls of the mountains; and the wild beasts of the field are mine. —— 11.

If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. - 12.

Will I eat the flesh of bulls, or drink the blood of goats? — — 13.

For thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering. - li. 16.

To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. Is. i. 11.

When ye come to appear before me, who hath required this at your hand, to tread my -- 12.

Thus saith the Lord of hosts, the God of Israel, Put your burnt-offerings unto your sacrifices, and eat flesh. Jer. vii. 21.

For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings, or sacrifices. -- 22.

### 12. IRONICAL PRECEPT.

Come to Beth-el and transgress; at Gilgal muitiply transgression; and bring your sacrifices every morning, and your tithes after three years; Amos iv. 4.

And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free-offerings; for this liketh you, O ye children of Israel, saith the Lord God. — 5.

## 13. UNACCEPTED.

And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not sinell the savour of your sweet odors. Lev.

The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight. Prov. xv. 8.

The sacrifice of the wicked is abomination, how much more when he bringeth it with a wicked mind? - xx1. 27.

He that killeth an ox, is as if he slew a man: he that sacrificeth a lamb, as if he cut off a dog's neck: he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol; yea, they have chosen their own ways, and their soul delighteth in their abominations. Is. lxvi. 3.

They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the Lord accepteth them not: now will I remember their iniquity, and visit their sins: they shall return to Egypt. Hos. viii. 13.

Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Amos v. 22.

rael? — — 25.

#### 14. INEFFICACY.

And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. Is. xl. 16.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. Heb. x. l.

For then would they not have ceased to be offered? because that the worshippers, once purged, should have had no more conscience of

But in those sacrifices there is a remembrance

again made of sins every year. --3. For it is not possible that the blood of bulls and of goats should take away sins.

And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. — — 11.

#### 15. omission reproved.

Thou hast not brought me the small cattle of thy burnt-offerings, neither hast thou honored me with thy sacrifices, I have not caused thee to serve with an offering, nor wearied thee with incense. Is. xliii. 23.

Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. — — 24.

## 16. DEPRIVATION LAMENTED.

The meat-offering and the drink-offering is cut off from the house of the Lord; the priests the

Lord's ministers mourn. Joel i. 9.

Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God;

Gird yourselves, and lament; ye priests; howl ye ministers of the altar; come, lie all night in sackcloth, ye ministers of my God; for the meat offering and the drink-offering is with-holden from the house of your God. — — 13.

## 17. DISCONTINUED.

Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. Dan. viii. 11.

And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. · — — 12.

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. xi. 31.

## 18. ABROGATED.

Which was a figure for the time then present, Have ye offered unto me sacrifices and offer 'in which were offered both gifts and sacrifices, that could not make him that did the service | the sin-offering, and slay it for a sin-offering, in perfect, as pertaining to the conscience; Heb.

Which stood only in meats and drinks, and diverse washings, and carnal ordinances, imposed on them until the time of reformations — — 10.

#### 19. CONTRASTED.

And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 1 Sam. xv. 22.

I will praise the name of God with a song, and will magnify him with thanksgiving. Ps. lxix.

This also shall please the Lord better than an ox or bullock that hath horns and hoofs. - 31.

To do justice and judgment is more acceptable to the Lord than sacrifice. Prov. xxi. 3.

For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings. *Hos.* vi. 6.

But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. Mat. xii. 7.

## 20. METAPHORICAL.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Ps. li. 17.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. xii. 1.

We have an altar, whereof they have no right

to eat which serve the tabernacle. Heb. xiii.

By him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name. — 15.

But to do good, and to communicate, forget not: for with such sacrifices God is well pleased. - --- 16.

## CHAP. II.

## RITUALS OF SACRIFICE

## SECT. 21. IMPOSITION OF HANDS.

AND thou shalt cause a bullock to be brought before the tabernacle of the congregation; and Aaron and his sons shall put their hands upon the head of the bullock. Ex. xxix. 10.

Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for der on the wood that is on the fire which is uphim: to make atonement for him. Lev. i. 4.

And he shall lay his hand upon the head of

the place where they kill the burnt-offering.

And he brought the other ram, the ram of consecration: and Aaron and his sons laid hands upon the head of the ram. -

#### 22. SLAUGHTER.

And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about the altar. Ex. xxix. 16.

And he shall slay the burnt-offering, and cut it into his pieces. Lev. i. 6.

And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about <del>-</del> 11. upon the altar.

## 23. SECTION.

Also thou shalt take of the ram the fat, and the rump, and the fat that covereth the in wards, and the caul above the liver, and the two kidneys, and the fat that is upon them and the right shoulder; for it is a ram of consecration. Ex. xxix. 22.

And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above, the liver, and the two kidneys, and their fat, and the right shoulder. Lev. viii. 25.

And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver. — ix.

## 24. PARTS WASHED.

But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savor unto the Lord. Lev. i. 9.

But he shall wash the inwards and the legs with water; and the priest shall burn it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire of a sweet savor unto the Lord. — — 13.

And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt-sacrifice for a sweet savor, and an offering made by fire unto the Lord; as the Lord commanded Moses. — viii. 21.

## 25. PARTS BURNT.

And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. Ex. xxix.

And thou shalt cut the ram in pieces, and wash the inwards of him and his legs, and put them unto his pieces, and unto his head.

And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar. *Lev.* i. 8.

And he shall cut it into pieces, with his head and his fat; and the priest shall lay them in oron the altar. -12.

And he shall take off from it all the fat of the

bullock for the sin-offering; the fat that cover | for sin, are burnt without the camp. Heb. xin. eth the inwards, and all the fat that is upon the 11. inwards: Lev. iv. 8.

And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver with the kidneys, it shall he take

As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt-offering.

And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. viii. 20.

#### 26. PERSONAL SERVICE.

Speak unto the children of Israel, saying, He that offereth the sacrifice of peace-offerings unto the Lord, shall bring his oblation unto the Lord of the sacrifice of his peace-offerings. Lev. vii.

His own hands shall bring the offerings of the Lord made by fire: the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the Lord. — — 30.

## 27. PARTS WAVED.

And thou shalt put all in the hands of Aaron and in the hands of his sons, and shalt wave them for a wave-offering before the Lord. xxix. 34.

And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the Lord. Lev. viii. 27.

And Moses took them from off their hands, and burnt them on the altar upon the burnt-offering: they were consecrations for a sweet savor; it is an offering made by fire unto the Lord.

And Moses took the breast, and waved it for a wave-offering before the Lord: for of the ram of consecration it was Moses's part, as the Lord commanded Moses. — 29.

,  ${f A}{
m nd}$  the breasts and the right shoulder  ${f A}{
m aron}$ waved for a wave-offering before the Lord; as Moses commanded. — ix. 21.

## (SOME) BURNT WITHOUT THE CAMP.

But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the

camp; it is a sin-offering. Ex. xxix. 14.

And the skin of the bullock, and all his flesh, with his head and legs, and his inwards, and his dung, Lev. iv. 11.

Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt. - 12.

And the bullock for the sin-offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins and their flesh, and their dung. — xvi. 27.

## 29. REFLECTION.

For the bodies of those beasts, whose blood not eat of the holy thing. Lev. xxii. 10. is brought into the sanctuary by the high priest

## 30. RITUAL FOR THE BLOOD.

And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. Ex. xxix. 12.

And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. Lev. i. 5.

And the priest shall take of the blood of the sin-offering, with his finger, and put it upon the horns of the altar of burnt-offering, and, shall pour out all the blood thereof at the bottom of the altar. — iv. 34.

And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savor unto the Lord. - xvii. 6.

## 31. WHO MAY EAT.

And the remnant of the meat-offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire. Lev

And that which is left of the meat offering shall be Aaron's and his sons: it is a thing most holy of the offerings of the Lord made by fire

All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire; every one that toucheth them shall be holy. — vi. 18.

All the males among the priests shall eat there of: it is most holy.

Every male among the priests shall eat there of; it shall be eaten in the holy place: it is most holy. — vii. 6.

But if the priest buy any soul with his money he shall eat of it, and he that is born in his house; they shall eat of his meat. - xxii. 11.

But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof. — — 13.

For there is a sacrifice of the people to-day in the high place. 1 Sam. ix. 12.

As soon as ye be come into the city ye shall straitway find him before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. ----

## 32. WHO MAY NOT EAT.

And they shall eat those things wherewith the atonement was made to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy. Ex. xxix. 33.

There shall no stranger eat of the holy thing: a sojourner of the priest, or a bired servant, shall

If the priest's daughter also be married unto

holy things. Lev. xxii. 12.

And they shall not profane the holy things of the children of Israel, which they offer unto the Lord. — — 15.

Or suffer them to bear the inquity of trespass when they eat their holy things; for I the Lord do sanctify them. - 16.

#### 33. INADVERTENT EATING.

And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing. Lev. xxii. 14.

#### 34. REFLECTION.

Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? 1 Cor. x. 18.

#### 35. WHERE EATEN.

And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation shall they eat it. Lev.

The priest that offereth it for sin shall eat it; in the holy place shall it be eaten, in the court of the tabernacle of the congregation. —-

And it shall be Aaron's and his sons; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire, by a perpetual statute. — xxiv. 9.

#### 36. WHEN.

And the flesh of the sacrifice of his peace of ferings for thanksgiving shall be eaten the same day that it is offered: he shall not leave any of it until the morning. Lev. vii. 15.

But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eat-

And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will. - xix. 5.

It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire.

And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will. xxii, 29.

On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the Lord. — — 30.

#### 37. PENALTY FOR EATING ON THIRD DAY.

And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth it shall bear his iniquity. Lev. vii. 18.

And if it be eaten at all on the third day, it is abominable; it shall not be accepted. — xix. 7.

Therefore every one that eateth it shall bear hin of beaten oil. his iniquity, because he hath profaned the hal-

a stranger, she may not eat of an offering of the | lowed thing of the Lord; and that soul shall be cut off from among his people. — — 8.

#### 38. SURPLUS BURNT.

And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy. Ex. xxix. 34.

But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. Lev. vii. 17.

And that which remaineth of the flesh and of the bread shall ye burn with fire. — viii. 32.

### 39. SOME NOT TO BE EATEN.

And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation, to reconcile withal in the holy place, shall be eaten: it shall be burnt on the fire. Lev. vi. 30.

### 40. MEAT-OFFERINGS (SIMPLE.)

And when any will offer a meat offering unto the Lord, his offering shall be of fine flour: and he shall pour oil upon it, and put frankincense thereon. Lev. ii. 1.

And if thou bring an oblation of a meat-offer

ing baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. — — 4.

And if thy oblation be a meat offering, baken in a pan, it shall be of fine flour unleavened, mingled with oil.

Thou shalt part it in pieces, and pour oil thereon; it is a meat offering. — 6.

And if thy oblation be a meat-offering baken in the frying-pan, it shall be made of fine flour with oil. --7.

And thou shalt bring the meat offering that is made of these things unto the Lord: and when it is presented unto the priest, he shall bring it unto the altar. — — 8.

#### 41. MEAT-OFFERINGS (AUXILIARY.) RULE.

Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you. Num. xv. 2.

And will make an offering by fire unto the Lord, a burnt-offering, or a sacrifice in performing a vow, or in a free-will-offering, or in your solemn feasts, to make a sweet savor unto the Lord, of the herd, or of the flock; — 3.

Then shall he that offereth his offering unto the Lord bring a meat-offering of a tenth-deal of flour, mingled with the fourth part of an hin of

Or for a ram, thou shalt prepare for a meatoffering two tenth-deals of flour, mingled with the third part of an hin of oil. — 6.

And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow or peace offerings unto the Lord; — 8.

Then shall he bring with a bullock a meat of

fering of three tenth-deals of flour, mingled with half an hin of oil. — — 9.

And a tenth part of an ephah of flour for a meat-offering, mingled with the fourth part of an - xxviii. 5.

And three tenth-deals of flour for a meat-of.

fering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram; Num. xxviii. 12.

And a several tenth-deal of flour, mingled with oil, for a meat offering unto one lamb, for a burnt-offering of a sweet savor, a sacrifice made by fire unto the Lord. Num. xxviii. 13.

And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. Ezek. xlv. 24.

In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt-offering, and according to the meat-offering, and according to the oil. — 25.

## 42. MEAT-OFFERINGS (DISCRETIONARY.)

And the meat-offering shall be an ephah for a ram, and the meat-offering for the lambs as he shall be able to give, and an hin of oil to an ephah. Ezek. xlvi. 5.

And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram; and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. — — 7.

And in the feasts, and in the solemnities, the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah. ——11.

### 43. RITUAL.

And he shall bring it to Aaron's sons, the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof, and the priest shall ourn the memorial of it upon the altar, to be an offering made by fire of a sweet savour unto the Lord. Lev. ii. 2.

And the priest shall take from the meat-offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the Lord. — 9.

And this is the law of the meat-offering: The sons of Aaron shall offer it before the Lord before the altar. — vi. 14.

And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frank-incense which is upon the meat-offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the Lord. — 15.

And he brought the meat-offering, and took a handful thereof, and burnt it upon the altar, besides the burnt-sacrifice of the morning. — ix. 17.

## 44. MEAT-OFPERING, PRIESTLY.

This is the offering of Aaron, and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night. Lev vi. 20.

In a pan it shall be made with oil; and when it is baken thou shalt bring it in: and the baken pieces of the meat-offering shalt thou offer for a sweet savour unto the Lord. — 21.

And the priest of his sons, that is anointed in his stead, shall offer it; it is a statute for ever unto the Lord; it shall be wholly burnt: — 22.

For every meat-offering for the priest shall be wholly burnt: it shall not be eaten. — 23.

#### 45. DRINK-OFFERINGS.

And the fourth part of an hin of wine for a drink-offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. Num. xv. 5.

And for a drink-offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the Lord. — 7.

And thou shalt bring for a drink-offering half an hin of wine, for an offering made by fire, of a sweet savour unto the Lord. —— 10.

Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. — — 11.

According to the number that ye shall prepare, so shall ye do to every one, according to their number. —— 12.

All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the Lord. — — 13.

And their drink-offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of a hin unto a lamb: — xxviii. 14.

And also the burnt-offerings were in abundance, with the fat of the peace-offerings, and the drink-offerings for every burnt-offering. So the service of the house of the Lord was set in order. 2 Chron. xxix. 35.

## 46. RITUAL.

And the drink-offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink-offering Num. xxviii. 7.

## 47. SCAPE-GOAT.

And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. Lev. xvi. 5.

And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. — — 7.

And Aaron shall cast lots upon the two goats, one lot for the Lord, and the other lot for the scape-goat. ——8.

And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering.

And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat: --20.

And Aaron shall lay both his hands upon the head of the 'ave goat, and confess over him all

the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. Lev. xvi. 21.

And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness. —— 22.

And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. — 26

## CHAP. III.

#### MATERIALS FOR SACRIFICE.

SECT. 48. OF WHAT (QUADRUPEDS.)

SPEAK unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock. Lev. i. 2.

And if he bring a lamb for a sin-offering, he shall bring it a female without blemish. iv. 32.

And it came to pass, on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; — ix. 1.

And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the Lord. —— 2.

And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering.

Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. — xxii. 19.

## 49. AGE REQUIRED.

When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day, and thenceforth, it shall be accepted for an offering made by fire unto the Lord. Lev. xxii. 27.

## 50. PROPER VICTIMS TO BE FOUND

But whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you. Lev. xxii. 20.

And whosoever offereth a sacrifice of peace-offerings unto the Lord to accomplish his vow, or a free-will-offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. — 21.

Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord. —— 22.

Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that may est thou offer for a free-will-offering; but for a vow it shall not be accepted. — 23.

Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land. —— 24.

Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God. Deut. xv. 21.

Thou shalt eat it within thy gates; the unclean and the clean person shall eat it alike, as the roe-buck, and as the hart. — 22.

Thou shalt not sacrifice unto the Lord thy God any bullock or sheep wherein is blemish, or any evil-savoredness; for that is an abomination unto the Lord thy God. — xvii. 1.

## 51. REPROOF.

Ye offer polluted bread upon mine altar: and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. *Mal.* i. 7.

And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and the sick, is it not evil? offer it now unto thy governor; will he be pleased with thee? or accept thy person? saith the Lord of hosts. —— 8.

But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible. —— 12.

## 52. OF WHAT (BIRDS.)

And if the burnt-sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons. Lev. i. 14.

And the priest shall bring it unto the altar, and wring off his head, and burn i on the altar, and the blood thereof shall be wrung out at the side of the altar. —— 15.

And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest

is upon the fire; it is a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord. Lev. i. 17.

#### VEGETABLES.

And if thou offer a meat-offering of thy firstfruits unto the Lord, thou shalt offer, for the meat-offering of thy first fruits, green ears of corn dried by the fire, even corn beaten out of Lev. ii. 14.

And thou shalt put oil upon it, and lay fkankincense thereon: it is a meat-offering.

And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof; it is an offering made by fire unto the Lord.

But if he be not able to bring two turtledoves, or two young pigeons; then he that sin-ned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall put no oil upon it, neither shall he put any frankincense thereon; for it is a sin-offering. v. 11.

Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it us a sin offering. 

#### 54. BREAD.

And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the Lord. Ex.

And this is the law of the sacrifice of peaceofferings, which he shall offer unto the Lord. Lev. vii. 11.

If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fryed. - -- 12

Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace-offerings. — — 13.

And of it he shall offer one out of the whole oblation, for a heave-offering unto the Lord, and it shall be the priest's that sprinkleth the blood of the peace offerings. - 14.

And out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder. - viii. 26.

Then it shall be, that when ye eat of the bread of the land, ye shall offer up a heave offering unto the Lord. Num. xv. 19.

Ye shall offer up a cake of the first of your dough for an heave-offering: as ye do the heaveoffering of the threshing floor, so shall ye heave

Of the first of your dough ye shall give unto the Lord an heave-offering in your generations. - — 21.

### 55. LEAVEN PROHIBITED.

Thou shalt not offer the blood of my sacrifice

shall burn it upon the altar, upon the wood that with leavened bread: neither shall the fat of my sacrifice remain until the morning. xxiii. 11.

Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

It shall not be baken with leaven: I have given it unto them for their portion of my offerings made by fire it is most holy, as is the sinoffering, and as the trespass-offering. Lev. vi. 17.

#### 56. HONEY PROHIBITED.

No meat-offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven nor any honey, in any offering of the Lord made by fire. Lev. ii. 11.

#### 57. SALT REQUIRED.

And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt. Lev. ii. 13.

#### CHAP. IV.

#### KINDS OF SACRIFICES.

## BECT. 58. SIN-OFFERING.

SPEAK unto Aaron and to his sons, saying, This is the law of the sin-offering: In the place where the burnt-offering is killed shall the sinoffering be killed before the Lord: it is most holy. Lev. vi. 25.

And he brought the people's offering, and took the goat which was the sin-offering for the people, and slew it, and offered it for sin, as the — ix. 15.

And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah: and he commanded the priests, the sons of Aaron, to offer them on the altar of the Lord. 2 Chron. xxix. 21.

So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar; likewise, when they had killed the rams, they sprinkled the blood upon the altar; they killed also the lambs, and they sprinkled the blood upon the altar. - 22

And they brought forth the he-goats for the sin offering before the king and the congregation; and they laid their hands upon them. — 23.

And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel; for the king commanded that the burnt-offering, and the sinoffering, should be made for all Israel. — 24.

And upon that day shall the prince prepare

[ 720 ]

bullock for a sin-offering. Ezek. xlv. 22.

And seven days of the feast he shall prepare a burnt-offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sinoffering.

#### TRESPASS-OFFERING.

And he shall bring his trespass-offering unto the Lord, for his sin which he hath sinned, a female from the flock, a lamb, or a kid of the goats, for a sin-offering: and the priest shall make an atonement for him concerning his sin. Lev. v. 6.

And if he be not able to bring a lamb, then he shall bring, for his trespass which he hath committed, two turtle doves, or two young pigeons, unto the Lord; one for a sin offering, and the other for a burnt-offering. ---

And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and wring off his head from his neck, but shall

not divide it asunder.

And he shall sprinkle of the blood of the sinoffering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin-offering. — 9.

And he shall offer the second for a burntoffering, according to the manner: and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven

If a soul commit a trespass, and a sin through ignorance in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering.

And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall <del>---- 16.</del> be forgiven him.

And if a soul sin, and commit any of those things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet he is guilty, and shall bear his iniquity.

And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespassoffering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not; and it shall be forgiven him

It is a trespass offering: he hath certainly trespassed against the Lord. — — 19.

Likewise this is the law of the trespass offer-

— vii. 1. ing: it is most holy.

In the place where they kill the burnt-offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. — — 2

And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards.

them, which is by the flanks, and the caul that the fat thereof, and the whole rump, it shall be

for himself, and for all the people of the land, a | is above the liver, with the kidneys, shall he take away. — — 4.

And the priest shall burn them upon the altar for an offering made by fire unto the Lord: it is a trespass offering.

And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest. — vi. 6.

And the priest shall make an atonement for him before the Lord: and it shall be forgiven him, for anything of all that he hath done, in trespassing therein. --7.

#### 60. BURNT OFFERING.

And thou shalt burn the whole ram upon the altar; it is a burnt-offering unto the Lord, it is a sweet savor, an offering made by fire unto the Lord. Ex. xxix. 18.

And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savor before the Lord; it is an offering made by fire unto the Lord. --25.

And he brought the burnt-offering, and offered it according to the manner. Lev. ix. 16.

And they put the fat upon the breasts, and he burnt the fat upon the altar. — 20.

And the fat of the sin offering shall he burn

upon the altar. — xvi. 25.

Then Solomon offered burnt-offerings unte the Lord on the altar of the Lord, which he had built before the porch. 2 Chron. viii. 12.

#### 61. PEACE-OFFERING.

And if his oblation be a sacrifice of peaceoffering, if he offer it of the herd, whether it be a male or a female, he shall offer it without blemish before the Lord. Lev. iii. 1.

And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about. 

And he shall offer of the sacrifice of the peace. offering, an offering made by fire unto the Lord, the fat that covereth the inwards, and all the fat that is upon the inwards: ---3.

And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

And Aaron's sons shall burn it on the altar upon the burnt-sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savor unto the Lord.

And if his offering, for a sacrifice of peaceoffering unto the Lord, be of the flock, male or female; he shall offer it without blemish. — 6.

If he offer a lamb for his offering, then shall he offer it before the Lord. — — 7

And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shallsprinkle the blood thereof round about upon the

And he shall offer, of the sacrifice of the peace-And the two kidneys, and the fat that is on offering, an offering made by fire unto the Lord,

take off hard by the back-bone, and the fat that covereth the inwards, and all the fat that is upon the inwards: Lev. iii. 9.

And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. - --- 10.

And the priest shall burn it upon the altar: it is the food of the offering made by fire unto

And if his offering be a goat, then he shall offer it before the Lord.

And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the

blood thereof upon the altar round about. 13.

And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards: -- 14.

And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. -- 15.

And the priest shall burn them upon the altar; it is the food of the offering made by fire, for a sweet savor. All the fat is the Lord's. 16.

He slew also the bullock and the ram for a sacrifice of peace-offerings which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar - ix. 18. round about. -

And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the Lord thy God. Deut. xxvii. 7.

And he said, Peaceably: I am come to sacrifice unto the Lord; sanctify yourselves, and And he sancticome with me to the sacrifice. fied Jesse and his sons, and called them to the sacrifice. 1 Sam. xvi. 5.

## INSTANCES COPIOUS

And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. 1 Kings viii. 5.

And the king and all Israel with him offered

sacrifice before the Lord. —— 62.

And Solomon offered a sacrifice of peaceofferings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep: so the king, and all the children of Israel, dedicated the house of the

And they sacrificed sacrifices unto the Lord, and offered burnt-offerings unto the Lord on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel. 1 Chron. xxix. 21.

And Solomon went up thither to the brasen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it. 2 Chron. i. 6.

Also king Solomon, and all the congregation of Israel that were assembled unto him before the | Num. xxviii. 4. ark, sacrificed sheep and oxen, which could not he told nor numbered for multitude. — v. 6.

And they offered unto the Lord the same time of the spoil which they had brought, seven hun dred oxen, and seven thousand sheep. - xv. 11.

And the number of the burnt-offerings, which the congregation brought, was three score and ten bullocks, a hundred rams, and two hundred lambs; all these were for a burnt-offering to the - xxix. 32.

And the consecrated things were six hundred oxen, and three thousand sheep. -- 33.

Also the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel. twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin offering: all this was a burnt offering unto the Lord. Ezra viii. 35.

## CHAP. V.

## FIXED AND OCCASIONAL SACRIFICES.

#### SECT. 63. DAILY SACRIFICE.

NOW this is that which thou shalt offer upon the altar; two lambs of the first year, day by day, continually. Ex. xxix. 38.

This shall be a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation before the Lord; where I will meet you, to speak there unto thee.

And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot, day by day, for a continued burnt-offering. Num. xxviii. 3.

It is a continual burnt-offering, which was ordained in mount Sinai for a sweet savor, a sacrifice made by fire unto the Lord. —— 6.

They kept also the feast of tabernacles as it

is written, and offered the daily burnt-offerings by number, according to the custom, as the duty of every day required. Ezra iii. 4.

#### 64. MORNING AND EVENING.

The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even : Ex.

And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beatenoil; and the fourth part of an hin of wine for a drink-offering. — — 40.

And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drinkoffering thereof, for a sweet savor, an offering made by fire unto the Lord. --41.

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even.

And the other lamb shalt thou offer at even. as the meat offering of the morning, and as the drink-offering thereof, thou shalt offer it, a sacri- | for a bullock, and two tenth-deals for a ram. fice made by fire, of a sweet savor unto the Lord. Num. xxviii. 8.

# 65. MORNING ONLY, BY EZEKIEL.

Thou shalt daily prepare a burnt-offering unto the Lord of a lamb of the first year without blemish; thou shalt prepare it every morning. *Ezek*. xlvi. 13.

And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour: a meat offering continually, by a

perpetual ordinance, unto the Lord. —— 14.

Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning, for a

continual burnt-offering.

### 66. ON THE SABBATH.

And on the sabbath-day two lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink offering thereof. Num. xxviii. 9.

This is the burnt-offering of every sabbath, besides the continual burnt-offering, and his

drink-offering. 

# 67. AND NEW MOON.

And in the beginnings of your months ye shall offer a burnt-offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot; Num. xxviii. 11.

This is the burnt offering of every month throughout the months of the year.

And one kid of the goats for a sin-offering unto the Lord shall be offered, besides the continual burnt-offering, and his drink-offering. 15.

And afterward offered the continual burntoffering, both of the new-moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a free-will-offering unto the Lord. Ezra iii. v.

# 68. THRICE IN A YEAR.

And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the Lord, and he burnt incense upon the altar that was before the Lord: so he finished the house. 1 Kings

# 69. AT THE PASSOVER.

In the first day ye shall have an holy convocation; ye shall do no servile work therein. Lev. xxiii, 7.

But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation; ye shall do no servile work therein. — 8.

But ye shall offer a sacrifice made by fire, for a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year; they shall be unto you without ble-Num. xxviii. 19.

gled with oil: three tenth deals shall ye offer offering, and his drink-offering.

A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs: -21.

And one goat for a sin-offering, to make an atonement for you. --22.

Ye shall offer these besides the burnt-offering in the morning, which is for a continual

burnt-offering, —— 23.

After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savor unto the Lord: it shall be offered besides the continual burnt offering, and his drink offering. - 24.

And on the seventh day ye shall have an holy convocation; ye shall do no servile work. -25.

# 70. ON THE FIRST DAY OF THE SEVENTH MONTH.

And ye shall offer a burnt offering for a sweet savor unto the Lord; one young bullock, one ram, and seven lambs of the first year, without blemish. Num. xxix. 2.

And their meat-offering shall be of flour mingled with oil, three tenth-deals for a bullock, and two tenth deals for a ram: - 3.

And one tenth-deal for one lamb, throughout the seven lambs: - 4.

And one kid of the goats for a sin-offering, to make an atonement for you: --5.

Besides the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savor, a sacrifice made by fire unto the Lord. ---

# 71. ON THE TENTH DAY OF THE SEVENTH MONTH.

But ye shall offer a burnt-offering unto the Lord for a sweet savor: one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: **x**xix. 8.

And their meat-offering shall be of flour mingled with oil, three tenth-deals to a bullock, and two tenth-deals to one ram; — 9.

A several tenth-deal for one lamb, throughout the seven lambs:

tt the seven lambs: —— 10.

One kid of the goats for a sin-offering, besides the sin offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings. - 11.

### 72. ON THE FIFTEENTH DAY OF THE SEVENTH MONTH.

And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savor unto the Lord; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish: Num. xxix. 13.

And their meat offering shall be of flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams; — — 14.

And a several tenth deal to each lamb of the

fourteen lambs; - --- 15.

And one kid of the goats for a sin offering, And their meat-offering shall be of flour min besides the continual burnt-offering, his meat

young bullocks, two rams, fourteen lambs of the first year without spot: Num. xxix. 17.

And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number after manner; — 37. the manner; — 18.

And one kid of the goats for a sin offering, besides the continual burnt offering, and the meat-offering thereof, and their drink-offerings.

And on the third day eleven bullocks, two rams, fourteen lambs of the first year, without

And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner; - 21.

And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering. — 22.

And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year, without blemish: — — 23.

Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner; --24.

And one kid of the goats for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering. — 25.

And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year, without - --- 26.

And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner; — 27.

And one goat for a sin-offering, besides the continual burnt offering, and his meat-offering, and his drink-offering. 

And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year, without blemish. 

And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner; --30.

And one goat for a sin-offering, besides the continual burnt offering, his meat offering, and his drink-offering. — — 31.

And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year, without blemish: — 32.

And their meat offering, and their drink offerings, for the bullock, for the rams, and for the lambs, shall be according to their number,

after the manner; — — 33.

And one goat for a sin-offering, besides the continual burnt-offering, his meat-offering, and

his drink-offering. —— 34.

On the eighth day ye shall have a solemn assembly; ye shall do no servile work therein. —

But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savor unto the Lord; | — 15.

And on the second day ye shall offer twelve one bullock, one ram, seven lambs of the first year, without blemish. — — 36.

Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, shall be according to their number, after the

And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering. — 38.

### 73. ON THE FEAST OF FIRST-FRUITS.

As for the oblation of the first-fruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savor. Lev. ii. 12.

And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock and two rams: they shall be for a burntoffering unto the Lord, with their meat-offering and their drink offerings, even an offering made by fire of sweet savor unto the Lord. xxiii. 18.

Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings. — — 19.

Also in the day of the first fruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have a holy convocation; ye shall do no servile work: Num. xxviii. 26.

But ye shall offer the burnt-offering for a sweet savor unto the Lord; two young bullocks, one ram, seven lambs of the first year;

And their meat-offering of flour mingled witn oil, three tenth-deals unto one bullock, two tenthdeals unto one ram; — 28.

A several tenth-deal unto one lamb, throughout the seven lambs; — — 29.

And one kid of the goats, to make an atonement for you. — 30.

Ye shall offer them besides the continual burnt-offering, and his meat-offering, (they shall be unto you without blemish,) and their drinkofferings. — — 31.

### 74. FOR DEDICATING PRIESTS.

And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office; Take one young bullock and two rams without blemish. Ex xxix. 1.

And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil; of wheaten flour shalt thou 

And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. — 3.

And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering. Lev. viii. 14.

And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. -

And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burnt it upon the altar. Lev. viii. 16.

But the bullock and his hide, his flesh and his dung, he burnt with fire without the camp; as the Lord commanded Moses. — — 17.

And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram. -- 18.

And he killed  $\dot{u}$ ; and Moses sprinkled the

blood upon the altar round about. —— 19.

And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burntoffering, and make an atonement for thyself, and for the people; and offer the offering of the people, and make an atonement for them; as the Lord commanded. — ix. 7.

Aaron, therefore, went unto the altar, and slew the calf of the sin-offering which was for

And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out his blood at the bottom of the altar. — 9.

But the fat, and the kidneys, and the caul above the liver, of the sin offering, he burnt upon the altar; as the Lord commanded Moses. 10.

And the flesh and the hide he burnt with fire 

And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he

sprinkled round about upon the altar. — — 12. And they presented the burnt offering unto him with the pieces thereof, and the head; and he burnt them upon the altar. -- 13.

And he did wash the inwards and the legs, and burnt them upon the burnt-offering on the altar. — — 14.

Thus shall Aaron come into the holy place; with a young bullock for a sin-offering, and a ram for a burnt-offering. — xvi. 3.

And Aaron shall offer his bullock of the sin-offering which is for himself and make an atonement for himself and for his house.

And Aaron shall bring the bullock of the sin-offering which is for himself, and shall make an atonement for himself and for his house, and shall kill the bullock of the sin-offering which is for himself. ----- 11.

# 75. FOR THE HOLY PLACES.

And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. Lev.

And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation.

Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take a things which ought not to be done, and shall do young bullock without blemish, and cleanse the against any of them. Lev. iv. 2. in the first day of the month, thou shalt take a sanctuary. Ezek. xlv. 18.

# 76. HIGH-PRIEST SOLITARY.

And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself and for his household, and for all the congregation of Israel. Lev. xvi. 17.

### FOR THE ALTAR.

And thou shalt offer every day a bullock for a sin-offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it to sanctify it. Ex. xxix. 36.

Seven days shalt thou make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy. - --- 37.

And he said unto me, Son of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon. Ezek. xliii. 18.

And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering. — 19.

And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. - 20.

Thou shalt take the bullock also of the sinoffering, and he shall burn it in the appointed place of the house without the sanctuary. -- 21.

And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering and they shall cleanse the altar, as they did cleanse it with the bullock. —— 22.

When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

And thou shalt offer them before the Lord and the priest shall cast salt upon them, and they shall offer them up for a burnt offering unto the Lord. — 24.

Seven days shalt thou prepare every day a goat for a sin offering; they shall also prepare a young bullock and a ram out of the flock without blemish. — — 25.

And when these days are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God. — 27.

# 78. FOR PRIEST'S IGNORANCE

Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord, concerning

If the priest that is anointed do sin accord-

ing to the sin of the people; then let him bring, for his sin which he hath sinned, a young bullock without blemish unto the Lord for a sin-offering. Lev. iv. 3.

And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord: and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.

### 79. FOR RULER'S IGNORANCE.

When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God, concerning things which should not be done, and is guilty; Lev. iv. 22.

Or if his sin wherein he hath sinned come to his knowledge; he shall bring his offering a kid of the goats, a male without blemish.

And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord: it is a sinoffering. — 24.

And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him. - --- 26.

# 80. FOR PUBLIC IGNORANCES.

And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord, concerning things which should not be done, and are guilty; Lev. iv. 13.

When the sin which they have sinned against

it is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord; and the bullock shall be killed be-fore the Lord.

And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation. - - 16.

And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the ____ 17 Lord, even before the vail.

And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation. - - 18.

And he shall take all the fat from him, and burn it upon the altar. — — 19.

And he shall do with the bullock, as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an | shall wave them for a wave offering before the atonement for them, and it shall be forgiven Lord. them. -- 20.

And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congrega-- 21.

And if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses. Num. xv. 22.

Even all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward, among your generations; -- 23.

Then it shall be, if ought be committed by ignorance, without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savor unto the Lord, with his meat offering, and his drink-offering, according to the manner, and one kid of the goats for a sin-offering.

# 81. FOR INDIVIDUALS.

And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord, concerning things which ought not to be done, and be guilty; Lev. iv. 27.

Or if his sin which he hath sinned come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. — 28.

And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering. — 29.

And if any soul sin through ignorance, then he shall bring a she goat of the first year for a Num. xv. 27.

And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him. - — 28.

# 82. AT CLEANSING LEPERS .

And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt-offering. Lev. xiv. 19. And the priest shall offer the burnt-offering

and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean. - 20.

And if he be poor, and cannot get so much; then he shall take one lamb for a trespass-offering to be waived, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil. -- 21.

And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering. - -- 22.

And he shall bring them on the eighth day, for his cleansing, unto the priest, unto the door of the tabernacle of the congregation, before the **— —** 23. Lord.

And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest _ _ 24

And he shall kill the lamb of the trespass-of-

fering, and the priest shall take some of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. Lev.

And the priest shall pour of the oil into the palm of his own left hand.

And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord.

And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the turtle-doves or two young pigeons. - - 24. trespass-offering. — 28.

# 83. FOR MALE INFANTS.

And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord. Luke ii. 22.

(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord,) — 23.

And to offer a sacrifice, according to that which is said in the law of the Lord, A pair of

# BOOK XXVI. — SCRIPTURE.

# CHAP. I.

# HISTORY OF THE SCRIPTURE.

SECT. 1. CATALOGUE OF SOME BOOKS OF THE OLD TESTAMENT.

THE words of Nehemiah the son of Hacha-L liah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace. Neh. i. 1.

The Proverbs of Solomon, the son of David,

king of Israel. Prov. i. 1.

The words of the Preacher, the son of David, king of Jerusalem. Ec. i. 1.

The Song of songs, which is Solomon's. Sol.

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Is. i. 1.

The words of Jeremiah the son of Hilkiah,

of the priests that were in Anathoth, in the land

of Benjamin: Jer. i. 1.

To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah,

in the thirteenth year of his reign. --2. It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

In the fifth day of the month, (which was the fifth year of king Jehoichin's captivity.) Ezek.

The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the Lord was there upon him. - 3.

The word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham,

Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash king of Israel. Hosea i. 1.

The word of the Lord that came to Joel the

son of Pethuel. Joel i. 1.

The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joah king of Israel, two years before the earthquake. Amos

. Now the word of the Lord came unto Jonah

the son Amittai, saying. Jonah i. 1.

The word of the Lord that came to Micah the Morashite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. Micah i. 1.

The burden of Nineveh. The book of the vision of Nahum the Elkoshite. Nahum i. 1.

The burden which Habakkuk the prophet did *Hab*. i. 1.

The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah, the son of Amon king of Ju-**Zeph.** i. 1.

In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech the high priest, saying. Hag. i. 1.

In the eighth month, in the second year of

Darius, came the word of the Lord unto Zechariah the son of Barachiah, the son of Iddo the prophet, saying. Zech. i. 1.

The burden of the word of the Lord to Israel by Malachi. Mal. i. 1.

### 2. OF THE NEW TESTAMENT.

T Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cenchrea. Rom. xvi.

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Paul, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother. 1 Cor. i. 1.

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's.

The first epistle to the Corinthians was written from Philippi, by Stephanus, and Fortunatus, and Achaicus, and Timotheus.

Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia. 2 Cor. i. 1.

The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas. - xiii.

¶ Unto the Galatians, written from Rome.

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus. Eph. i. 1.

¶ Written from Rome unto the Ephesians, by Tychicus. - vi.

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons. Phil. i. 1.

¶ It was written to the Philippians from Rome by Epaphroditus. --- iv

Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother. Col. i. 1.

To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. --- 2.

¶ Written from Rome to the Colossians by Tychicus and Onesimus. — iv.

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ. Thess. i. 1.

The first epistle unto the Thessalonians was written from Athens.

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father, and the Lord Jesus Christ. 2 Thess. i. 1.

The second epistle to the Thessalonians was written from Athens. - iii.

Paul, an apostle of Jesus Christ by the com-mandment of God our Saviour, and Lord Jesus Christ, which is our hope, 1 Tim. i. 1.

Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord. — 2.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia

Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus. 2 Tim. i. 1.

To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father, and Christ Jesus our Lord. — -

Paul was brought before Nero the second

¶ It was written to Titus, ordained the first bishop of the church of Cretians, from Nicopolis of Macedonia. Titus iii.

Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly veloved, and fellow-laborer. Philem. 1.

¶ Written from Rome to Philemon, by Onesimus a servant.

¶ Written to the Hebrews from Italy by Timothy. Heb. xiii.

James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scat-

tered abroad, greeting. James i. 1.

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. 1 Pet. i. 1.

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained the like precious faith with us, through the righteousness of God and our Saviour Jesus Christ. 2 Pet. i. 1.

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. Jude 1.

The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John. *Rev.* i. 1.

Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. --2.

# BOOKS QUOTED, AND NOT NOW EXTANT.

Wherefore it is said in the book of the wars of the Lord what he did in the Red sea, and in the brooks of Arnon. Num. xxi. 14.

And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

(Also he bade them teach the children of Judah the use of the bow; behold, it is written in the book of Jasher;) 2 Sam. i. 18.

And the rest of the acts of Solomon, and all

that he did, and his wisdom, are they not written in the book of the acts of Solomon? 1 Kings xi. 41.

Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, Chron. xxix. 29.

With all his reign, and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries. — 30.

Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Abijah the Shilomite, and in the visions of Iddo the seer, against Jeroboam the son of Nebat? 2 Chron. ix. 29.

Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the The second *epistle* unto Timotheus, ordained the first bishop of the church of the lalogies? And there were wars between Reho-Ephesians, was written from Rome, when boam and Jeroboam continually. — xii. 15.

And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo. 2 Chron. xiii. 22.

Now the rest of the acts of Jehoshaphat, first and last, behold they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel. — xx. 34.

Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz

write. — xxvi. 22.

Now, the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.*

— xxxii. 32.

Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord God of Israel, behold, they are written in the book of the kings of Israel: — xxxiii. 18.

His prayer also, and how God was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled, behold, they are written among the sayings of the seers. —— 19.

And Jeremiah lamented for Josiah: and all the singing-men and singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and behold, they are written in the Lamentations.† — xxxv. 25.

### 4. REFERENCES TO CHRONICLES.

And the rest of the acts of Jeroboam, how he warred and how he reigned, behold, they are written in the book of the Chronicles of the kings of Israel. 1 Kings xiv. 19.

Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? — 29.

Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

— xv. 7.

The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the Chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet. — 23.

Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the Chronicles of the kings of Israel? ——31.

Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the Chronicles of the kings of Israel?

— xvi. 5.

Now the rest of the acts of Elah, and all that he did, are they not written in the book of the Chronicles of the kings of Israel? 1 Kings xvi.

Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the Chronicles of the kings of Israel? — 20.

Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the Chronicles of the kings of Israel? —— 27.

Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, are they not written in the book of the Chronicles of the kings of Judah? — xxii. 45.

Now the rest of the acts of Ahaziah which he did, are they not written in the book of the Chronicles of the kings of Israel? 2 Kings i. 18.

And the rest of the acts of Joram, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? — viii. 23.

Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the Chronicles of the kings of Israel?

— x. 34.

And the rest of the acts of Jehoash, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? — xii. 19.

Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the Chronicles of the kings of Israel? — xiii. 8.

And the rest of the acts of Joash, and all that he did, and his might, wherewith he fought against Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel; ——12.

Now the rest of the acts of Jehoash which he did and his might, and how he fought with Amaziah king of Judah, are they not written in the Chronicles of the kings of Israel? — xiv. 15.

And the rest of the acts of Amaziah, are they not written in the book of the Chronicles of the

kings of Judah? —— 18.

Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the Chronicles of the kings of Israel? —— 28.

And the rest of the acts of Azariah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? — xv. 6.

And the rest of the acts of Zechariah, behold, they are written in the book of the Chronicles of the kings of Israel. ——11.

And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the Chronicles of the kings of Israel. ——15.

And the rest of the acts of Manahem, and all that he did, are they not written in the book of the Chronicles of the kings of Israel? ——21.

And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Israel. — 26.

And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Israel. —— 31.

Now the rest of the acts of Ahaz, which he did, are they not written in the book of the Chronicles of the kings of Judah. — xvi. 19.

Isaiah did write some part of the Acts of Hezekiah.
 † The Lamentations now extant, make no mention of Josiah.

that he did, and his sin that he sinned, are they not written in the book of the Chronicles of the kings of Judah? 2 Kings xxi. 17.

did, are they not written in the book of the Chronicles of the kings of Judah? — 25.

Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? — xxiii. 28.

Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? - xxiv. 5.

# 5. REFERENCES TO THE BOOK OF KINGS.

So all Israel were reckoned by genealogies; and behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression. Chron. ix. 1.

And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of

Judah and Israel. 2 Chron. xvi. 11.

Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings: and Amaziah his son reigned in his stead. - xxiv. 27.

Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel? - xxv. 26.

Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah. xxvii. 7.

Now the rest of his acts, and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel. xxviii. 26.

Now, the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the Lord, - xxxv. 26.

And his deeds first and last, behold, they are written in the book of the kings of Israel and

# 6. PROFANE AUTHORS QUOTED.

And all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the Chronicles of the kings of Media and Persia? Est. x. 2.

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Acts avii.

One of themselves, even a prophet of their own, said, The Cretians are liars, evil beasts, slowbellies. Tit. i. 12.

### 7. DECALOGUE.

And God spake all these words, saying, Exod.

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt not make unto thee any graven nai, two tables of testimony, tables of stone, writing, or any likeness of any thing that is in ten with the finger of God. Ex. xxxi. 18.

Now the rest of the acts of Manasseh, and all | heaven above, or that is in the earth beneath, or that is in the water under the earth. — — 4.

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God, am a jea-Now the rest of the acts of Amon which he lous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; — 5.

And shewing mercy unto thousands of them that love me, and keep my commandments. — 6.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. —

Remember the sabbath-day, to keep it holy.

Six days shalt thou labor, and do all thy work: --9.

But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. 20.

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. — — 11.

Honor thy father and thy mother; that thy days may be long upon the land which the Lord

thy God giveth thee. — 12.
Thou shalt not kill. — 13.

Thou shalt not commit adultery.

Thou shalt not steal. — — 15.

Thou shalt not bear false witness against thy

neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's. 17.

### 8. MINISTRY.

And he hewed two tables of stone like unto the first: and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. Ex. xxxiv. 4.

And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. - xxiv. 12.

And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water: and He wrote upon the tables the words of the covenant, the ten command-– xxxiv. 28. .

And it came to pass, at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant. Deut. ix. 11.

So I turned, and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands - --- 15.

# 9. FABRIC.

And he gave unto Moses, when he had made Thou shalt have no other gods but me. - 3. an end of communing with him upon mount Simount, and the two tables of the testimony were in his hand: the tables were written on both their | Israel, when they came out of Egypt. 2 Chron. sides; on the one side and on the other were v. 10. they written. Ex. xxxii. 15.

And the tables were the work of God, and the writing was the writing of God, graven upon

the tables. <del>--- --- 16.</del>

And he declared unto you his covenant, which he commanded you to perform, even ten commandments: and he wrote them upon two tables of stone. Deut. iv. 13.

These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone, and delivered them unto me. --- v. 22.

And the Lord delivered unto me two tables of stone, written with the finger of God; and on them was written according to all the words which the Lord spake with you in the mount, out of the midst of the fire, in the day of the assembly. — ix. 10.

# BROKEN.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. Ex. xxxii. 19.

And I took the two tables, and cast them out of my two hands, and brake them before your eyes. Deut. ix. 17.

#### 11. RESTORED.

And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest. Ex. xxxiv. 1.

At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. Deut. x. 1.

And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. --- 3.

And he wrote on the tables according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me. -

# 12. WHERE DEPOSITED.

And I turned myself and came down from the mount, and put the tables in the ark which I had made, and there they be, as the Lord commanded Deut. x. 5. me.

There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. 1 Kings viii. 9.

And Moses turned, and went down from the tables which Moses put therein at Horeb, when the Lord made a covenant with the children of

### 13. ALLUSIONS

Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments: Neh. ix. 13.

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy

Luke xviii. 20.

Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 2 Cor. iii. 3.

And such trust have we through Christ to Godward.

# 14. BOOK, OR BIBLE.

And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites: Deut. xvii. 18.

And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them. -- 19.

And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. — xxxi. 9.

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, — — 24.

That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying,

Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against - -- 26.

And Hilkaiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. 2 Kings

And Shaphan the scribe shewed the king, say ing, Hilkiah the priest hath delivered me a book: and Shaphan read it before the king. --- 10.

And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people. 2 Chron. xvii. 9.

And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord, given by Moses. — xxxiv. 14.

And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered

the book to Shaphan. --15.

And Shaphan carried the book to the king, There was nothing in the ark save the two and brought the king word back again, saying, All that was committed to thy servants they do 2 Chron. xxxiv. 16.

And all the people gathered themselves together as one man into the street that was before the water gate, and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel.

And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it all the people stood up.

# CHAP. II.

# SPEAKERS, AND PERSONS SPOKEN TO;

(With a few Particulars of Time, Place, and Season.)

# SECT. 15. GOD, TO NOAH.

AND God spake unto Noah, and to his sons with him, saying. Gen. ix. 8.

#### TO MOSES, IN EXODUS. 16.

And the Lord spake unto Moses, saying. vi. 10.

And the Lord spake unto Moses, saying.

xiii. 1. And the Lord spake unto Moses, saying.

xiv. 1. And the Lord spake unto Moses, saying.

xvi. 11. And the Lord spake unto Moses, saying.

And the Lord spake unto Moses, saying. xxx. 11.

And the Lord spake unto Moses, saying.

Moreover, the Lord spake unto Moses, saying.

And the Lord spake unto Moses, saying. xxxi. 1.

And the Lord spake unto Moses, saying.

And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying. xxxv. 4.

And the Lord spake unto Moses, saying. xl. 1.

# 17. IN LEVITICUS.

And the Lord spake unto Moses, saying. iv. 1.

And the Lord spake unto Moses, saying.

And the Lord spake unto Moses, saying. vi. 1.

And the Lord spake unto Moses, saying.

And the Lord spake unto Moses, saying. - 19.

And the Lord spake unto Moses, saying. - 24.

And the Lord spake unto Moses, saying. vii. 22.

And the Lord spake unto Moses, saying. - 28.

And the Lord spake unto Moses, saying. viii. 1.

And the Lord spake unto Moses, saying. xii. 1.

And the Lord spake unto Moses, saying. xiv. 1.

And the Lord spake unto Moses, after the death of the two sons of Aaron, when they offered before the Lord and died. xvi. 1.

And the Lord spake unto Moses, saying. xvii. 1.

And the Lord spake unto Moses, saying. xviii. 1.

And the Lord spake unto Moses, saying. xix. 1.

And the Lord spake unto Moses, saying. xx. 1.

And the Lord spake unto Moses, saying. xxi. 16.

And the Lord spake unto Moses, saying. xxii. 1.

And the Lord spake unto Moses, saying. - 17. And the Lord spake unto Moses, saying.

And the Lord spake unto Moses, saying. xxiii. 1

And the Lord spake unto Moses, saying.

And the Lord spake unto Moses, saying. - 23. And the Lord spake unto Moses, saying.

- 26. And the Lord spake unto Moses, saying.

- 33. And the Lord spake unto Moses, saying. xxiv. 1.

And the Lord spake unto Moses, saying.

And the Lord spake unto Moses in mount Sinai, saying. xxv. 1.

These are the statutes, and judgments, and laws, which the Lord made between him and the children of Israel in mount Sinai, by the hand of Moses. xxvi. 46.

And the Lord spake unto Moses, saying. xxvii. 1.

These are the commandments which the Lord commanded Moses for the children of Israel in mount Sinai. **—** 34.

#### 18. IN NUMBERS.

And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying. i. 1.

For the Lord had spoken unto Moses, saying.

i. 48.

And the Lord spake unto Moses, saying. | of Moab, by Jordan near Jericho, saying. nii. 5.

And the Lord spake unto Moses, saying.

And the Lord spake unto Moses in the wilderness of Sinai, saying.

And the Lord spake unto Moses, saying.

And the Lord spake unto Moses, saying. iv. 21.

And the Lord spake unto Moses, saying.

v. 1. And the Lord spake unto Moses, saying.

And the Lord spake unto Moses, saying. - 11.

And the Lord spake unto Moses, saying. vi. 1.

And the Lord spake unto Moses, saying.

 23.

And the Lord said unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying. — ix. 1.

And the Lord spake unto Moses, saying.

And the Lord spake unto Moses, saying. x. 1.

And the Lord spake unto Moses, saying. xiii. 1.

And the Lord spake unto Moses, saying, xv. 1.

And the Lord spake unto Moses, saying, - 17.

Speak unto the children of Israel, and say unto them, When ye come into the land whither I - 18.

bring you. And the Lord spake unto Moses, saying. - 37.

And the Lord spake unto Moses, saying. xvi. 23.

And the Lord spake unto Moses, saying. - 36.

And the Lord spake unto Moses, saying. - 44.

And the Lord spake unto Moses, saying. xvii. 1.

And the Lord spake unto Moses, saying. xviii. 25.

And the Lord spake unto Moses, saying.

And the Lord spake unto Moses, saying. xxv. 10.

And the Lord spake unto Moses, saying. xxviii. 1.

And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded. xxx. 1.

And the Lord spake unto Moses, saying.

xxxi. 25.

And the Lord spake unto Moses in the plains | Aaron, saying. — xvi. 20.

xxxiii. 50.

And the Lord spake unto Moses, saying. xxxiv. 1.

And the Lord spake unto Moses, saying.

And the Lord spake unto Moses in the plains of Moab, by Jordan near Jericho, saying. xxxv. 1.

And the Lord spake unto Moses, saying.

These are the commandments and the judgments which the Lord commanded, by the hand of Moses, unto the children of Israel in the plains of Mosb, by Jordan near Jericho. xxxvi. 13.

#### 19. IN DEUTERONOMY.

These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran and Tophel, and Laban, and Hazeroth, and Dizahab. i. 1.

And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them;

After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt in Astaroth in Edrei: — 4.

On this side Jordan, in the land of Moab, began Moses to declare this law, saying. i. 5.

And this is the law which Moses set before the children of Israel: iv. 44.

These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt.

And the Lord spake unto Moses that self-

same day, saying. xxxii. 48.

# 20. TO MOSES AND AARON.

And the Lord spake unto Moses and unto Aaron, saying. Ex. vii. 8.

And the Lord spake unto Moses and Aarou in the land of Egypt, saying. — xii. 1.

And the Lord spake unto Moses and to Aaron, saying unto them. Lev. xi. 1.

And the Lord spake unto Moses and Aaron, saying, — xiii. 1.

And the Lord spake unto Moses, and unto Aaron, saying. — xiv. 33.

And the Lord spake unto Moses, and to

Aaron, saying. — xv. 1.

And the Lord spake unto Moses, and unto Aaron, saying. Num. ii. 1.

And the Lord spake unto Moses, and unto Aaron, saying. - iv. 1.

And the Lord spake unto Moses, and unto 17. Aaron, saying. -

And the Lord spake unto Moses, and unto Aaron, saying. — xiv. 26. And the Lord spake unto Moses, and unto

Aaron, saying. — xix. 1.

And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying. - xx. 23.

### 21. TO MOSES AND ELEAZER.

And it came to pass after the plague, that the Lord spake unto Moses, and unto Eleazer the son of Aaron the priest, saying. Num. xxvi. 1.

# 22. AARON.

And the Lord spake unto Aaron, saying. Lev. x. 8.

### 23. JOSHUA.

And the Lord spake unto Joshua, saying. Jos. iv. 15.

The Lord also spake unto Joshua, saying. - xx. 1.

# 24. DEBORAH AND BARAK.

Then sang Deborah, and Barak the son of Abinoam, on that day, saying. Judges v. 1.

### 25. SAMUEL.

Then came the word of the Lord unto Samuel, saying. 1 Sam. xv. 10.

### 26. NATHAN.

And it came to pass that night, that the word of the Lord came unto Nathan, saying. 2 Sam. vii. 4.

### 27. JEHU.

Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying. 1 Kings xvi. 1.

### 28. GAD.

And the Lord spake unto Gad, David's seer, saying. 1 Chron. xxi. 9.

### 29. SHEMAIAH.

But the word of the Lord came to Shemaiah the man of God, saying. 2 Chron. xi. 2.

# 30. DAVID.

And David spake unto the Lord the words of this song, in the day that the Lord hath delivered him out of the hand of all his enemies, and out of the hand of Saul. 2 Sam. xxii. 1.

Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

The Spirit of the Lord spake by me, and his word was in my tongue.

The prayers of David the son of Jesse are ended. Ps. lxxii. 20.

# 31. solomon.

These are also proverbs of Solomon, which concerning Judah and Jerusalem. ii. 1.

And the Lord spake unto Moses, and unto the men of Hezekiah king of Judah copied out. Prov. xxv. 1.

> The words of Agur the son of Jakeh, even the prophecy; the man spake unto Ithiel, even unto Ithiel and Ucal. — xxx. 1.

The words of king Lemuel, the prophecy that

his mother taught him. — xxxi. 1.

And moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out and set in order many proverbs. Ec. xii. 9.

### 32. SPEAKERS IN JOB.

Then Eliphaz the Temanite answered, and said. iv. 1.

But Job answered and said. vi. 1.

Then answered Bildad the Shuhite, and said.

Then Job answered and said. ix. 1.

Then answered Zophar the Naamathite, and said. xi. 1.

And Job answered and said xii. 1.

Then answered Eliphaz the Temanite, and said. xv. 1.

Then Job answered and said. xvi. 1.

Then answered Bildad the Shuhite, and said. xviii. 1.

Then Job answered and said. xix. 1.

Then answered Zophar the Naamathite, and

But Job answered and said. xxi. 1.

Then Eliphaz the Temanite answered, and

Then Job answered and said. xxiii. 1.

Then answered Bildad the Shuhite, and said. xxv. 1.

But Job answered and said. xxvi. 1.

Moreover, Job continued his parable, and said. xxvii. 1.

Moreover, Job continued his parable, and said. xxix. 1.

Furthermore, Elihu answered, and said. xxxiv. 1.

Elihu spake moreover, and said. xxxv. 1.

Elihu also proceeded, and said. xxxvi. 1. Then the Lord answered Job out of the whirlwind, and said. xxxviii. 1.

Moreover, the Lord answered Job, and said.

Then Job answered the Lord, and said.

Then answered the Lord unto Job out of the whirlwind, and said. — 6.

Then Job answered the Lord, and said. xlii. 1.

### 33. ELUAH.

And the word of the Lord came unto him, saying. 1 Kings xvii. 8.

And the word of the Lord came to Elijah the Tishbite, saying. — xxi. 17.

And the word of the Lord came to Elijah the Tishbite, saying. -- -- 28.

### 34. ISAIAH.

The word that Isaiah the son of Amoz saw

The burden of Babylon, which Isaiah the son of Amoz did see. xiii. 1.

In the year that king Ahaz died was this burden. xiv. 28.

Then came the word of the Lord to Isaiah, saying. xxxviii. 4.

### 35. JEREMIAH.

Then the word of the Lord came unto me, saying. i. 4.

Moreover, the word of the Lord came to me,

saying. ii. 1.

The word that came to Jeremiah from the Lord, saying. vii. 1.

The word that came to Jeremiah from the Lord, saying. xi. 1.

Then the word of the Lord came unto me, saying. xiii. 8.

The word of the Lord came also unto me,

saying. xvi. 1. The word which came to Jeremiah from the

Lord, saying. xviii. 1.

The word which came to Jeremiah from the Lord, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying. xxi. 1.

Again, the word of the Lord came unto me,

saying. xxiv. 4.

The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon, xxv. 1.

The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabi-

tants of Jerusalem, saying. — 2.

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word from the Lord, saying. xxvi. 1.

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word unto Jeremiah from the Lord, saying. xxvii. 1.

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon. xxix. 1.

Thus shalt thou also speak to Shemaiah the

Nehelamite, saying. — 24.

Then came the word of the Lord unto Jere-**— 30.** miah, saying.

The word that came to Jeremiah from the Lord, saying. xxx. 1.

And these are the words that the Lord spake concerning Israel, and concerning Judah. — 4.

The word that came to Jeremiah from the Lord, in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar. xxxii. 1.

And Jeremiah said, The word of the Lord came unto me, saying.

Then came the word of the Lord unto Jere saying. vi. 1. - 26. miah, saying.

Moreover, the word of the Lord came unto saying. vii. 1.

The Lord spake also again unto me, saying. | Jeremiah the second time, while he was yet shut up in the court of the prison, saying. xxxiii. 1.

And the word of the Lord came unto Jere-

miah, saying. — 19.

Moreover, the word of the Lord came to Jere-

miah, saying. xxxiii. 23.

Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem. xxxiv. 6.

When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah. — 7.

Therefore the word of the Lord came to Jere-

miah from the Lord, saying. — 12.

The word which came unto Jeremiah from the Lord, in the days of Jehoiakim: the son of Josiah king of Judah, saying. xxxv. 1.

Then came the word of the Lord unto Jere-

miah, saying. **—** 12.

And it came to pass in the fourth year of Jehoiakim, the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord saying. xxxvi. 1.

Then came the word of the Lord unto the

prophet Jeremiah, saying. xxxvii. 6.

The word which came to Jeremiah from the Lord, after Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him, being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon. xl. 1.

And it came to pass, after ten days, that the word of the Lord came unto Jeremiah. xlii. 7.

Then came the word of the Lord unto Jere-

miah in Tahpanhes, saying. xliii. 8.

The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying.

The word of the Lord which came to Jere-

miah the prophet against the Gentiles: xlvi. 1.

Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah. 2.

The word of the Lord that came to Jeremiah the prophet against the Philistines, before that

Pharaoh smote Gaza. xlvi. 1.

The word of the Lord that came to Jeremial: the prophet against Elam, in the beginning of the reign of Zedekiah king of Judah, saying.

The word that the Lord spake against Babylon, and against the land of the Chaldeans, by Jeremiah the prophet. 1. 1.

### 36. EZEKIEL.

And it came to pass, at the end of seven days, that the word of the Lord came unto me, saying.

And the word of the Lord came unto me,

Moreover the word of the Lord came unto me,

[ 736 ]

saying. xi. 14.

The word of the Lord also came unto me,

saying. xii. 1.

And in the morning came the word of the Lord unto me, saying. --- 8.

Moreover, the word of the Lord came unto me, saying. - 17.

And the word of the Lord came unto me, say-

And the word of the Lord came unto me, say-

ing. xiii. 1.

The word of the Lord came again to me, saying. xiv. 12.

And the word of the Lord came unto me, say-

ing. xvi. 1.

And the word of the Lord came unto me, saying. xvii. 1.

Moreover the word of the Lord came unto me, saying. — 11.

The word of the Lord came unto me again, saying. xviii. 1.

Moreover, the word of the Lord came unto me, saying. xx. 45.

And the word of the Lord came unto me, saying. xxi. 1.

Again the word of the Lord came unto me, **saying.** — 8.

The word of the Lord came unto me again, **saying.** — 18.

Moreover, the word of the Lord came unto

me saying. xxii. 1.

And the word of the Lord came unto me,

**— 17.** saying. And the word of the Lord came unto me,

saying. — 23.

The word of the Lord came again unto me,

saying. xxiii. 1.

Again, in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying. xxiv. 1.

Also the word of the Lord came unto me, **—** 15. saying.

Then I answered them, The word of the Lord came unto me, saying. — 20.

The word of the Lord came again unto me, saying. xxv. 1.

And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying. xxvi. 1.

The word of the Lord came again unto me,

saying. xxvii. 1.

The word of the Lord came again unto me,

saying. xxviii. 1. Moreover the word of the Lord came unto

me, saying. — 11. Again the word of the Lord came unto me,

saying. — 20.

In the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord same unto me, saying. xxix. 1.

And it came to pass, in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, **eaying.** — 17.

The word of the Lord came again unto me

saying. — xxx. 1.

And it came to pass in the eleventh year, in the first month, in the seventh day of the month,

Again the word of the Lord came unto me, | that the word of the Lord came unto me, say-- 20. ing.

And it came to pass in the eleventh year, in the third month, in the third day of the month. that the word of the Lord came unto me, say. ing. xxxi. 1.

And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me saying. xxxii. 1.

It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying. — 17.

Again the word of the Lord came unto me, saying. xxxiii. 1.

Then the word of the Lord came unto me,

saying. **—** 23. And the word of the Lord came unto me,

saying. xxxiv. 1.

Moreover the word of the Lord came unto me, saying. xxxv. 1.

Moreover the word of the Lord came unto

me, saying. xxxvi. 16.

The word of the Lord came again unto me, saying. xxxvii. 15.

And the word of the Lord came again unto me, saying. xxxviii. 1.

### 37. jonah.

And the word of the Lord came unto Jonah the second time, saying. iii. 1.

### HABBAKKUK.

A prayer of Habbakkuk the prophet upon Shigionoth. iii. 1.

### 39. HAGGAI.

In the eleventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying. ii. 1.

In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying.

And again the word of the Lord came unto Haggai, in the four and twentieth day of the month, saying. — 20.

# 40. ZECHARIAH.

Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah the son of Barachiah. the son of Iddo the prophet, saying. i. 7.

Moreover, the word of the Lord came unto me, saying. iv. 8.

And the word of the Lord came unto me, vi. 9. saying.

And it came to pass, in the fourth year of king Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth vii. 1 month, even in Chislue.

Then came the word of the Lord of hosts unto me saying. - 4.

And the word of the Lord came unto Zechariah, saying.

Again the word of the Lord of hosts came to me, saying. viii. 1.

And the word of the Lord of hosts came unto me, saying. — 18.

# CHAP. III.

# EXCELLENCIES AND CHARACTERS OF THE WORD OF GOD.

# SECT. 41. DIVINE ORIGIN.

AND the Lord spake by his servants the pro-

phets, saying. 2 Kings xxi. 10.

I will worship toward thy holy temple, and praise thy name for thy loving-kindness, and for thy truth: for thou hast magnified thy word above all thy name. Ps. cxxxviii. 2

What! came the word of God out from you? or came it unto you only? 1 Cor. xiv. 36.

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. — 37.

For this cause also thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you 1 Thess. ii. 13. that believe.

Knowing this first, that no prophecy of the scripture is of any private interpretation. 2 Pet. i. 20.

For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. -

# 42. LIGHT.

Thy word is a lamp unto my feet, and a light unto my path. Ps. exix. 105.

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

way of life; Prov. vi. 23.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. 2 Pet. i. 19.

# 43. PURITY.

The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. Ps. xii. 6.

Thy word is very pure: therefore thy servant

loveth it. — cxix. 140.

Every word of God is pure; he is a shield unto them that put their trust in him. Prov.

Now ye are clean through the word which I have spoken unto you. John xv. 3.

Wherefore the law is holy, and the command-

ment holy, and just, and good. Rom. vii. 12.

# 44. VERACITY.

As for God, his way is perfect; the word of the Lord is tried; he is a buckler to all them that trust in him. 2 Sam. xxii. 31.

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and

righteous altogether. Ps. xix. 9.

Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way. cxix. 128.

Thy testimonies that thou hast commanded are righteous and very faithful. — 138.

Thy righteousness is an everlasting righteousness, and thy law is the truth. - 142.

Thou art near, O Lord; and all thy commandments are truth. -- 151.

Thy word is true from the beginning; and every one of thy righteous judgments endureth —— 16Ö.

The preacher sought to find out acceptable words; and that which was written was upright, even words of truth. Eccl. xii. 10.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us. Luke

Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; ----

It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent The ophilus.

That thou mightest know the certainty of those things wherein thou hast been instructed.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. - xxiv. 44.

Sanctify them through thy truth: thy word is

John xvii. 17.

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. — xxi. 24.

For we write none other things unto you than what ye read or acknowledge; and I trust ye shall acknowledge even to the end. 2 Cor. i. 13.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. Rev. xxi. 5.

# 45. POWER.

My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass. Deut. xxxii. 2

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. Ps. xix. 7.

I have seen an end of all perfection: but thy commandment is exceeding broad. — cxix. 96.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bread to the eater; Is. lv. 10.

So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Is not my word like as a fire, saith the Lord. and like a hammer that breaketh the rock in pieces. Jer. xxiii. 29.

The sower soweth the word. Mar. iv. 14.

And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some a hundred. 

For though I made you sorry with a letter I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. 2 Cor. vii. 8.

That I may not seem as if I would terrify you

by letters. – x. 9.

For his letters (say they) are weighty and powerful; but his bodily presence is weak, and his speech contemptible. - --- 10.

Let such a one think this, that such as we are in word by letters when we are absent, such will we be also indeed when we are present.

For the word of God is quick and powerful, and sharper than any two edged-sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. iv. 12.

### 46. DURATION.

So these things shall be as a statute of judgment unto you, throughout your generations, in all your dwellings. Num. xxxv. 29.

And it shall come to pass when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I sware. Deut. xxxi. 21.

The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

Concerning thy testimonies, I have known of old that thou hast founded them for ever. - 152.

The grass withereth, the flower fadeth; but the word of our God shall stand for ever. Is.

Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. Mat. v. 17.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. — — 18.

The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. Luke xvi. 16.

And it is easier for heaven and earth to pass, than one tittle of the law to fail. —— 17.

Heaven and earth shall pass away: but my words shall not pass away. - - xxi. 33.

But the word of the Lord endureth for ever. | xxviii. 13.

bud, that it may give seed to the sower, and | And this is the word which by the gospel is preached unto you. 1 Peter i. 25.

#### 47. CRITERION.

Have not I written to thee excellent things in counsels and knowledge, Prov. xxii. 20.

That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

To the law and to the testimony: if they speak not according to this word, it is because

there is no light in them. Is. viii. 20.

For had ye believed Moses, ye would have believed me: for he wrote of me. John v. 46.

But if ye believe not his writings, how shall ye

believe my words? - 47. For he mightily convinced the Jews, and that

publicly, shewing by the scriptures that Jesus was Christ. Acts xviii. 28.

# 48. MYSTICAL.

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. Rev. v. 1.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? — 2.

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. — 3.

And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

And he came, and took the book out of the right hand of him that sat upon the throne. — 7.

# 49. QUANTITY.

I have yet many things to say unto you, but ye cannot bear them now. John xvi. 12.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. — xx. 30.

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be writ-Amen. — xxi. 25.

Ye see how large a letter I have written unto you with mine own hand. Gal. vi. 11.

How that by revelation he made known unto me the mystery as I wrote afore in few words. Eph. iii. 3.

And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto

you in few words. Heb. xiii. 22.

By Silvanus, a faithful brother unto you, (as I suppose,) I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. 1 Peter v. 12.

# 50. ABSTRUSE.

But the word of the Lord was unto them precept upon precept, precept upon precept: line upon line, line upon line; here a little, and there a little; that they might go and fall backward, and be broken, and snared, and taken. Is.

Even as our beloved brother Paul also, according to the wisdom given unto him, hath

written unto you. 2 Peter iii. 15.

As also in all his epistles speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest as they do also the other scriptures, unto their own destruction. - 16.

# CHAP. IV.

# PROMULGATION.

# SECT. 51. BY WRITING.

NOW, therefore, write ye this song for you, and teach it the children of Israel; put it in their mouths, that this song may be a witness for me against the children of Israel: Deut. xxxi. 19.

Moses, therefore, wrote this song the same

day, and taught it the children of Israel. — 22.

Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever. Is. xxx. 8.

Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto

thee in a book. Jer. xxx. 2.

Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. — xxxvi. 2.

Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book. — 4.

And they asked Baruch, saying, Tell us now, How didst thou write all these words at his

mouth? 

Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book. — — 18.

The word of the Lord came to Jeremiah after that the king had burnt the roll, and the words which Baruch wrote at the mouth of **–** 27. Jeremiah, saying, ---

Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah had burnt.

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein, from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burnt in the fire: and there were added besides unto them many like words. 32.

The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the mand you, neither shall ye diminish ought from

So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon. — li. 60.

Saying, I am Alpha and Omega, the first and the last: and, What thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. Rev. i. 11.

Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

# 52. SEALING-WHY.

Bind up the testimony, seal the law among my disciples. Is. viii. 16.

And the vision of the evening and the morning, which was told, is true: wherefore shut thou up the vision; for it shall be for many days. Dan. viii. 26.

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. — xii. 4.

And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of

__ 9. the end.

And when the seven thunders had uttered their voices I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not. Rev. x. 4.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is

at hand. — xxii. 10.

# 53. ON PUBLIC INSCRIPTIONS AND TABLES.

And thou shalt write them upon the posts of thy house, and on thy gates. Deut. vi. 9.

And thou shalt write them upon the doorposts of thine house, and upon thy gates. xi. 20.

And it shall be, on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster. xxvii. 2.

And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee. — — 3.

And thou shalt write upon the stones all the words of this law very plainly. — — 8.

And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. Jos. viii. 32.

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. Hab. ii. 2.

# 54. NOR ADD, NOR DIMINISH.

Ye shall not add unto the word which I comson of Josiah king of Judah, saying. — xlv. 1. it, that ye may keep the commandments of the

What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it. -- xii. 32.

Add thou not unto his words, lest he reprove thee, and thou be found a liar. Prov. xxx. 6.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. Rev. xxii. 18.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. — — 19.

# 55. TO READ PUBLICLY (RULE.)

And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, Deut. xxxi. 10.

When all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel in their - --- 11.

Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law.

Declare this in the house of Jacob, and publish it in Judah, saying. Jer. v. 20.

Then the Lord said unto me, Proclaim all

these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. – xi. 6.

Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord, in the ears of the people, in the Lord's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out their cities. --- xxxvi. 6.

And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house. --- 8.

And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea. Col. iv. 16.

I charge you by the Lord, that this epistle be read unto all the holy brethren. 1 Thess. v. 27.

### 56. INSTANCES.

And Moses came, and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. Ex. xix. 7.

And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. -- xxiv. 7.

And Moses spake in the ears of all the con-

Lord your God which I command you. Deut. this song in the ears of the people, he, and Hoshea the son of Nun. — xxxii. 44.

And Moses made an end of speaking all these words to all Israel. — 45.

And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. Jos. viii. 34.

There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them. —— 35.

And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. 2 Kings xxiii. 2.

Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king. 2 Chron. xxiv. 18.

And the king went up into the house of the Lord and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people great and small; and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. — 30.

And he read therein before the street that was before the water-gate, from the morning until mid day, before the men and the women, and those that could understand: and the ears of all the people were attentive unto the book of the law. Neh. viii. 3.

Also day by day, from the first day unto the last day, he read in the book of the law of God: and they kept the feast seven days, and on the eighth day was a solemn assembly according unto the manner. — — 18.

Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah, the son of Shaphan the scribe, at the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people. Jer. xxxvi. 10.

Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto ---- 14.

And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their 

So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber, and Jehudi read it in the ears of the king and in the ears of all the princes which stood beside the king. --- 21

And after the reading of the law and the prophets, the rulers of the synagogue sent unto gregation of Israel the words of this song, until them, saying, Ye men and brethren, if ye have til they were ended Deut. xxxi. 30.

And Moses came, and spake all the words of Acts xiii. 15.

For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day. Acts xv. 21.

### 57. EXPOUNDING.

For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments. Ezra vii. 10.

And Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shebbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their places. Neh. viii. 7.

So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading. - - 8.

Hear ye, therefore, the parable of the sower.

Mat. xiii. 18.

Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. <del>---- 36</del>.

And he called the multitude, and said unto them, hear, and understand. - xv. 10.

And he said unto them, Know ye not this parable? Mar. iv. 13.

And, when he had called all the people unto him, he said unto them, hearken unto me every one of you, and understand. — vii. 14.

Now the parable is this: The seed is the

word of God. Luke viii. 11.

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. — xxiv. 27.

Was returning, and, sitting in his chariot, read

Esaias the prophet. Acts viii. 28.

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understand-est thou what thou readest?

And he said, How can I, except some man should guide me? And he desired Philip that he would come up, and sit with him. — 31.

And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. — xxviii. 23.

#### 58. SEARCHING.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John v. 39.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so. Acts xvii. 11.

#### 59. CONVERSATION.

And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deut. vi. 7.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. — 8.

With my lips have I declared all the judg-

ments of thy mouth. Ps. cxix. 13.

I will speak of thy testimonies also before kings; and will not be ashamed. - - 46.

My tongue shall speak of thy word; for all thy commandments are righteousness. — 172.

#### 60. DESIRE TO UNDERSTAND.

Blessed art thou, O Lord: teach me thy statutes. Ps. cxix. 12.

Open thou mine eyes, that I may behold won-

the scribe, even to understand the words of the *Neh.* viii. 13.

I came near unto one of them that stood by and asked him the truth of all this: so he told me, and made me know the interpretation of the things. Dan. vii. 16.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these

things. - xi. 8.

Then answered Peter, and said unto him, Declare unto us this parable. Mat. xv. 15.

And Jesus said, Are ye also yet without un-

derstanding? - 16.

And, when he was entered into the house from the people, his disciples asked him concerning the parable. Mar. vii. 17.

# 61. BENEFITS OF UNDERSTANDING.

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Mat. xiii. 51.

Then said he unto them, Therefore every

scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. **— —** 52.

And when he was alone, they that were about. him with the twelve, asked of him the parable.

Mar. iv. 10.

And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables; — — 11.

That seeing they may see, and not perceive; and hearing they may hear, and not understand lest at any time they should be converted, and their sins should be forgiven them.

And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? — xii. 24.

And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, come to Ephesus. Acts xviii. 24.

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ. Eph. iii. 4.

#### 62. LIGHT COMMUNICATED

Then opened he their understanding, that they might understand the scriptures. Luke xxiv. 45

# CHAP. V.

# OBLIGATIONS TO KNOW GOD'S WORD.

# SECT. 63. ISRAEL TO HEAR.

AND Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God. Jos. iii. 9.

Give ear, O my people, to my law: incline your ears to the words of my mouth. Ps.

Ixxviii. 1.

Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel.

Hear ye the word which the Lord speaketh unto you, O house of Israel. - x. 1.

Thus said the Lord unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; - xvii. 19.

And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by **——** 20.

Hear ye, therefore, the word of the Lord, all ye of the captivity, whom I have sent from Jerusalem to Babylon. — xxix. 20.

Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of the Lord all Judah that are in the land of Egypt. xliv. 24.

Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying. Amos iii. 1.

Hear ye this word which I take up against you, even a lamentation, O house of Israel. -v. 1.

### INDIVIDUALS TO HEAR.

And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou

son of Zippor. Num. xxiii. 18.

And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God, 1 Sam. ix. 27.

And Isaiah said unto Hezekiah, Hear the word of the Lord. 2 Kings xx. 16.

Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts. Is, xxxix. 5.

### CHARACTERS-VARIOUS.

Hear now this, O foolish people, and without understanding, which have eyes and see not, which have ears and hear not. Jer. v. 21.

Wherefore, O harlot, hear the word of the Lord. Ezek. xvi. 35.

Therefore ye shepherds, hear the word of the Lord. — xxxiv. 7.

# 66. ALL THE WORLD TO HEAR.

Give ye ear, and hear my voice; hearken, and therefore, hear them not, because ye are not of hear my speech. Is. xxviii. 23.

Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. - xxxv. 1.

Therefore hear, ye nations, and know, O congregation, what is among them. Jer. vi. 18.

He that hath ears to hear, let him hear. Mat.

xi. 15.

Who hath ears to hear, let him hear. xiii. 9. And he said unto them, he that hath ears to hear, let him hear. Mar. iv 9.

If any man have ears to near, let him hear.

- 23

If any man have cars to hear, let him hear.

And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things he cried. He that hath ears to hear, let him hear. Luke viii. 8.

He that hath an ear, let him hear what the Spirit saith unto the churches. Rev. ii. 29.

He that hath an ear, let him hear what the Spirit saith unto the churches. -

He that hath an ear, let him hear what the Spirit saith unto the churches. — — 13.

He that hath an ear, let him hear what the Spirit saith unto the churches. — 22.

If any man have an ear, let him hear. — xiii. 9.

### 67. why.

And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice and cried, and said unto them, Hearken unto me, ye men of Shechem, that God

may hearken unto you. Judges ix. 7.

Hear, O my people, and I will speak; O Israel, and I will testify against thee; I am God, even thy God. Ps. 1. 7.

Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might. *Is.* xxxiii. 13.

Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people. — li. 4.

# 68. CAUTIONS TO HEARERS.

And he saith unto them, Take heed what ve With what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. Mar. iv. 24.

Take heed, therefore, how ye hear: for whosoever hath, to him shall be given; and whose-ever hath not, from him shall be taken even that which he seemeth to have. Luke viii. 18.

# NOT HEARD.

He that turneth away his ear from hearing the law, even his prayer shall be abomination. Prov. xxviii. 9.

But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive. Jer. xiii. 17.

He that is of God heareth God's words: ye,

God. *John* viii. 47.

#### 70. TO REMEMBER.

I have remembered thy name, O Lord, in the night, and have kept thy law. Ps. cxix. 55.

This I had, because I kept thy precepts.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Heb. ii. 1.

This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; 2 Peter iii. 1.

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour. **— — 2**.

But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ. Jude 17.

#### 71. TO MEDITATE.

And these words which I command thee this day, shall be in thine heart. Deut. vi. 6.

Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. — xi. 18.

And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe, to do all the words of this law. xxxii, 46.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Jos. i. 8.

But his delight is in the law of the Lord; and in his law doth he meditate day and night. Ps. i. 2.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither: and whatsoever he doeth shall prosper. —

Thy word have I hid in mine heart, that I might not sin against thee. — exix. 11.

I will meditate in thy precepts, and have re-- -- 15.

spect unto thy ways. The wicked have waited for me to destroy me: but I will consider thy testimonies. — 95.

O how love I thy law! it is my meditation all

Mine eyes prevent the night-watches, that I might meditate in thy word. — — 148.

# 72. TO EAT (MYSTICALLY.)

Thy words were found, and I did eat them.

But thou, son of man, hear what I say unto thee, Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. Ezek. ii. 8.

And when I looked, behold, a hand was sent unto me; and, lo, a roll of a book was therein; depart not from the words of my mouth. Prov. - — 9.

And he spread it before me: and it was written within and without; and there was written therein lamentations, and mourning, and woe.

Moreover, he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. — iii. 1.

So I opened my mouth, and he caused me to eat that roll. _ _ 2.

And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I cat it; and it was in my mouth as honey for sweetness.

And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth. Rev. x. 8.

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet

And I took the little book out of the angel's hand, and eat it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter. -- 10.

# 73. TO HEAR AND DO.

Now, therefore, hearken, O Israel, unto the statutes, and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Deut. iv. 1.

Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. — — 5.

And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to pos-

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. — v. 1.

But as for thee, stand thou here by me, and I will speak unto thee all the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it.

Hear, therefore, O Israel, and observe to do at; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. - 3.

Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God. — xii. 28.

Hear ye now, therefore, O ye children, and

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But be ye doers of the word, and not hearers only, deceiving your own selves. James i. 22.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand. Rev. i. 3.

### 74. TO PRACTISE.

And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord commanded, that ye should do them. Ex. xxxv. 1.

These are the statutes and judgments which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon earth.

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

That they might observe his statutes, and keep his laws. Praise ye the Lord. Ps. cv. 45.

Deal bountifully with thy servant, that I may live, and keep thy word. — cxix. 17.

I have refrained my feet from every evil way,

that I might keep thy word. – 101. I have not departed from thy judgments: for thou hast taught me. — 102.

Thy testimonies are wonderful: therefore doth

my soul keep them. — — 129.

Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. 1 Cor. x. 1.

# 75. NEGLECT OF.

They draw nigh that follow after mischief: they are far from thy law. Ps. cxix. 150.

How do ye say, We are wise, and all the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. Jer. viii. 8.

The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?

For since I spake I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision daily.

I have written to him the great things of my law, but they were counted as a strange thing. Hos. viii. 12.

### 76. opposition to.

When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord, Jer. xxxvi. 11.

Then he went down into the king's house, into the scribes' chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. — — 13.

Now it came to pass, when they had heard all the words, they were afraid both one and another, and said unto Baruch, We will surely tell the king of all these words. - xxxvi. 16.

And they went in to the king into the court, but they laid up the roll in the chamber of Eli shama the scribe, and told all the words in the ears of the king. - 20.

And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

Nevertheless, Elnathan, and Delaiah, and Gemariah, had made intercession to the king that he would not burn the roll; but he would not hear them. --- 25.

# 77. PENALTIES.

And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you, saith the Lord. Jer. xxiii. 33.

And as for the prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even punish that man and his <del>---- 34.</del> house.

But since ye say, The burden of the Lord; therefore thus saith the Lord, Because ye say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord, — — 38.

Therefore, behold I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence. — — 39.

And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten. - 40.

And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord, Thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to

cease from thence man and beast? — xxxvi. 29.

Therefore thus saith the Lord of Jehoiakim king of Judah, He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. —— 30.



# CHAP. VI.

# ADVANTAGES.

## SECT. 78. NEED OF.

FOR precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. Is. xxviii. 10.

# 79. INSTRUCTIONS FROM.

Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer. Ps. xvii. 4

Moreover, by them is thy servant warned. and in keeping of them there is great reward: - xix. 11.

Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. — cxix. 9.

Thou, through thy commandments, hast made me wiser than mine enemies; for they are ever with me. — 98.

I have more understanding than all my teachers; for thy testimonies are my meditation.

I understand more than the ancients, because I keep thy precepts. — — 100.

Through thy precepts I get understanding; therefore I hate every false way. — — 104.

The entrance of thy words giveth light; it

giveth understanding to the simple. -- 130. To know wisdom and instruction; to perceive

the words of understanding; *Prov.* i. 2.

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

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

# 80. HOPE FROM.

My soul fainteth for thy salvation: but I hope in thy word. Ps. cxix. 81.

I prevented the dawning of the morning, and cried: I hope in thy word. —— 147.

That thy trust may be in the Lord, I have made known to thee this day, even to thee. Prov. xxii, 19.

# 81. SUPPORT FROM.

This is my comfort in my affliction: for thy word hath quickened me. Ps. cxix. 50.

Unless thy law had been my delights, I should then have perished in mine affliction. --92.

I will never forget thy precepts: for with them thou hast quickened me. — 93.

So when they were dismissed they came to Antioch; and, when they had gathered the multitude together, they delivered the epistle: Acts xv. 30.

Which when they had read, they rejoiced for the consolation. — 31.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Rom. xv. 4.

#### 82. COMFORT OF.

The statutes of the Lord are right, rejoicing xxiii. 12.

the heart: the commandment of the Lord is pure, enlightening the eyes: Ps. xix. 8.

I have rejoiced in the way of thy testimonies

as much as in all riches. — cxix. 14.

I will delight myself in thy statutes: I will not forget thy word. — — 16.

### 83. JOY ADMINISTERED.

Thy testimonies also are my delight, and my counsellors. Ps. cxix. 24.

Thy testimonies have I taken as a heritage for ever: for they are the rejoicing of my heart

Trouble and anguish have taken hold on me; yet thy commandments are my delights.

I rejoice at thy word, as one that findeth great - -- 162.

And thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts. Jer. xv. 16.

And these things write we unto you, that your joy may be full. 1 John i. 4.

# 84. SALVATION BY.

For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it. Deut. xxxii. 47.

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John xx. 31.

So then, faith cometh by hearing, and hearing by the word of God. Rom. x. 17.

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. 2 Tim. iii. 15.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **—** 16.

That the man of God may be perfect, thoroughly furnished unto all good works.

Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. James i. 21.

# 85. TO OLD AND YOUNG.

I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. 1 John ii. 13.

I have written unto you, fathers, because ye have known him that is from the beginning. have written unto you, young men, because ye are strong, and the word of God abideth in you and ye have overcome the wicked one. -

# 86. DESIRE AND LOVE TO.

Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth, more than my necessary food. Job

More to be desired are they than gold, yea than much fine gold; sweeter also than honey, and the honey comb. Ps. xix. 10.

My soul breaketh for the longing that it hath unto thy judgments at all times. — cxix. 20.

And I will delight myself in thy commandments which I have loved. — -

My hands also will I lift up unto thy commandments which I have loved; and I will mediate in thy statutes. — — 48.

The law of thy mouth is better unto me than

thousands of gold and silver. — 72.

Mine eyes fail for thy word, saying, When wilt thou comfort me? — 82.

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! — — 103

Therefore I love thy commandments above gold; yea, above fine gold. —— 127.

I opened my mouth, and panted: for I longed

for thy commandments. — — 131.

My soul hath kept thy testimonies, and I love them exceedingly. — — 167.

### 87. PRIVILEGE OF ENJOYING.

Keep, therefore, and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, no more; her prophets also find no vision from and say, Surely this great nation is a wise and the Lord. Lam. ii. 9. understanding people. Deut. iv. 6.

And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? - 8.

For this commandment, which I command thee this day, it is not hidden from thee, neither is it far off: — xxx. 11.

It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? — 12. men faint for thirst. — — 13.

Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? **–** 13.

He sheweth his word unto Jacob his statutes and his judgments unto Israel. Ps. cxlvii. 19.

He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord. --20.

What advantage then bath the Jew? or what profit is there of circumcision? Rom. iii. 1.

Much every way: chiefly, because that unto them were committed the oracles of God

# 88. DEPRIVATION OF.

Now for a long season Israel hath been with out the true God, and without a teaching priest, and without law. 2 Chron. xv. 3.

Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet: but the law shall perish from the priest, and counsel from the ancients. Ezek. vii. 26.

Her gates are sunk into the ground: he hath destroyed and broken her bars; her king and her princes are among the Gentiles: the law is

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord. *Amos* viii. 11.

And they shall wander from sea to sea, and

from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it. - 12.

In that day shall the fair virgins and young

# BOOK XXVII.—SIN AND TRUE RELIGION.

# CHAP. L

### ORIGINAL SIN.

# SECT. 1. INTRODUCTORY DIALOGUE.

NOW the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? Gen. iii. 1.

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

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And the serpent said unto the woman, Ye

shall not surely die: — 4.

For God doth know, that in the day ye eat thereof then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

— 5.

# 2. FORBIDDEN FRUIT EATEN.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. Gen. iii. 6.

# 3. IMMEDIATE EFFECTS THEREOF.

And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. Gen. iii. 8.

And the Lord God called unto Adam, and said unto him, Where art thou? —— 9.

And he said, I heard thy voice in the garden,

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. —— 10.

And the man said, The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat. — — 12.

And the Lord God said unto the woman, What is this that thou hast done: And the woman said, The serpent beguiled me, and I did eat. —— 13.

# 4. DEATH INTRODUCED.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; *Rom*, v. 12.

For until the law sin was in the world: but sin is not imputed when there is no law. — 13.

# 5. ALLUSIONS TO THE FALL.

If I covered my transgressions as Adam by hiding mine iniquity in my bosom: Job xxxi. 33.

Lo, this only have I found, that God 1 ath made man upright; but they have sought out many inventions. Ec. vii. 29.

Thy first father hath sinned, and thy teachers have transgressed against me: Is. xliii. 27.

Therefore I have profuned the princes of the sanctuary, and have given Job to the curse, and Israel to reproaches. —— 28.

Thou wast perfect in thy ways from the day

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that thou wast created, till iniquity was found in | imagination of man's heart is evil from his youth: thee. Ezek. xxviii. 15.

But they, like men, have transgressed the covenant, there have they dealt treacherously

against me. Hos. vi. 7.

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 2 Cor. xi. 3.

# 6. HEREDITARY CORRUPTION.

Who can bring a clean thing out of an unclean? not one. Job xiv. 4.

What is man, that he should be clean? and he which is born of a woman, that he should be righteous? — xv. 14.

Behold he putteth no trust in his saints; yea,

the heavens are not clean in his sight; — 15.

How much more abominable and filthy is man, which drinketh iniquity like water; -

How then can man be justified with God? or how can he be clean that is born of a woman?

Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight: -

How much less man that is a worm, and the son of man which is a worm? — 6.

Behold, I was shapen in iniquity; and in sin did my mother conceive me. Ps. li. 5.

Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Is. li. 1.

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even *Eph.* ii. 3. as others.

# 7. GREAT DEPRAVITY.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. vi. 5.

They have corrupted themselves: their spot is not the spot of his children: they are a perverse and crooked generation. Deut. xxxii. 5.

As a fountain custeth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds. Jer. vi. 7.

And ye have done worse than your fathers: (for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me;) — xvi. 12.

The heart is deceitful above all things, and desperately wicked: who can know it? Jer.

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Eph. iv. 18.

# 8. EARLY MANIFESTATIONS OF SIN.

And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse

neither will I again smite any more every thing living, as I have done. Gen. viii. 21.

The wicked are estranged from the womb; they go astray as soon as they be born, speaking

lies. Ps. lviii. 3.

Yea, thou heardest not; yea, thou knowest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb. Is. xlviii. 8.

# 9. HARDNESS OF HEART.

Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place ye have been rebellious against the Lord. Deut. ix. 7.

Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you. — — 8.

Furthermore, the Lord spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people. —— 13.

And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the Lord to wrath.

Likewise, when the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice. - -- 23.

Ye have been rebellious against the Lord from the day that I knew you. Dcut. ix. 24.

Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; Is. xlviii, 4.

Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt. Jer.

And I will punish him, and his seed, and his servants, for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not. — xxxvi. 31.

And he said unto me, Son of man, I send thee to the children of Israel, to a rebellous nation that hath rebelled against me, they and their fathers have transgressed against me, even unto this very day. Ezek. ii. 3.

For they are impudent children, and stiffhearted: I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.

And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. -- 5.

But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hard-heart-

ed. — iii. 7.

Son of man, thou dwellest in the midst of a the ground any more for man's sake; for the rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for | wrought in me all manner of concupiscence. they are a rebellious house. Ezek xii. 2.

But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people. Rom. x. 21.

# 10. INSUFFICIENCY OF MEANS.

O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved: thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock: they have refused to return. Jer. v. 3.

But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. — xvii. 23.

Thus saith the Lord of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive in-struction to hearken to my words? saith the Lord. — xxxv. 13.

The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early, and speaking; but ye hearkened not unto

And testifiedst against them, that thou mightest bring them again unto thy law; yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them,) and withdrew the shoulder, and hardened their neck, and would not hear. Neh. ix. 29.

But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Zech. vii. 11.

Yea, they made their hearts as an adamantstone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts. --12.

# 11. DEPRAVITY INCAPABLE OF GOOD.

Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. Rom. viii. 7.

So then, they that are in the flesh cannot

please God.

But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1 Cor. ii. 14.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. Gal. v. 17.

# 12. HUMAN DEPRAVITY DISCOVERED BY THE LAW.

Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. 1 John iii. 4.

What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Rom. vii. 7.

For without the law sin was dead. — -

For I was alive without the law once: but when the commandment came, sin revived, and <del>-</del> -- 9.

And the commandment which was ordained to life, I found to be unto death. — — 10.

For sin taking occasion by the commandment, deceived me, and by it slew me. — 11.

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by commandment might become exceeding sinful. -- - 13.

# 13. PROVED BY UNIVERSAL EXPERIENCE.

The earth also was corrupt before God, and the earth was filled with violence. Gen. vi. 11.

And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth. - 12.

They are corrupt; they have done abominable works; there is none that doeth good. Ps.

The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. - 2.

They are all gone aside; they are all together become filthy: there is none that doeth good, no, not one. — — 3.

Corrupt are they, and have done abominable iniquity: there is none that doeth good. - liii. 1.

God looked down from heaven upon the children of men. to see if there were any that did understand, hat did seek God. — 2.

Every one of them is gone back; they are altogether become filthy: there is none that doeth good, no, not one. - 3.

For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. Is. lix. 3.

None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

Wherefore will ye plead with me? ye all have transgressed against me, saith the Lord. Jer.

The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. Micah vii. 2.

The best of them is as a brier, the most upright is sharper than a thorn-hedge; the day of thy watchmen and thy visitation cometh: now shall be their perplexity. --4.

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; Rom. iii. 9.

As it is written, There is none righteous, no, not one: — 10.

There is none that understandeth, there is none that seeketh after God. — — 11.

They are all gone out of the way, they are together become unprofitable; there is none that But sin, taking occasion by the commandment, doeth good, no, not one. — 12.

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There is no fear of God before their eyes. Rom. iii. 18.

Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. — 20.

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. Titus iii. 3.

### BY WILFULNESS IN SIN.

And they sinned yet more against him, by provoking the Most High in the wilderness. Ps. lxxviii. 17.

To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. Is. xxviii.

Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein. Jer. vi. 16.

Also I set watchmen over you, saying, Hearken to the sound of the trumpet: but they said, We will not hearken. — — 17.

But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you. — vii. 23.

But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. — 21.

Then all the men which knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying. - xliv.

As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. — — 16.

### 15. BY PLENTY OF BAD FRUITS.

Is not thy wickedness great? and thine ini-

quities infinite? Job xxii. 5.

For there is no faithfulness in their mouth, their inward part is very wickedness: their throat is an open sepulchre; they flatter with their tongue. Ps. v. 9.

Day and night they go about it upon the wall thereof; mischief also and sorrow are in the

midst of it. — lv. 10.

Wickedness is in the midst thereof; deceit and guilt depart not from her streets. — — 11.

These six things doth the Lord hate; yea, seven are an abomination unto him:

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

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

Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity, wasting and destruction are in their paths. Is. lix. 7.

The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. —— 8.

Will ye steal, murder, and commit adultery,

and swear falsely, and burn incense upon Baal, and walk after other gods whom ye know not. *Jer.* vii. 9.

And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? ——10.

Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the -inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God, in the land. Hos. iv. 1.

By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. --2.

Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: Rom. i. 28.

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, — 29.

Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, — — 30.

Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: — — 31.

Who knowing the judgment of God, (that they which commit such things are worthy of death,) not only do the same, but have pleasure in them that do them. — 32.

Their feet are swift to shed blood. — iii. 15. Destruction and misery are in their ways. -

And the way of peace have they not known:

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor. vi. 9.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. — — 10.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Gal. v. 19.

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. — 20.

Envyings, murders, drunkenness, revellings A heart that deviseth wicked imaginations, and such like; of the which I tell you before feet that be swift in running to mischief, - 18. as I have also told you in time past, that they which do such things shall not inherit the king-dom of God. Gal. v. 21.

Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers. 1 Tim. i. 9.

For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; — 10.

### 16. BY SINNING WITHOUT REMORSE.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope: Is. v. 18.

That say, Let him make speed, and hasten his work that we may see it; and let the counsel of the holy One of Israel draw nigh and come, that we may know it! —— 19.

Will he reserve his anger for ever, will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest. Jer. iii. 5.

Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the Lord. — viii. 12.

Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and, lo, they put the branch to their nose. Ezek. viii. 17.

Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. — xvi. 51.

Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they; they are more righteous than thou; yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. —— 52.

# 17. CAUTIONS.

Now, be ye not stiff-necked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever; and serve the Lord your God, that the fierceness of his wrath may turn away from you. 2 Chron. xxx. 8.

Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness; Ps. xcv. 8.

When your fathers tempted me, proved me, and saw my work. — — 9.

Wherefore, as the Holy Ghost saith, To-day, if ye will hear his voice. *Heb.* iii. 7.

Harden not your hearts, as in the provoca and to sojourn.

tion, in the day of temptation in the wilderness:

When your fathers tempted me, proved me, and saw my works forty years. — — 9.

Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts. — iv. 7.

# 18. THREATENINGS AGAINST HARDENED SINNERS.

And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people. Ex. xxxii. 9.

Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. —— 10.

And if ye will not be reformed by me by these things, but will walk contrary unto me; Lev. xxvi. 23.

And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and, when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

But the soul that doeth ought presumptuously, (whether he be born in the land, or a stranger,) the same reproacheth the Lord: and that soul shall be cut off from among his people. Num. xv. 30.

Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him. —— 31.

My transgression is sealed up in a bag, and thou sewest up mine iniquity. Job xiv. 17.

The heaven shall reveal his iniquity; and the earth shall rise up against him. — xx. 27.

Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief. *Prov.* xxviii. 14.

He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. — xxix. 1.

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Is. v. 20.

Thus saith the Lord of hosts, the God of Israel, Behold, I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it; because they have hardened their necks, that they might not hear my words. Jer. xix. 15.

And now I have this day declared it to you; but ye have not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me unto you. — xlii. 21.

Now, therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go, and to sojourn. — 22.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Rom. i. 18.

For her sins have reached unto heaven, and God hath remembered her iniquities. Rev. xviii. 5.

### 19. CONTINUATION OF SIN IN THE WORLD.

This know also, that in the last days perilous times shall come. 2 Tim. iii. 1.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, --2.

Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, high-minded, lovers of pleasures more than lovers of God. — 4.

# 20. ST. PAUL'S DESCRIPTION OF DEPRAVITY.

For we know that the law is spiritual: but I am carnal, sold under sin. Rom. vii. 14.

For that which I do I allow not: for what I would that do I not; but what I hate, that do I. -- -- 15.

If then I do that which I would not, I consent unto the law that it is good. --16.

Now then, it is no more I that do it, but sin

that dwelleth in me. — 17.

I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the fiesh the law of sin.

For I fear, lest when I come I shall not find you such as I would, and that I should be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults. 2 Cor. xii. 20.

# 21. HIS COMPLAINT THEREON.

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me: but how to perform that which is good I find not. Rom. vii. 18.

For the good that I would, I do not: but

the evil which I would not, that I do. - 19.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. — 20.

I find then a law, that when I would do good, evil is present with me. --21.

For I delight in the law of God after the inward man. **—— 22.** 

But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. - 23.

O wretched man that I am! who shall deliver me from the body of this death? — 24. CHAP. II.

## INSPIRATION.

#### **SECT. 22.** PROMISES OF INSPIRATION.

NOW, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say. Ex. iv. 12.

I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye, Ps. xxxii. 8.

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. Is. xxix. 24.

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the -- xxx. 21.

For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring: — xliv. 3.

And they shall spring up as among the grass, as willows by the water courses. —

One shall say, I am the Lord's, and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Is-

And all thy children shall be taught of the Lord; and great shall be the peace of thy chil-

en. — liv. 13. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. -- lviii. 11.

And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart. Jer. xxiv. 7.

And they shall be my people, and I will be their God. – xxxii. 38.

And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh. Ezek. xi. 19.

That they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God. - 20.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your fithiness, and from all your idols, will I cleanse you. xxxvi. 25.

A new heart will I also give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. -- — 26.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Neither shall they defile themselves any more with their idols, nor with their detestable things

nor with any of their transgressions; but will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their Ezek. xxxvii. 23.

Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God. - xxxix.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy; your old men shall dream dreams, your young men shall see visions. Joel ii. 28.

And also upon the servants, and upon the handmaids, in those days, will I pour out my

According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you; fear ye not. Hag. ii. 5.

And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord. Zech. x. 12.

But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. Mat. x. 19.

For it is not ye that speak, but the Spirit of your Father which speaketh in you. - 20.

But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatso-ever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Mar. xiii. 11. Mar. xiii. 11.

If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke xi. 13.

Now, when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? Acts ii. 37.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus. *Phil.* iv. 7.

And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thes. v. 23.

Faithful is he that calleth you, who also will

**-- 24**. do it.

### INSTANCES OF INSPIRATION.

And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? Gen. xli. 38.

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: — 39.

But the word of God came unto Shemaiah the man of God, saying. 1 Kings xii. 22.

And the Spirit of God came upon Azariah the son of Oded. 2 Chron. xy. 1.

And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was dong suddenly. — xxix. 36.

Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord.

· xxx. 12. Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. Is. xxvi. 12.

I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. — lvii. 19.

It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me. John vi. 45.

But this is that which was spoken by the prophet Joel, Acts ii. 16.

And it shall come to pass in the last days, (saith God) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams: **— 17.** 

And on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and

they shall prophecy. — — 18.

Then there arose certain of the synagogue. which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen. · vi. 9.

And they were not able to resist the wisdom and the spirit by which he spake. - - 10.

Then the spirit said unto Philip, Go near, and join thyself to this chariot. — viii. 29.

And the hand of the Lord was with them; and a great number believed, and turned unto the Lord. — xi. 21.

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. vii. 11.

But after that the kindness and love of God our Saviour toward man appeared, Tit. iii. 4.

Not by the works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; --5.

Which he shed on us abundantly, through

Jesus Christ our Saviour. — —6.

### 24. INSPIRATION DESCRIBED.

Will he plead against me with his great power? No; but he would put strength in me. Job xxiii. 6.

But there is a spirit in man; and the inspiration of the Almighty giveth them understanding. - xxxii. 8.

The spirit of man is the candle of the Lord, searching all the inward parts of the belly. Prov. xx. 27.

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. Is. iv. 4.

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Until the spirit be poured upon us from on | time into his mother's womb, and be born? high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Is. xxxii. 15.

Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

- Ĭ6.

He giveth power to the faint; and to them that have no might he increaseth strength. xl. 29.

And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. Luke xvii. 20.

Neither shall they say, Lo here; or, lo there! for, behold, the kingdom of God is within you.

It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. John vi. 63.

For they that are after the flesh do mind the things of the flesh: but they that are after the Spirit the things of the Spirit. Rom. viii. 5.

For to be carnally minded is death; but to be spiritually minded is life and peace. - — 6.

But he that is spiritual judgeth all things, yet he himself is judged of no man. 1 Cor.

For the kingdom of God is not in word, but

in power. — iv. 20.

And there are differences of administrations, but the same Lord. 1 Cor. xii. 5.

'And there are diversities of operations, but it is the same God which worketh all in all.

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; 2 Cor. iii. 5.

But if ye be led by the Spirit, ye are not un-

der the law Gal. v. 18.

For the fruit of the Spirit is in all goodness, and righteousness, and truth. Eph. v. 9.

And not holding the head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increases the increase of God. Col. ii. 19.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

2 Tim. i. 7.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. James iii. 17.

These be they who separate themselves, sensual, having not the Spirit. Jude 19.

# 25. REGENERATION.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: John i. 12,

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of

Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

be born when he is old? can he enter the second like him; for we shall see him as he is. — 2

Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. - 5.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.

My little children, of whom I travail in birth again, until Christ be formed in you, Gal. iv.

I desire to be present with you now, and to change my voice; for I stand in doubt of you.

Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. James i. 18.

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1 Peter i. 23.

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. 1 John ii. 29.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. - v. 4.

#### 26. ADOPTION.

For as many as are led by the spirit of God, they are the sons of God. Rom. viii. 14.

For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. - 15.

The Spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs: heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified to-

And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. vi. 18.

For ye are all the children of God by faith in Christ Jesus. Gal. iii. 26.

To redeem them that were under the law, that we might receive the adoption of sons. — iv. 5.

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father. 

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. 1 John iii. 1.

Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we Nicodemus suith unto him, How can a man know that, when he shall appear, we shall be

### 27. ADOPTION RECOGNISED.

He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Ps. lxxxix. 26.

Also, I will make him my first born, higher than the kings of the earth. --27.

Wilt thou not from this time cry unto me, My father, thou art the guide of my youth? Jer. iii. 4.

Now we, brethren, as Isaac was, are the chil-

dren of promise. Gal. iv. 28.

Be ye, therefore, followers of God, as dear children. Eph. v. 1.

### 28. NEW CREATURE.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. Rom. xiii. 14.

Therefore, if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new. 2 Cor. v. 17.

Lie not one to another, seeing that ye have put off the old man with his deeds; Col. iii. 9.

And have put on the new man, which is renewed in knowledge, after the image of him that created him. — — 10.

Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.

But ye have not so learned Christ; Eph. iv. 20.

If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: —21.

That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; — — 22.

And be renewed in the spirit of your mind;

And that ye put on the new man, which after God is created in righteousness and true holiness. — 24.

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 2 Peter i. 4.

### 29. LIFE FROM THE DEAD.

And when I passed by thee, and saw thee poluted in thine own blood, I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live. Ezek. xvi. 6.

What shall we say then? Shall we continue in sin that grace may abound? Rom. vi. 1.

God forbid: how shall we that are dead to sin live any longer therein? — 2.

Likewise reckon ye also yourselves to be dead

indeed unto sin, but alive unto God through Jesus Christ our Lord. —— 11.

Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof:

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. — — 13.

For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death. — vii. 5.

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. — — 6.

For I through the law am dead to the .aw, that I might live unto God. Gal. ii. 19.

And you hath he quickened, who were dead in trespasses and sins; Eph. ii. 1.

But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. — v. 13.

Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. — — 14.

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. *Col.* ii. 13.

### 30. SPIRITUAL LIGHT.

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. iv. 6.

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: Eph. v. 8.

But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: 1 Peter ii. 9.

# 31. GENERAL INFERENCES.

We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain. 2 Cor. vi. 1.

Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. — vii. 1.

Thou, therefore, my son, be strong in the grace that is in Christ Jesus. 2 Tim. ii. 1.

This I say then, Walk in the Spirit, and ye

shall not fulfil the lust of the flesh. Gal. v. 16.

If we live in the Spirit, let us also walk in the Spirit. — 25.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Jude 20.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. — 21.

# CHAP. III.

# FAITH AND WORKS.

# SECT. 32. FAITH. (RULE.)

Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him. Job xxxv. 14.

But now, because it is not so, he hath visited in his anger; yet he knoweth it not in great ex-

tremity: — — 15.

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Ps. xxxvii. 3.

Commit thy way unto the Lord: trust also in him, and he shall bring it to pass: --- 5.

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. — lv. 22.

Trust in him at all times, ye people: pour out your heart before him: God is a refuge for us. Belah. — lxii. 8.

O Israel, trust thou in the Lord: he is their help and their shield. — cxv. 9.

O nouse of Aaron, trust in the Lord: he is their help and their shield. — — 10.

Ye that fear the Lord, trust in the Lord: he is their help and their shield. — — 11.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. Prov.

Commit thy works unto the Lord, and thy thoughts shall be established. — xvi. 3.

And they rose early in the morning, and went forth into the wilderness of Tekoa: and, as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. 2 Chron. xx. 20.

Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength. Is. xxvi. 4.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. — 1. 10.

And Jesus answering saith unto them, Have faith in God. Mar. xi. 22.

Hast thou faith, have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. Rom. xiv. 22.

And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. —— 23.

That your faith should not stand in the wisdom of men, but the power of God. 1 Cor. ii. 5.

Now faith is the substance of things hoped for, the evidence of things not seen. Heb. xi. 1.

For by it the elders obtained a good report.

— 2.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. ——6.

### 33. MIRACLE-WORKING FAITH.

And he did not many mighty works there, because of their unbelief. Mat. xiii. 58.

Jesus answered and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the figtree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, and it shall be done. — xxi. 21.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth. Mar.

And straightway the father of the child cried out, and said with tears, Lord, I believe: help thou mine unbelief. —— 24.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe those things which he saith shall come to pass; he shall have whatsoever he saith. — xi. 23.

And he said to the woman, Thy faith hath saved thee; go in peace. Luke vii. 50.

And he said unto her, daughter, be of good comfort: thy faith hath made thee whole; go in peace. — viii. 48.

And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you. — xvii. 6.

Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of the Lord. John xi. 40.

Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. *Rom.* iv. 18.

And, being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sara's womb. — — 19.

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God: — 20.

And being fully persuaded, that what he had promised he was able also to perform. — 21.

He, therefore, that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Gal. iii. 5.

By faith they passed through the Red sea as by dry land; which the Egyptians assaying to do were drowned. Heb. xi. 29.

# 34. JUSTIFICATION BY FAITH.

And he believed in the Lord; and he counted it to him for righteousness. Gen. xv. 6.

Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Hab. ii. 4.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Siias; Acts xvi. 29.

And brought them out, and said, Sirs, what must I do to be saved? — 30.

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Christ, and thou shalt be saved, and thy house. Acts xvi. 31.

And they spake unto him the word of the Lord, and to all that were in his house.

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Rom. i. 17.

For what saith the scripture? Abraham believed God, and it was counted unto him for

righteousness. — iv. 3.

And therefore it was imputed to him for

righteousness. — 22

Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: - v. 1.

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. --2.

Not for that we have dominion over your faith, but are helpers of your joy; for by faith

ye stand. 2 Cor. i. 24. Even as Abraham believed God, and it was

accounted to him for righteousness. Gal. iii. 6. Know ye, therefore, that they which are of faith, the same are the children of Abraham.

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. - --- 8.

So then, they which be of faith are blessed

with faithful Abraham. -

For by grace are ye saved through faith: and that not of yourselves: it is the gift of God. . * Eph. ii. 8.

And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called The Friend of God. James ii. 23.

That, being justified by his grace, we should be made heirs according to the hope of eternal

life. Tit. iii. 7.

### 35. FAITH IMPUTING CHRIST'S RIGHTEOUSNESS.

I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. Ps. lxxi. 16.

Zion shall be redeemed with judgment, and her converts with righteousness. Is. i. 27.

Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. — xlv. 24.

In the Lord shall all the seed of Israel be jus-

tified, and shall glory. — 25.

Hearken unto me, ye stout-hearted, that are far from righteousness: — xlvi. 12.

I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I

will place salvation in Zion for Israel my glory. - 13. O Israel, thou hast destroyed thyself; but in

me is thine help. Hos. xiii. 9. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Rom. iii. 21.

Even the righteousness of God, which is by xxx. 6.

And they said, Believe on the Lord Jesus | faith of Jesus Christ unto all and upon all them that believe; for there is no difference.

Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. . - 27.

Therefore we conclude, that a man is justified by faith without the deeds of the law. -28.

But to him that worketh not, but believeth on him that justifieth the ungody, his faith is counted for righteousness. — iv. 5.

Even as David also describeth the blessedness of the man unto whom God imputeth righteous-

ness without works. — — 6.

For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness <del>---- 13.</del>

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but

after the Spirit. - viii. 4.

For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. — x. 3.

For Christ is the end of the law for righteousness to every one that believeth.

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring

Christ down from above;) — 6.

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead:)

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach. — — 8.

But what things were gain to me, those I

counted loss for Christ. Phil. iii. 7.

Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, - - 8.

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the right-

eousness which is of God by faith. — 9.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see. Rev. iii. 18.

And to her was granted that she should be arrayed in fine linen clean and white: for the fine linen is the righteousness of saints.

xix. 8.

# 36. COMFORT AND SECURITY OF FAITH.

By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. Heb. xi. 31.

And David was greatly distressed: for the people spake of stoning him: because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God. 1 Sam.

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the Lord is tried: he is a buckler to all those that trust in him. Ps. xviii. 30.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate. — xxxiv. 22.

How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. - xxxvi. 7.

And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him. xxxvii. 40.

Blessed is that man that maketh the Lord his trust; and respecteth not the proud, nor such as

turn aside to lies. - xl. 4.

O Lord of hosts, blessed is the man that trusteth in thee. — lxxxiv. 12.

Because thou hast made the Lord which is my refuge, even the Most High, thy habitation;

xci. 9. There shall no evil befal thee, neither shall any plague come nigh thy dwelling.

I believed, therefore have I spoken; I was

greatly afflicted; — cxvi. 10.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. — cxxv. 1.

Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in

thee. Is. xxvi. 3.

When thou criest, let thy companies deliver thee: but the wind shall carry them all away; vanity shall take them; but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain. — lvii. 13.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is: Jer. xvii. 7.

For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green: and shall not be careful in the year of drought, neither shall cease from yielding fruit.

And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. Luke i. 45.

#### 37. INFERENCES FROM THE DOCTRINE OF FAITH.

Do we then make void the law through faith? God forbid: yea, we establish the law.

For if they which are of the law be heirs, faith is made void, and the promise made of none effect. — iv. 14.

Because the law worketh wrath: for where no law is, there is no transgression.

Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, — — 16.

(As it is written, I have made thee a father of inany nations,) before him whom he believed, voice: for they will say, The even God, who quickeneth the dead, and calleth appeared unto thee. Ex. iv. 1.

As for God, his way is perfect: the word of | those things which be not as though they were.

For sin shall not have dominion over you: for ye are not under the law, but under grace. - vi. 14.

What then? shall we sin, because we are not under the law, but under grace? God forbid.

Who shall lay any thing to the charge of God's elect? It is God that justifieth; viii. 33.

We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak: 2 Cor. iv. 13.

This only would I learn of you, Received ye the Spirit by the works of the law, or by the

hearing of faith? Gal. iii. 2.

Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? — — 3. Have ye suffered so many things in vain? if it be yet in vain. - 4.

But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. — 23.

But wilt thou know, O vain man! that faith without works is dead? James ii. 20.

#### 38. INSTANCES OF FAITH.

Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. Job xiii. 15.

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain? Ps.

But I have trusted in thy mercy; my heart shall rejoice in thy salvation. — xiii. 5.

They prevented me in the day of my calamity; but the Lord was my stay. — xviii. 18.

Our fathers trusted in thee: they trusted, and

thou didst deliver them. - xxii. 4

But I trusted in thee, O Lord: I said, Thou art my God. — xxxi. 14.

And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.

But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever. — lii. 8.

And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the holy One of Israel, in truth. Is.

And when he had brought them into his house he set meat before them, and rejoiced, believing in God with all his house. Acts xvi. 34.

(For we walk by faith, not by sight.) 2 Cor. 7.

For we through the Spirit wait for the hope of righteousness by faith. Gal. v. 5.

#### 39. INSTANCES OF UNBELIEF.

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not Lord left his servants and his cattle in the field. Ex. ix. 21.

And Moses said, The people, among whom I am, are six hundred thousand footmen: and thou hast said, I will give them flesh, that they may eat a whole month. Num. xi. 21.

Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them to suffice

them? - 22.

And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

Lo, this is the man that made not God his -strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness. Ps. lii. 7.

For all this they sinned still, and believed not for his wondrous works. — lxxviii. 32.

Therefore their days did he consume in vanity, and their years in trouble. - 33.

I said in my haste, All men are liars. cxvi. 11.

And some believed the things which were spoken, and some believed not. Acts xxviii. 24.

But they have not all obeyed the gospel; for Esaias saith, Lord, who hath believed our report? Rom. x. 16.

For unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Heb. iv. 2.

## 40. PENALTY OF UNBELIEF.

And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. Num. xx. 12.

Therefore the Lord heard this, and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel. Ps.

lxxviii. 21.

Because they believed not in God, and trusted not in his salvation: - 22.

And to whom sware he that they should not enter into his rest, but to them that believed not? Heb. iii. 18.

So we see that they could not enter in because of unbelief: - 19.

Seeing, therefore, it remainsth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: — iv. 6.

#### 41. NECESSITY OF GOOD WORKS.

And it shall be our rightcourness, if we observe to do all these commandments before the Lord our God, as he hath commanded us. Deut. vi. 25.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? Ps. xv. 1.

He that walketh uprightly, and worketh

righteousness, and speaketh the truth in his

And he that regarded not the word of the doeth evil to his neighbor, nor taketh up a reproach against his neighbor. — 3.

In whose eyes a vile person is contemned, but he honoreth them that fear the Lord: he that sweareth to his own hurt, and changeth

And I gave them my statutes, and shewed them my judgments, which if a man do, he shall

even live in them. Ezek. xx. 11.

Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you, as ye have spoken. Amos v. 14.

Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph. —— 15.

He hath shewed thee, O man, what is good;

and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah vi. 8.

And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it. Luke viii. 21.

And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? - x. 25.

He said unto him, What is written in the law? how readest thou? -26.

And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. -27.

And he said unto him, Thou hast answered right: this do, and thou shalt live. — 28.

Verily, verily, I say unto you, If a man keep my saying he shall never see death. John viii. 51. If ye know these things, happy are ye if ye

do them. - xiii. 17.

Ye are my friends, if ye do whatsoever I command you. - xv. 14.

For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. Heb. vi. 10.

For not the hearers of the law are just before God, but the doors of the law shall be justified: Rom. ii. 13.

For Moses described the righteousness which is of the law, That the man which doeth those things shall live by them. — x. 5.

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? James ii. 14.

Even so faith, if it hath not works, is dead, being alone. — — 17.

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 

Ye see then how that by works a man is justified, and not by faith only. — 24.

Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? - 25.

For as the body without the spirit is dead, so faith without works is dead also. — 26.

Blessed are they that do his commandments, He that backbiteth not with his tongue, nor that they may have right to the tree of life, and may enter in through the gates into the city. Rev. xxii. 14.

# 42. NOT JUSTIFIED BY WORKS.

I know it is so of a truth: but how should man be just with God? Job ix. 2.

If he will contend with him, he cannot answer him one of a thousand.

If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near. 1 Kings viii. 46.

I will declare thy righteousness, and thy works; for they shall not profit thee. Is. lvii. 12.

What shall we then say that Abraham, our father, as pertaining to the flesh, hath found? Rom. iv. 1.

For if Abraham were justified by works, he hath whereof to glory, but not before God. -

Now to him that worketh is the reward not reckoned of grace, but of debt. — 4.

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. – xi. 6.

For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Gal. iii. 10.

But that no man is justified by the law in the sight of God it is evident: for, The just shall live by faith. -- 11.

And the law is not of faith: but, The man that doeth them shall live in them.

Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. ---

Tell me, ye that desire to be under the law,

do ye not hear the law? - iv. 21.

For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free wo-

But he who was of the bond-woman was born after the flesh; but he of the free woman was by promise. ——23.

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. — v. 4.

Not of works, lest any man should boast:

*Eph.* ii. 9.

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James ii. 10.

For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. — — 11.

# CHAP. IV.

# REPENTANCE AND REMISSION.

# SECT. 43. REPENTANCE. (RULE.)

YE children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria. 2 Chron. xxx. 6.

Turn ye unto him from whom the children of

Israel have deeply revolted. Is. xxxi. 6. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God: repent, and turn yourselves from all your transgressions; so iniquity shall not be

your ruin. Ezek. xviii. 30.

Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. Hos. vi. 1.
O Israel, return unto the Lord thy God; for

thou hast fallen by thine iniquity. — xiv. 1.

The Lord hath been sore displeased with your Zecls. i. 2. fathers

Therefore say thou unto them, Thus saith the Lord of hosts, Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. Mat. iv. 17.

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners, to repentance. — ix. 13.

And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Mar. i. 15.

And they went out, and preached that men should repent. -- vi. 12.

I came not to call the righteous, but sinners

to repentance. Luke v. 32.

Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts iii. 19.

And the times of this ignorance God winked at; but now commandeth all men every where — xvii. 30.

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. — xx. 21.

# 44. REPENTANCE DESCRIBED.

In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. Jer. 1. 4.

And they that escape of you shall remember me among the nations, whither they shall be carried captives, because I am broken with their whorish heart which hath departed from me, and with their eyes which go whoring after their idols: and they shall louthe themselves for the evils which they have committed in all their abominations. Ezek. vi. 9.

And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them. — — 10.

That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God – xvi. 63.

And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. xx. 43.

Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. — xxxvi.

Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Is-

Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 2 Cor. vii. 2.

For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

#### 45. INSTANCES OF REPENTANCE.

And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether: and also in Judah things went well. 2 Chron. xii. 12.

But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was

found of them. -– xv. 4.

Nevertheless, divers of Asher, and Manasseh and of Zebulon, humbled themselves, and came to Jerusalem. - xxx. 11.

Notwithstanding Hezekiah humbled himself for the pride of his heart, (both he and the inhabitants of Jerusalem) so that the wrath of the Lord came not upon them in the days Heze---- xxx. 11.

I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Jer. xxxi. 18.

And Peter remembered the words of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out and

wept bitterly. Mat. xxvi. 75.

And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow thou shalt deny me thrice. Luke xxii. 61.

And Peter went out, and wept bitterly.

#### 46. CONTRITION OF HEART.

For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. Job vi. 4.

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Ps. xxxiv. 18.

I remembered God and was troubled: I complained, and my spirit was overwhelmed. Selah. - lxxvii 3.

For I am poor and needy, and my heart is wounded within me. — cix. 22.

He healeth the broken in heart, and bindeth

up their wounds. — — cxlvii. 3.

For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. Is. lxvi. 2.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Mat. v. 3.

Blessed are they that mourn: for they shall be comforted.

# 47. PROMISE TO THE PENITENT.

And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, Deut. xxx. 1.

And shalt return unto the Lord thy God, and shalt obey his voice, according to all that I commanded thee this day, thou and thy children, with all thine heart, and with all thy soul; — 2.

That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. — 3.

If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch

And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. ---5.

If thou wilt return, O Israel, saith the Lord, return unto me; and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. Jer. iv. 1.

Surely after that I was turned I repented; and after that I was instructed I smote upon my thigh: I was ashamed, yea, even confounded, because I did not bear the reproach of my – xxxi. 19.

Is Ephraim my dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. — 20.

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes and do that which is lawful and right, he shall surely live, he shall not die. Ezek. xviii. 21.

All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

Again, when the wicked man turneth away from his wickedness that he hath committed and doth that which is lawful and right, he shall save his soul alive. -27.

Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Ezek. xviii. 28.

But if the wicked turn from his wickedness, and do that which is lawful and right, he shall

live thereby. — xxxiii. 19.

I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Luke xv. 7.

## 48. REFORMATION OF LIFE.

For if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. Job xi. 14.

For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear — 15

Wash you, make you clean; put away the evil of your doings from before mine eyes: cease to do evil. Is. i. 16.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

— iv. 7.

Thus saith the Lord of hosts, the God of Israel, Amend your ways, and your doings, and I will cause you to dwell in this place. Jer. vii. 3.

Now, therefore, go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. — xviii. 11.

They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever:

-- xxv. 5.

Therefore now amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced against you. — xxvi. 13.

It may be they will present their supplications before the Lord, and will return every one from his evil way: for great is the anger and the fury that the Lord hath pronounced against this peeple. — xxxvi. 7.

Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; *Ezek*. xxxiii. 14.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers! who hath warned you to flee from the wrath to come? *Mat.* iii. 7.

Bring forth, therefore, fruits meet for repentance. — — 8.

#### 49. PARDON PROMISED.

Iniquities prevail against me: as for our transgressions, thou shalt purge them away. Ps. lxv. 3:

But there is forgiveness with thee, that thou mayest be feared. — cxxx. 4.

And he shall redeem Israel from all his iniquiies. — — 8.

Come now, and let us reason together, saith the Lord; Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Is. i. 18.

I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember

thy sins. — xliii. 25.

And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me. Jer. xxxiii. 8.

In those days, and in that time saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them

whom I reserve. — l. 40.

He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast their sins into the depths of the sea. Mic. vii. 19.

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke xxiv. 47.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts v. 31.

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. *Heb.* viii. 12.

And their sins and iniquities will I remember

no more. — x. 17.

Now, where remission of these is, there is no more offering for sin. —— 18.

# 50. INSTANCES OF PARDON.

And the Lord said, I have pardoned according to thy word. Num. xiv. 20.

Thou hast forgiven the iniquity of thy people; thou hast covered all their sins. Selah. Ps. lxxxv. 2.

Thou hast taken away all thy wrath; thou hast turned thyself from the fierceness of thine anger —— 3

Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

As far as the east is from the west, so far hath he removed our transgressions from us. — ciii. 12.

I have blotted cut, as a thick cloud, thy transgressions, and as a cloud, thy sin; return unto me; for I have redeemed thee. Is. xliv. 22.

And the grace of the Lord was exceeding abundant with faith and love which is in Christ Jesus. 1 Tim. i. 14.

I write unto you, little children, because your sins are forgiven you for his name's sake. 1 John ii. 12.

#### 51. FELICITY OF PARDON.

Blessed is he whose transgression is forgiven, whose sin is covered. Ps. xxxii. 1.

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is - 2.

And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven

their iniquity. Is. xxxiii. 24.

Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast my sins behind thy back. — xxxviii. 17.

Comfort ye, comfort ye my people, saith your

God. - xł. I.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. -

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Rom.

Blessed is the man to whom the Lord will not impute sin. — — 8.

#### 52. SINS UNPARDONED.

If I sin then thou markest me, and thou wilt not acquit me from mine iniquity. Job x. 14.

And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice or offering for ever. Sam. iii. 14.

And it was revealed in mine ears by the Lord of hosts, Surely thine iniquity shall not be purged from you till he die, saith the Lord God of *Is.* xxii. 14.

For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God. Jer. ii. 22.

But if ye do not forgive, neither will your Father which is in heaven forgive your tres-

passes. Mar. xi. 26.

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. is a sin unto death: do not say that he shall pray for it. 1 John v. 16.

#### **53**. IMPENITENCE.

A wicked man hardeneth his face: but as for the upright, he directeth his way. Prov. xxi. 29.

I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the bat-*Jer*. viii. 6.

Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

They are not humbled even unto this day, neither have they feared, nor walked in my law nor in my statutes, that I set before you, and before your fathers. ---10.

Then began he to upbraid the cities wherein

most of his mighty works were done, because

they repented not. Mat. xi. 20.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 

But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than

for you. —— 22.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackeloth and ashes. Luke x. 13.

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. - xiii. 1.

And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

ings? — 2. I tell you, Nay: but except ye repent, ye

shall all likewise perish. --3.

Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jeru-

I tell you, Nay: but except ye repent, ye shall

all likewise perish. --5.

But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God. Rom. ii. 5.

And lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed. 2 Cor. xii. 21.

And I gave her space to repent of her fornication; and she repented not. Rev. ii. 21.

Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of - ix. 21 their thefts. .

# 54. DAY OF GRACE PAST.

When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: *Luke* xiii. 25.

Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught

<del>-</del> --- 26. in our streets.

But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers

of iniquity. - 27.

For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. Heb. xii. 17.

# CHAP. V.

# RELIGIOUS BLESSINGS.

### SECT. 55. DIVINE KNOWLEDGE.

O HOUSE of Jacob, come ye, and let us walk in the light of the Lord. Is. ii. 5.

Israel shall cry unto me, My God, we know

thee. Hos. viii. 2.

Nicodemus answered, and said unto him, How can these things be? John iii. 9.

Jesus answered and said unto him, Art thou a master of Israel and knowest not these things?

Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. — — 11.

If I have told you earthly things, and ye believe not, how shall ye believe it I tell you of

heavenly things? - 12.

The night is far spent, the day is at hand: let us, therefore, cast off the works of darkness, and let us put on the armor of light.

Let us walk honestly as in the day, not in rioting and drunkenness, not in cnambering and wantonness, not in strife and envying: - 13.

And I myself also am persuaded of you, my orethren, that ye also are full of goodness, filled with all knowledge, able also to admenish one - xv. 14. another.

Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God. <u> — — 15.</u>

I speak as to wise men; judge ye what I say.

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. Eph. i. 18.

And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power. — — 19.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. 2 Peter i. 12.

# 56. INCREASE OF GRACE.

The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. Job xvii. 9.

The Lord will perfect that which concerneth me; thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands. Ps. cxxxviii. 8.

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

After two days will he revive us; in the third day he will raise us up, and we shall live in his

night. Hos. vi. 2.

Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain as the latter and former rain unto the earth.

Herein is my Father glorified that we bear much fruit: so shall ye be my disciples.

But we all with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 2 Cor. iii. 18.

And this I pray, that your love may abound yet more and more in knowledge, and in all

judgment; Philip. i. 9.

Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. — — 11.

Let us, therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. — iii. 15.

Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind

the same thing. 

Furthermore then, we beseech you brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. 1 Thess. iv. 1.

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth: 2 Thess. i. 3.

And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; 2 Peter i. 5.

And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

And to godliness, brotherly kindness; and to brotherly kindness, charity. -- 7.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

# 57. PERFECTION. (RULE.)

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect. Gen. xvii. 1.

Ye shall observe to do, therefore, as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Deut.

Thou shalt be perfect with the Lord thy God.

Cursed be he that confirmeth not all the words of this law to do them: and all the people shall say, Amen. - xxvii. 26.

Only be thou strong, and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. Jos. i. 7.

Be ye, therefore, very courageous to keep and to do all that is written in the book of the law

of Moses, that ye turn not aside therefrom to the right hand or to the left; Jos. xxiii. 6.

Let your heart, therefore, be perfect with the

Lord our God, to walk in his statutes, and to keep his commandments, as at this day. 1 Kings viii. 61.

Be ye, therefore, perfect, even as your Father which is in heaven is perfect. Mat. v. 48.

For we are glad when we are weak, and ye are strong: and this also we wish, even your perfection. 2 Cor. xiii. 9.

Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

That ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ. Phil. i. 10.

That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; — ii. 15.

Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; Col.

Whereunto I also labor, striving according to his working, which worketh in me mightily. --- 29.

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. 1 Thess. iii. 13.

And these things give in charge, that they ay be blameless. 1 Tim. v. 7.

may be blameless.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, vi. 1.

Of the doctrine of baptisms, and of laying on of hands and of resurrection of the dead, and of

eternal judgment. - - 2.

And this will we do, if God permit. — — 3. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless: 2 Pet. iii. 14.

### 58. INSTANCES RECORDED.

But Noah found grace in the eyes of the Lord. Gen. vi. 8.

These are the generations of Noah: Noah was a just man, and perfect in his generations, and Noah walked with God. ---

He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a king is among them. Num. xxiii. 21.

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. *Job* i. 1

But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days. 1 Kings xv. 14.

And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Luke i. 6.

Jesus saw Nathanael coming to him. and saith of him, Behold an Israelite indeed, in whom is no guile! John i. 47.

And in their mouth was found no guile: for they are without fault before the throne.

# 59. PERFECTION DESCRIBED.

The law of his God is in his heart; none of his steps shall slide. Ps. xxxvii. 31.

I will behave myself wisely in a perfect way. O when wilt thou come unto me; I will walk within my house with a perfect heart. — ci. 2.

Blessed are the undefiled in the way, who

walk in the law of the Lord. - cxix. 1.

Blessed are they that keep his testimonies, and that seek him with the whole heart.

They also do no iniquity: they walk in his

Then shall I not be ashamed, when I have respect unto all thy commandments. -

The disciple is not above his master; but every one that is perfect shall be as his master. Luke vi. 40.

And you, that were sometime alienated, and enemies in your mind by wicked works, yet now

hath he reconciled, Col. i. 21.

In the body of his flesh through death, to present you holy, and unblameable, and unreprove-

able in his sight; — 22.

Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God, — iv. 12.

But whose keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 1 John ii. 5.

Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known – iii. 6.

Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. — — 7.

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. -

We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not. - v. 18.

# 60. NONE PERFECT.

How much less shall I answer him, and choose out my words to reason with him? Job ix. 14.

Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge. — — 15.

If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. — 20.

Though I were perfect, yet would I not know my soul; I would despise my life. ---

If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself; - 27.

I am afraid of all my sorrows, I know that thou wilt not hold me innocent. — 28.

If I be wicked, why then labor I in vain?

If I wash myself with snow-water, and make my hands never so clean; -- 30.

Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. -

And enter not into judgment with thy servant; for in thy sight shall no man living be justified. Ps. cxliii.

Who can say, I have made my heart clean, I

am pure from my sin? Prov. xx. 9.

For there is not a just man upon earth, that doeth good, and sinneth not. Ec. vii. 20.

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Is. lxiv. 6.

And there is none that calleth upon thy name, that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us, because of our iniquities. — — 7.

For all have sinned, and come short of the

glory of God. Rom. iii. 23.

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Gal. iii. 22. Not as though I had already attained, either

were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Phil. iii. 12.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. — 13.

I press toward the mark, for the prize of the high calling of God in Christ Jesus.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we say that we have not sinned, we make him a liar, and his word is not in us. — — 19.

# 61. HOPE IN CHRIST. ●

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. Ps.

Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; xxxiii. 18.

To deliver their soul from death, and to keep them alive in famine. -- 19.

And now, Lord, what wait I for? my hope is in thee. – xxxix. 7.

Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.

For thou art my hope, O Lord God: thou art my trust from my youth. — lxxi. 5.

They that fear thee will be glad when they see me; because I have hoped in thy word.

Thou art my hiding place, and my shield: I hope in thy word. - 114

Let Israel hope in the Lord, from henceforth and for ever. — cxxxi. 3.

Vide Book XX. Chapter iii. Section 38

The Lord taketh pleasure in them that fear him in those that hope in his mercy. - cxlvii. 11.

The Lord is my portion, saith my soul; therefore will I hope in him. Lam. iii. 24.

It is good that a man should both hope and quietly wait for the salvation of the Lord.

For we are saved by hope. But hope that is seen is not hope: for what a man seeth, why doth he yet hope for? Rom. viii. 24.

But if we hope for that we see not, then do we with patience wait for it. — 25.

For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel. Col. i. 5.

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Heb.

Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail.

Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ. 1 Pet. i. 13.

And every man that hath this hope in him purifieth himself, even as he is pure. 1 John

#### 62. ASSURANCE.

And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever, Is. xxxii. 17.

To give knowledge of salvation unto his people, by the remission of their sins. Luke i. 77.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. xii. 32

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ. Col. ii. 2.

And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. Heb. vi. 11.

Cast not away, therefore, your confidence, which hath great recompence of reward.

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. John ii. 28.

And hereby we know that we are of the truth, and shall assure our hearts before him. iii. 19.

For if our heart condemn us, God is greater than our heart, and knoweth all things.

Beloved, if our heart condemn us not, then have we confidence toward God.

Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. — iv. 17.

There is no fear in love: but perfect love casteth out fear; because fear hath torment. CHAP. V.]

He that feareth is not made perfect in love. 1 John iv. 18.

## 63. JOY IN GOD. (RULE.)

Serve the Lord with fear, and rejoice with trembling. Ps. ii. 11.

Be glad in the Lord, and rejoice ye righteous; and shout for joy, all ye that are upright in heart. — xxxii. 11.

Delight thyself also in the Lord; and he shall give thee the desires of thine heart. — xxxvii. 4.

But let the rightcous be glad: let them rejoice before God; yea, let them exceedingly rejoice. — lxviii. 3.

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. Zcph. iii. 14.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. John xv. 11.

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is fate. Phil. iii. 1.

Rejoice in the Lord alway: and again I say, Rejoice. — iv. 4.

Rejoice evermore. 1 Thess. v. 16.

#### 64. JOY IN GOD PROMISED.

For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Job xxii. 26.

The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory. Ps. lxiv. 10.

Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. — lxxxix. 15.

Great peace have they which love thy law; and nothing shall offend them. — exix. 165.

I will also clothe her priests with salvation; and her saints shall shout aloud for joy. — exxxii. 16.

And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known towards his enemies. Is. lxvi. 14.

Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. Micah vii. 8.

Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Mat. xi. 28.

# 65. INSTANCES OF REJOICING IN GOD.

Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. Ps. iv. 7.

The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. — xviii. 2.

The Lord is my strength and my shield; my beart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him. — xxviii. 7.

The Lord is their strength, and he is the saving strength of his anointed. — 8.

BOOK XXVII.

For our heart shall rejoice in him; because we have trusted in his holy name. — xxxiii. 21.

As the hart panteth after the water brooks, so panteth my soul after thee, O God. — xlii. 1.

My soul thirsteth for God, for the living God: when shall I come and appear before God? — 2.

My soul shall be satisfied as with marrow and fatness: and my mouth shall praise thee with joyful lips; — lxiii. 5.

When I remember thee upon my bed, and meditate on thee in the night-watches. — — 6.

Because thou hast been my help; therefore in the shadow of thy wings will I rejoice. — — 7.

My soul followeth hard after thee: thy right

hand upholdeth me. — — 8

Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. — lxxiii. 25.

My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. — 26.

The Lord hath done great things for us, whereof we are glad. — exxvi. 3.

For I have satiated the weary soul, and I have replenished every sorrowful soul. Jer. xxxi. 25.

Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls: Hab. iii. 17.

Yet I will rejoice in the Lord, I will joy in the God of my salvation. — 18.

# 66. GLORYING IN GOD.

For thou art the glory of their strength; and in thy favor our horn shall be exalted. Ps. 1xxix 17.

Glory ye in his holy name: let the heart of them rejoice that seek the Lord. 1 Chron. xvi.10.

In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people. Is. xxviii. 5.

And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. — 6.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: Jer. ix. 23.

But let him that glorieth glory in this: that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord. — 24.

That, according as it is written, He that glorieth, let him glory in the Lord 1 Cor. i. 31.

# 67. COMMUNION WITH GOD.

Yet the Lord will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life. Ps. xlii. 8.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. John xiv. 21.

how is it that thou wilt manifest thyself unto us, and not unto the world? John xiv. 22.

Jesus answered, and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 1 John i. 3.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Rev. iii. 20.

#### 68. SALVATION.

And Moses said unto the people, Fear ye not; stand still, and see the salvation of the Lord which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. Ex. xiv. 13.

The Lord shall fight for you, and ye shall

hold your peace. - 14.

Thou hast also given me the shield of thy salvation; and thy gentleness hath made me great. 2 Sam. xxii. 36.

But the salvation of the righteous is of the Lord; he is their strength in the time of trou-

ble. Ps. xxxvii. 39.

In that day shall this song be sung in the land of Judah, We have a strong city; salvation will God appoint for walls and bulwarks. *Is.* xxvi. 1.

Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Is-

rael. Jer. iii. 23.

## CHAP VI.

## RELIGIOUS DUTIES.

SECT. 69. FEARING GOD. (RULE.)

AND Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. Ex. xx. 20.

Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and

to fear him. Deut. viii. 6.

Only fear the Lord, and serve him in truth, with all your heart: for consider how great things he hath done for you. 1 Sam. xii. 24.

That they may fear thee all the days that they, live in the land which thou gavest unto our fathers. 1 Kings viii. 40.

But the Lord, who brought you up out of

Judas saith unto him, (not Iscariot,) Lord, the land of Egypt with great power, and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacri-2 Kings xvii. 36.

But the Lord your God ye shall fear; and he shall deliver you out of the hand of all your en-

- 39.

Fear before him all the earth: the world also shall be stable, that it be not moved. 1 Chron.

That they may fear thee, to walk in thy ways so long as they live in the land which thou gavest unto our fathers. 2 Chron. vi. 31.

Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. Ps. xxxiii. 8.

Thou, even thou art to be feared; and who may stand in thy sight when once thou art angry? — lxxvi. 7.

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. — lxxxix. 7.

The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. — xcix. 1.

Sanctify the Lord of hosts himself: and let him be your fear, and let him be your dread. Is. viii. 13.

Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? *Jer.* v. 22.

And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do: Luke xii. 4.

But I will forewarn you whom ye shall fear; Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear

Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: Heb. xii. 28.

#### 70. PROMISES TO SUCH AS FEAR GOD.

That thou mightest fear the Lord God, to keep all his statutes, and his commandments, which I command thee; thou, and thy son, and thy son's son, all the days of thy life, and that thy days may be prolonged. Deut. vi. 2.

And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is - — 24. at this day.

What man is he that feareth the Lord? him shall he teach in the way that he shall choose: Ps. xxv. 12.

His soul shall dwell at ease; and his seed shall inherit the earth. — — 13.

The secret of the Lord is with them that fear him; and he will shew them his covenant. -

O fear the Lord, ye his saints: for there is no want to them that fear him. — xxxiv. 9.

The young lions do lack, and suffer hunger:

but they that seek the Lord shall not want any

good thing. Ps. xxxiv. 10.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

— ciii. 11.

He will bless them that fear the Lord, both small and great. — cxv. 13.

Blessed is every one that feareth the Lord; that walketh in his ways. — cxxviii. 1.

Be not wise in thine own eyes: fear the Lord, and depart from evil. *Prov.* iii. 7.

It shall be health to thy navel, and marrow to

thy bones. --8.

The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding: — ix. 10.

For by me thy days shall be multiplied, and the years of thy life shall be increased. — 11. In the fear of the Lord is strong confidence;

In the fear of the Lord is strong confidence; and his children shall have a place of refuge.

— xiv. 26.

The fear of the Lord is a fountain of life, to depart from the snares of death. — 27.

By mercy and truth iniquity is purged; and by the fear of the Lord *men* depart from evil.

— xvi. 6.

The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil. — xix. 23.

And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure. Is. xxxiii. 6.

And his mercy is on them that fear him from generation to generation. Luke i. 50.

# 71. INSTANCES OF FEARING GOD.

And Joseph said unto them the third day, This do, and live: for I fear God. Gen. alii. 18.

He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses. Ex. ix. 20.

Shall not his excellency make you afraid? and his dread shall fall upon you? Job xiii. 11.

Therefore am I troubled at his presence: when I consider, I am afraid of him. — xxiii.

And Ahab called Obadiah, which was the governor of his house; now Obadiah feared the Lord greatly. 1 Kings xviii. 3.

Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and sat astonished until the evening sacrifice. Ezra ix. 4.

My flesh trembleth for fear of thee; and I am afraid of thy judgments. Ps. cxix. 120.

And he said unto them, I am an Hebrew, and I fear the Lord the God of heaven, which hath made the sea and the dry kind. Jonah

When I heard, my belly trembled: my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. *Hab*. iii. 16.

#### 72. THREATENINGS FOR OMISSION.

For that they hated knowledge, and did not choose the fear of the Lord: Prov. i. 29.

They would none of my counsel; they des-

pised all my reproof; — 30.

Therefore shall they eat of the fruit of

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

——31.

# 73. LOVING GOD. (RULE.)

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deut. vi. 5.

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul. — x. 12.

Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway. xi. 1.

But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul. Jos. xxii. 5.

Take good heed therefore unto yourselves, that ye love the Lord your God. — xxiii. 11.

I will love thee, O Lord, my strength. Ps. xviii. 1.

O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. — xxxi. 23.

He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. Mat. x. 37.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. — xxii. 37.

This is the first and great commandment. 38. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. Mar. xii. 30.

And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices. —— 33.

And when Jesus saw that he answered discretly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question. —— 34.

For this is the love of God, that we keep his commandments: and his commandments are not grievous. 1 John v. 3.

# 74. BENEFITS THEREOF.

That thou mayest love the Lord thy God, and that thou mayest cleave unto him; (for he is thy life, and the length of thy days;) that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them. Deut. xxx. 20.

Because be hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name. Ps. cxi. 14.

The Lord preserveth all them that love him; but all the wicked will he destroy. — cxlv. 20.

But if any man love God, the same is known of him. 1 Cor. viii. 3.

# 75. WORSHIPPING GOD.

And Abraham said unto his young men Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. Gen. xxii. 5.

And the man bowed down his head, and wor-

shipped the Lord. — xxiv. 26.

By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. Heb. xi. 21.

Then he said, I have sinned; yet honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God. 1 Sam. xv.

So Samuel turned again after Saul; and Saul

worshipped the Lord. — — 31.

Bring an offering, and come before him; worship the Lord in the beauty of holiness. 1 Chron.

All nations which thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. Ps. lxxxvi. 9.

O worship the Lord in the beauty of holiness:

fear before him all the earth. — xcvi. 9.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. John iv. 23.

And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the

sy ragogue. Acts xviii. 7.

# 76. WAITING ON GOD.

Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord. Ps. xxvii. 14.

Our soul waiteth for the Lord: he is our help and our shield. - xxxiii. 20.

Because of his strength will I wait upon thee: for God is my defence. — lix. 9.

Truly my soul waiteth upon God: from him cometh my salvation. - lxii. 1.

My soul, wait thou only upon God: for my expectation is from him. — 5.

1 wait for the Lord, my soul doth wait, and

in his word do I hope. — cxxx. 5.

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

And I wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. Is. viii. 17.

At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. - xvii. 7.

And therefore will the Lord wait, that he may be gracious unto you, and therefore will he | judgments which I set before you this day. be exalted, that he may have mercy upon you; ixi. 32.

for the Lord is a God of judgment: blessed are all they that wait for him. — xxx. 18.

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint, - xl. 31.

Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will

Micah vii. 7.

# 77. OBEYING GOD. (RULE.)

Ye shall do my judgments, and keep mine or-dinances, to walk therein: I am the Lord your God. Lev. xviii. 4.

Ye shall therefore keep my statutes, and my judgments; which if a man do he shall live in them: I am the Lord. <del>---- 5</del>.

Therefore shall ye observe all my statutes, and all my judgments and do them: I am the - xix. 37. Lord.

Sanctify yourselves, therefore, and be ye holy: for I am the Lord your God. — xx. 7. And ye shall keep my statutes, and do them:

I am the Lord which sanctify you. --8. Ye shall, therefore, keep all my statutes, and all my judgments, and do them, that the land, whither I bring you to dwell therein, spue you - xx. 22. not out.

Therefore shall ye keep my commandments, and do them: I am the Lord. — xxii. 31.

Thou shalt keep, therefore, his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever. Deut. iv.

Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess. - v. 33.

Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. - vi. 17.

And thou shalt do that which is right and good in the sight of the Lord; that it may be well with thee, and that thou mayest go in and possess the good land, which the Lord sware unto thy <del>---- 18.</del> fathers:

To cast out all thine enemies from before thee, as the Lord hath spoken. — — 19.

Thou shalt, therefore, keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

All the commandments which I command theo this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers.

To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good. - x. 13.

And ye shall observe to do all the statutes and

[771]

fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. Deut. xiii. 4.

This day the Lord thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul. — xxvi. 16.

And Moses, with the elders of Israel, commanded the people, saying, Keep all the commandments which I command you this day. , xxvii. 1.

Thou shalt therefore obey the voice of the Lord thy God, and do his statutes, which I command thee this day. - 10.

And thou shalt return, and obey the voice of the Lord, and do all his commandments which I command thee this day. — xxx. 8.

Thou hast commanded us to keep thy precepts

diligently. Ps. cxix. 4.

For I earnestly protested unto your fathers, in the day that I brought them out of the land of Egypt, even unto this day, rising early, protesting, saying, Obey my voice. Jer. xi. 7.

I am the Lord your God; walk in my statutes, and keep my judgments, and do them;

Ezek. xx. 19.

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more lest a worse thing come unto thee. John v. 14.

If ye love me, keep my commandments: xiv. 15.

And hereby we do know that we know him, if we keep his commandments. 1 John ii. 3.

# 78. DUTIES EXHORTED TO.

Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually. Hos. xii. 6.

He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Mat. xix. 18.

Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. — — 19.

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. Rom. vi. 19.

Or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence: he that sheweth mercy, with cheerfulness. — xii. 8.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honor preferring one another: <del>--- 1</del>0.

Not slothful in business; fervent in spirit; serving the Lord: — — 11.

Rejoicing in hope; patient in tribulation; continuing instant in prayer; — 12.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things

Ye shall walk after the Lord your God and | are just, whatsoever things are pure, whatsoever things are levely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Phil. iv. 8.

> Remembering without ceasing your work of faith and labor of love, and patience of hope, in our Lord Jesus Christ, in the sight of God and

our Father. 1 Thess. i. 3.

Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. — v. 14.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. . 1 Tim. vi. 11.

Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: Tit. ii. 12.

Honor all men. Love the brotherhood. Fear God. Honor the king. 1 Peter ii. 17.

#### 79. INSTANCES OF OBEDIENCE.

Thus did Noah, according to all that God commanded him, so did he. Gen. vi. 22.

And Noah did according unto all that the Lord commanded him. — vii. 5.

And Moses and Aaron did as the Lord commanded them, so did they. Ex. vii. 6.

And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they. — xii. 28.

Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they

Thus did Moses: according to all that the Lord commanded him, so did he. — xl. 16.

And the children of Israel did according to all that the Lord commanded Moses, so did they Num. i. 54.

As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the Lord commanded Moses. Jos. xi. 15.

And David, according to the saying of Gad, went up, as the Lord commanded. 2 Sam.

xxiv. 19.

And the disciples went, and did as Jesus commanded them. Mat. xxi. 6.

## 80. MEDITATION.

And Isaac went out to meditate in the field at the even-tide; Gen. xxiv. 63.

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. Ps. iv. 4.

I will bless the Lord, who hath given me counsel; my reins also instruct me in the night seasons. - xvi. 7

Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redcemer. - xix. 14.

My heart was hot within me; while I was musing the fire burned: then spake I with my tongue. — xxxix. 3.

My mouth shall speak of wisdom: and the meditation of my heart shall be of understanding. - xlix. 3.

I have considered the days of old, the years of ancient times. — lxxvii. 5.

I call to remembrance my song in the night; I commune with mine own heart; and my spirit made diligent search. Ps. lxxvii. 6.

And I said, This is my infirmity: but I will remember the years of the right hand of the

**M**ost High. — — 10.

I will remember the works of the Lord; surely I will remember the wonders of old. ———11

I will meditate also of all thy work, and talk

of thy doings. --- 12.

Princes also did sit and speak against me: but thy servant did meditate in thy statutes. cxix. 23.

I remembered the days of old, O Lord; and have comforted myself. — 52.

I remember the days of old: I meditate on all thy works; I muse on the work of thy hands. – exliii. 5

#### 81. WATCHFULNESS.

Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. Amos iv. 12.

Watch, therefore, for ye know not what hour

your Lord doth come. Mat. xxiv. 42.

But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

**- 44**.

Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh. - xxv. 13.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? — xxvi. 40.

For the Son of man is as a man taking a far journey, who left his home, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Mar. xiii. 34.

Watch ye, therefore: for ye know not when the master of the house cometh; at even, or at midnight, or at the cock crowing, or in the morn-<del>---- 35.</del>

Lest, coming suddenly, he find you sleeping. - --- 36.

And what I say unto you, I say unto all, Watch. --37.

Let your loins be girded about, and your lights

burning; Luke xii. 35.

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Blessed are those servants whom the Lord, when he comet, shall find watching: verily, I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them. — 37.

And if he shall come in the second watch, or come in the third watch, and find them so, bless-

ed are those servants. — — 38.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. — xxi. 34.

For as a snare shall it come on all them that dwell on the face of the whole earth. - 35.

Watch ye, stand fast in the faith, quit you like

men, be strong. 1 Cor. xvi. 13.

Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Rev. iii. 2.

Remember, therefore, how thou hast received, and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. — — 3.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame. — — 15.

#### 82. WATCH AND PRAY.

Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. Neh. iv. 9.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Mat. xxvi. 41.

Take ye heed, watch and pray: for ye know

not when the time is. Mar. xiii. 33.

And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou! couldest thou not watch one hour? — xiv. 37.

Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. - 38.

Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke xxi. 36.

And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. — xxii. 46.

But the end of all things is at hand: be ye therefore sober, and watch unto prayer. 1 Pet.

# CHAP. VII.

### ENQUIRING OF GOD.

#### **SECT. 83.** UPON RELIGIOUS MATTERS.

AND the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, 2 Kings xxii. 12.

Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. - 13.

And the king commanded Hilkiah, and Ahi

kam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asuiah a servant of the king, saying, 2 Chron. xxxiv.

Go, enquire of the Lord for me, and for them that are left in Israel, and in Judah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out up on us, because our fathers have not kept the word of the Lord, to do after all that is written in this book. - -- 21.

And as for the king of Judah, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel, concerning the words which thou hast heard. -26.

Thus shall ye say every one to his neighbor, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken? *Jer.* xxiii. 35.

And the burden of the Lord shall ye mention no more; for every man's word shall be his burden: for ye have perverted the words of the

living God, of the Lord of hosts our God. 36.

Thus shalt thou say to the prophet, What hath the Lord answered thee? and, What hath

the Lord spoken? --- 37.

Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people, from the least even unto the greatest, came near, - xlii. 1.

And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us;) -

That the Lord thy God may shew us the way wherein we may walk, and the thing that we may do. — — 3.

And to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years? Zech. vii. 3.

#### 84. ON TEMPORAL AFFAIRS.

And Samuel answered Saul, and said, I am the seer: go up before me unto the high place: for ye shall eat with me to-day; and to-morrow I will let thee go, and will tell thee all that is in thine heart. 1 Sam. ix. 19.

And as for thine asses, that were lost three days ago, set not thy mind on them; for they - 20. are found.

At that time Abijah the son of Jeroboam fell sick. 1 Kings xiv. 1.

And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam, and get thee to Shiloh: behold there is Ahijah the prophet, which told me that I should be king over this people. 

And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child. — 3.

And Jeroboam's wife did so, and arose, and - -- 4.

So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover. 2 Kings viii. 14.

## 85. FOR DIRECTION IN WAR.

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

And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah shall go up first. — xx. 18.

(And the children of Israel went up, and wept before the Lord until even, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against him.) — 23.

Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept and sat there before the Lord. - 26.

And the children of Israel enquired of the Lord, (for the ark of the covenant of God was there in those days. --27.

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

Therefore David enquired of the Lord, say ing, Shall I go and smite these Philistines? and the Lord said unto David, Go and smite the Philistines, and save Keilah. 1 Sam. xxiii. 1.

Then David enquired of the Lord yet again. And the Lord answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand. --4.

And it came to pass after this that David enquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron. 2 Sam. ii. 1.

And the Philistines came up yet again, and spread themselves in the valley of Kephaim -

And when David enquired of the Lord, he said, Thou shalt not go up; but fetch a compass behind them over against the mulberry trees.

And let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines. — 24.

And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to day. 1 Kings. xxii. 5.

And Jehoshaphat said to the king of Israel, Enquire, I pray thee, at the word of the Lord to day. 2 Chron. xviii. 4.

But Jehoshaphat said, Is there not here a prowent to Shiloh, and came to the house of Ahijah. | phet of the Lord besides that we might enquire of him? --6.

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And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may enquire of the Lord: but I hate him; for he never prophesieth good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so. 2 Chron.

And when he was come to the king, the king said unto him, Micaiah, Shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up and prosper, and they shall be delivered into your hand. — — 14.

#### 86. ON THE EVENTS OF WAR.

When they were by the house of Micah they knew the voice of the young man the Levite; and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here? Judges xviii. 3.

And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am

his priest. --4.

And they said unto him, Ask counsel we pray thee, of God, that we may know whether our way which we go shall be prosperous. — -

And the priest said unto them, Go in peace: before the Lord is your way wherein ye go. -6.

Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. 1 Sam. xxiii. 10.

Will the men of Keilah deliver me up into his hand? will Saul come down as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant And the Lord said, He will come down. 1 Sam. xxiii. 11.

Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up.

And David enquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the Lord said unto David, Go up; for I will doubtless deliver the Philistines into thine hand. 2 Sam. v. 19.

And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the Lord said unto him, Go up; for I will deliver them into thine hand. 1 Chron. xiv. 10.

Enquire, I pray thee, of the Lord for us, (for Nebuchadrezzar king of Babylon maketh war against us,) if so be that the Lord will deal with us according to all his wondrous works, that he may go up from us. Jer. xxi. 2.

Then said Jeremiah unto them, Thus shall ye

say to Zedekiah, - 3.

Thus saith the Lord God of Israel, Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there any word from the Lord? And Jeremian said, There is: for, said he, thou shalt — — 2.

be delivered into the hand of the king of Baby-— xxxvii. 17.

Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the Lord: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me. — xxxviii. 14.

# 87. ENQUIRY OMITTED.

And the men took of their victuals, and asked not counsel at the mouth of the Lord. Jos. ix.

And Saul said unto Ahiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Israel.) 1. Sam xiv.

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

And enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse. 1 Chron. x. 14.

And them that are turned back from the Lord; and those that have not sought the Lord, nor enquired for him. Zeph. i. 6.

## 88. ENQUIRIES UNANSWERED.

And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God. 1 Sam. xiv. 36.

And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? but he answered him not that day. -- 37.

And Saul said, Draw ye near hither all the chief of the people; and know and see wherein this sin hath been this day. - 38.

Then came certain of the elders of Israel unto me, and sat before me. Ezek. xiv. 1.

And the word of the Lord came unto me, saying,

Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be enquired of at all by them? — 3.

For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself:

And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord.

And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the Lord, and sat before me. - xx. 1.

Then came the word of Lord unto me, saying,



Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God, Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you. Ezek. 7x. 3.

#### CHAP. VIIL

#### CASES OF CONSCIENCE.

#### BECT. 89. A DISCRIMINATING POWER.

FOR when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Rom. ii. 14.

#### 90. AN APPROVING CONSCIENCE.

But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God. John iii. 21.

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. Acts xxiv. 16.

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. 2 Cor. i. 12.

# 91. A CONDEMNING CONSCIENCE.

. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. Gen. xlii. 21.

And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child? and he would not hear; therefore, behold, also his blood is required.

also his blood is required. — 22.

The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor. Job xv. 20.

A dreadful sound is in his ears: in prosperity the destroyer shall come upon him. — 21.

He wandereth abroad for bread, saying, Where is it? he knoweth that the day of darkness is ready at his hand. — 23.

The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father;

therefore the Lord shall return thy wickedness upon thine own head. 1 Kings ii. 44.

And Ahab said to Elijah, Hast thou found

And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee. Because thou hast sold thyself to work evil in the sight of the Lord. — xxi. 20.

There were they in great fear: for God is in the generation of the righteous. Ps. xiv. 5.

There were they in great fear where no fear was; for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.
— liii. 5.

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

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him. Dan. vi. 14.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. John iii. 19.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. — 20.

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest even unto the last; and Jesus was left alone, and the woman standing in the midst. John viii. 9.

## 92. CONSCIENCE VITIATED.

Speaking lies in hypocrisy; having their conscience seared with a hot iron. 1 Tim. iv. 2.

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. *Titus* i. 15.

## 93. HUMAN TRADITIONS.

Then came together unto him the Pharisecs, and certain of the scribes, which came from Jerusalem. *Mar.* vii. 1.

And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. ---2.

For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. — 3.

And when they come from the market, except they wash they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. —— 4.

Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? — 5.

And profited in the Jews' religion above many my equals in mine own nation, being most exceedingly zealous of the traditions of my fathers. Gal. i. 14.

# 94. TRADITIONS GOOD.

Therefore, brethren, stand fast, and hold the

traditions which ye have been taught, whether by word, or our epistle. 2 Thess. ii. 15.

# 95. VAIN TRADITIONS.

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying. Mat. xv. 1.

Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. -

But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? — 3.

Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. Mar. vii. 7.

For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things

And he said unto them, full well ye reject the commandment of God, that ye may keep your own tradition. — — 9.

Making the word of God of none effect through your tradition which ye have delivered: and many such like things do ye. — 13.

# PROFESSION OF FAITH.

Whosoever, therefore, shall confess me before men, him will I confess also before my Father

which is in heaven. Mat. x. 32.

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: Luke

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom. x. 9.

For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. — — 10.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 2 Tim. i. 13.

I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word and hast not denied ny name. Rev. iii. 8.

#### 97. PROFESSION REFUSED.

But whatsoever shall deny me before men, him will I also deny before my Father which is in heaven. Mat. x. 33.

He that is not with me is against me; and he that gathereth not with me scattereth abroad. — xii. 30.

For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. Luke ix. 26.

He that is not with me is against me; and he that gathereth not with me scattereth. — xi. 23.

denied before the angels of God. — xii. 9.

Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be not in another. Gal. vi. 4. put out of the synagogue. John xii. 42. For every man shall beau

If we suffer, we shall also reign with him: if we deny him, he also will deny us. 2 Tim. ii. 12.

#### CRITERION OF PROFESSIONS.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Mat. vii. 21.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. I John ii. 4.

He that saith he abideth in him, ought himself also so to walk even as he walked.

#### 99. SELF-REFLECTION.

If thou prepare thine heart, and stretch out thine hands toward him. Job xi. 13.

Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. - xxii. 22.

Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Ps. li. 6.

Keep thine heart with all diligence; for out of it are the issues of life. Prov. iv. 23.

Hear thou, my son, and be wise, and guide thine heart in the way. — xxiii. 19.

Let us search and try our ways, and turn again to the Lord. Lam. iii. 40.

Now, therefore, thus saith the Lord of hosts,

Consider your ways. Hag. i. 5. Thus saith the Lord of hosts, Consider your

ways. — — 7. Consider what I say; and the Lord give thee

understanding in all things. 2 Tim. ii. 7. But call to remembrance the former days, in

which, after ye were illuminated, ye endured a great sight of afflictions. Heb. x. 32.

# 100. SINCERITY, ITS BENEFITS.

Truly God is good to Israel, even to such as are of a clean heart. Ps. lxxiii. 1.

I thought on my ways, and turned my feet unto thy testimonies. — cxix. 59.

I made haste, and delayed not, to keep thy commandments. <del>---- 60</del>.

I have inclined mine heart to perform thy statutes alway, even unto the end.

He that loveth pureness of heart, for the grace of his lips the king shall be his friend. Prov. xxii. 11.

Blessed are the pure in heart: for they shall see God. Mat. v. 8.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Cor. viii. 12.

#### 101. VALUE OF GOOD WORKS.

When Jesus understood it he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. Mat. xxvi. 10.

And Jesus said, Let her alone; why trouble But he that denieth me before men, shall be ye her? she hath wrought a good work on me. *Mar.* xiv. 6.

But let every man prove his own work, and then shall he have rejoicing in himself alone, and

For every man shall bear his own burden. 5.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Col. i. 40.

That ye would walk worthy of God, who hath called you unto his kingdom and glory.

1 Thess. ii. 12.

### 102. NO MERIT IN MAN.

Can a man be profitable unto God, as he that is wise may be profitable unto himself? Job xxii. 2.

Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy ways perfect? — — 3.

Will he reprove thee for fear of thee? will he enter with thee into judgment? — — 4.

Look unto the heavens, and see; and behold the clouds which are higher than thou. xxxv. 5.

If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? — — 6.

doest thou unto him? — — 6.

If thou be righteous, what givest thou him? or what receiveth he of thine hand? — — 7.

Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man. — 8.

O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to to thee. Ps. xvi. 2.

But to the saints that are in the earth, and to the excellent, in whom is all my delight. — 3.

And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings. O ye house of Israel, saith the Lord God. Ezek. xx. 44.

So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. Luke xvii. 10.

#### 103. SUPEREROGATION. (FORBIDDEN.)

Be not rightcous over-much; neither make thyself over-wise: why shouldest thou destroy thyself? Ec. vii. 16.

It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all. —— 18.

# 104. PARDONABLE SIN.

All unrighteousness is sin: and there is a sin not unto death. 1 John v. 17.

## CHAP. IX.

### PERSEVERANCE AND BACKSLIDING.

# SECT. 105. COMMANDS TO PERSEVERE.

ONLY take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons; *Deut.* iv. 9.

Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. — — 10.

But cleave unto the Lord your God, as ye have done unto this day. Jos xxiii. 8.

have done unto this day. Jos. xxiii. 8.

And turn ye not aside; for then should ye go after vain things, which cannot profit nor deliver; for they are vain. 1 Sam. xii. 21.

As the Father hath loved me, so have I loved you: continue ye in my love. John xv. 9.

Who, when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. Acts xi. 23.

Now, when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. — xiii. 43.

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. xv. 58.

Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. *Phil.* iv. 1.

But ye, brethren, be not weary in well-doing. 2 Thess. iii. 13.

As ye have, therefore, received Christ Jesus the Lord, so walk ye in him; Col. ii. 6.

Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. — — 7.

That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. 2 *Tim.* i. 14.

But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them. — iii. 14.

Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. Heb. iv. 1.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness; 2 Peter iii. 17.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 2 John 8.

But unto you I say, and unto the rest in Thy-

[ 778 ]

atira, (as many as have not this doctrine, and | which have not known the depths of Satan, as they speak,) I will put upon you none other burden. Rev. ii. 24.

But that which ye have already hold fast till

I come. — 25.

He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. — xxii. 11.

## 106. PERSEVERANCE RESPECTING GOD'S PART.

And as for me, thou upholdest me in mine integrity and settest me before thy face for ever. **Ps.** xli. 12.

My sheep hear my voice, and I know them, and they follow me; John x. 27.

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. —— 28.

My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. - 29.

For the gifts and calling of God are without

repentance. Rom. xi. 29.

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 1 Cor. i. 8.

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. Rcv. iii. 12.

### 107. PERSEVERANCE PROMISED BY GOD.

For the Lord will not forsake his people for his great name's sake; because it hath pleased the Lord to make you his people. 1 Sam. xii. 22.

Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.

Ps. xii. 7.

For the Lord will not cast off his people, neither will he forsake his inheritance: - xciv. 14.

Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant, O Israel: thou shalt not be forgotten of me. Is. xliv. 21.

But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. — xlix. 14.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not **-** — 15. forget thee.

Behold, I have graven thee upon the palms of my hands; thy walls are continually before

me. --16.

For a small moment have I forsaken thee; but with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. — 8.

For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. --9.

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on **— —** 10.

Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ. Phil. i. 6.

But the Lord is faithful, who shall stablish you, and keep you from evil. 2 Thess. iii. 3.

## 108. CONFIDENCE THEREIN.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Rom. viii. 35.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. - 39.

For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Tim. i. 12.

And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen. — iv. 18.

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Heb. x. 39.

Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1 Pet. i. 5.

### 109. BENEFITS OF PERSEVERANCE.

But he that shall endure unto the end, the Mat. xxiv. 13. same shall be saved.

Ye are they which have continued with me in my temptations: Luke xxii. 28.

And I appoint unto you a kingdom, as my Father hath appointed unto me; — 29.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed. John viii. 31.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. - xv. 10.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. 1 Cor.

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. - 2.

And let us not be weary in well-doing: for in due season we shall reap, if we faint not. Gal. vi. 9.

unto the end. Heb. iii. 14.

But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James i. 25.

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. 1 John ii. 19.

Let that therefore abide in you which ye have ard from the beginning. If that which ye heard from the beginning. have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. -- --- 24.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. iii. 21.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. — xxi. 7.

#### 110. BACKSLIDING FORETOLD.

And some of them of understanding shall fail, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. Dan. xi. 35.

# 111. CAUTIONS AGAINST IT.

Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Ps. 1. 22.

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. – lxxxv. 8.

Wherefore, let him that thinketh he standeth, take heed lest he fall. 1 Cor. x. 12.

If ye continue in the faith grounded and set tled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven: whereof I Paul am made a minister. Col.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb. iii. 12.

But exhort one another daily, while it is called To-day: lest any of you be hardened through the deceitfulness of sin. — — 13.

Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. - xii. 15.

# 112. EVILS THEREFROM.

The backslider in heart shall be filled with his own ways; and a good man shall be satisfied from himself. Prov. xiv. 14.

Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way? Jer. ii. 17.

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see, that it is an evil thing and bitter mediately they are offended. — 17.

For we are made partakers of Christ, if we that thou hast forsaken the Lord thy God, and hold the beginning of our confidence stedfast that my fear is not in thee, saith the Lord God of hosts. - -- 19.

This is thy lot, the portion of thy measures from me, saith the Lord. Because thou hast forgotten me, and trusted in falsehood. xiii. 25.

Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet; therefore the Lord doth not accept them; he will now remember their iniquity, and visit their sins. — xiv. 10.

Israel hath cast off the thing that is good: the enemy shall pursue him. Hos. viii. 3.

Now, the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. *Heb.* x. 38.

## 113. THREATENINGS AGAINST BACKSLIDERS.

Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. Deut. xxxii. 18.

And when the Lord saw it he abhorred them, because of the provoking of his sons and of his

daughters. — — 19.

And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is

The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. *Ps.* xxxvi. 3.

But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. — lxxviii. 57.

For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief. *Prov.* xxiv. 16.

Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters! they have forsaken the Lord, they have provoked the holy One of Israel unto anger, they are gone away backward. Is. i. 4.

But this people hath a revolting and a rebellious heart; they are revolted and gone. Jer.

Moreover, thou shalt say unto him, Thus saith the Lord, Shall they fall, and not arise? shall he turn away, and not return? — viii. 4.

Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. — — 5.

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Hos. vi. 4.

And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him. — xi. 7.

And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; *Mar.* iv. 16.

And have no root in themselves, and so endure but for a time: afterward, when affliction

hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. Luke viii. 13.

Ye did run well; who did hinder you, that ye

should not obey the truth? Gal. v. 7.

This persuasion cometh not of him that calleth

A little leaven leaveneth the whole lump.

I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. - --- 10.

Nevertheless I have somewhat against thee, because thou hast left thy first love. Rev. ii. 4.

# 114. INSTANCES.

But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. Deut. xxxii. 15.

They soon forgat his works; they waited not

for his counsel. Ps. cvi. 13.

And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him. 2 Chron. xii, 1.

I marvel that ye are so soon removed from him that called you into the grace of Christ un-

to another gospel. Gal. i. 6.

Which is not another: but there be some that trouble you, and would pervert the gospel of Christ.

Holding faith and a good conscience; which some having put away concerning faith have

made shipwreck. 1 Tim. i. 19.

Which some professing have erred concern ing the faith. Grace be with thee. Amen. vi. 21.

This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. 2 Tim. i. 15.

For Demas hath forsaken me, having loved this present world, and is departed unto Thessa-

lonica. — iv. 10.

# 115. ABSURDITY THEREOF.

Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Jer. ii. 5.

Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the

Lord. —— 12.

For my people have committed two evils; they have forsaken me the fountain of living waters; and hewed them out cisterns, broken cisterns, that can hold no water.

O generation, see ye the word of the Lord: Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee? -31.

O my people, what have I done unto thee? Micah vi. 3.

O foolish Galatians, who hath bewitched

They on the rock are they, which, when they you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? Gal. iii. 1.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 2 Pet. i. 9.

For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. — ii. 20.

For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. - - 21.

But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. —-

#### 116. RECOVERY FROM.

He restoreth my soul; he leadeth me in the paths of righteousness, for his name's sake. Ps. xxiii. 3.

I have seen his ways, and will heal him: I will lead him also, and restore comforts unto

him, and to his mourners. Is. lvii. 18.

Go, and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Jer. iii. 12.

Turn, O backsliding children, saith the Lord. for I am married unto you: and I will take you one of a city, and two of a family, and I will

bring you to Zion; —— 14.

A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God. - 21.

Return ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God.

I will heal their backsliding, I will love them. freely: for mine anger is turned away from him. Hos. xiv. 4.

Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. Rev. ii. 5.

#### 117. APOSTACY CONSIDERED.

O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Jer. xvii. 13.

But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his and wherein have I wearied thee? testify against | sin that he hath sinned in them shall he die. Ezek. xviii. 24.

When a righteous man turneth away from his

righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Ezek. xviii. 26.

shall he die. Ezek. xviii. 26.

Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. — xxxiii. 12.

When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered, but for his iniquity that he hath committed he shall die for it. — — 13.

When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. —— 18.

Woe unto them! for they have fled from me; destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me. Hos. vii. 13.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. John xv. 6.

Having damnation, because they have cast off their first faith. 1 Tim. v. 12.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift,

and were made partakers of the Holy Ghost. Heb. vi. 4.

And have tasted the good word of God, and of the powers of the world to come. — 5.

If they shall fall away, to renew them again unto repentance; seeing that they crucify to themselves the Son of God afresh, and put him to an open shame. —— 6.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin. — x. 26.

But a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries; — 27.

He that despised Moses' law died without mercy under two or three witnesses; — — 28.

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? — 29.

# CHAP. X.

## THE CHURCH.

SECT. 118. ONE AND UNIVERSAL.

AND God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 1 Cor. xii. 28.

Are all apostles? are all prophets, are all teachers, are all workers of miracles? — — 29.

Have all the gifts of healing? do all speak with tongues? do all interpret? — — 30.

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, *Heb.* xii. 22.

To the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. —— 23.

#### 119. LOCAL AND VARIOUS.

Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch; Acts xi. 22.

And he went through Syria and Cilicia, con-

firming the churches. — xv. 41.

And so were the churches established in the faith, and increased in number daily. — xvi. 5.

And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch. — xviii. 22.

The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. 1 Cor. xvi. 19.

And we have sent with him the brother, whose praise is in the gospel throughout all the churches. 2 Cor. viii. 18.

And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind.

Whether any do enquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ. — 23.

Wherefore shew ye to them, and before the churches, the proof of your love, and of your boasting on your behalf. —— 24.

And all the brethren which are with me, unto the churches of Galatia. Gal. i. 2.

And was unknown by face unto the churches of Judea which were in Christ. — 22.

The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. 1 Pet. v. 13.

#### 120. POWER OF THE CHURCH.

And if he shall neglect to hear them, tell  $\dot{u}$  unto the church: but if he neglect to hear the

church, let him be unto thee as a heathen man | lasting kingdom, and all dominions shall serve

and a publican. Mat. xviii. 17.

And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 1 Cor. v. 2.

For L verily, am absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this **— — 3**.

In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ.

To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

These things write I unto thee, hoping to

come unto thee shortly: 1 Tim. iii. 14.

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

# 121. BAINTS.

I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints. Ps. lii. 9.

Let thy priests be clothed with righteousness; and let thy saints shout for joy. — cxxxii. 9.

All thy works shall praise thee, O Lord; and thy saints shall bless thee. --- cxlv. 10.

Let the saints be joyful in glory: let them sing aloud upon their beds. — cxlix. 5.

Ephraim compasseth me about with lies, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithful with the saints. Hos. xi. 12.

# 122. DEAR TO GOD.

Yea, he loved the people; all his saints are in thy hand; and they sat down at thy feet; every

one shall receive of thy words. Deut. xxxiii. 3. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. 1 Sum. ii. 9.

For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. Ps. xxxvii. 28.

Ye that love the Lord hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked. - xcvii. 10.

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

# 123. DOMINION OF.

But the saints of the most High shall take the kingdom, and possess the kingdom for ever, and ever. Dan. vii. 18.

I beheld and the same horn made war with the saints, and prevailed against them.

Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the king-

And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints | Bear ye one another's bu of the most High; whose kingdom is an ever the law of Christ. — — 2.

and obey him.

And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee. Zech. xiv. 5.

#### 124. COMMUNION OF SAINTS.

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

Cease not to give thanks for you, making mention of you in my prayers. — — 16.

Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. — ii. 19.

Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints. Col. i. 4.

Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints.

That the communication of thy faith may become effectual, by the acknowledging of every good thing which is in you in Christ Jesus.

For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. — 7.

## EXHORTED TO MUTUAL EDIFYING.

Let us not, therefore, judge one another any more: but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way. Rom. xiv. 13.

But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died.

Let not then your good be evil spoken of:

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. - 17.

For he that in these things serveth Christ is acceptable to God and approved of men. - 18,

Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another. - --- 19.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Let every one of us please his neighbor for his good to edification. — — 2.

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. 1 Cor.

Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. —— 33.

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Gal. vi. 1.

Bear ye one another's burdens, and so fulfil

Wherefore comfort yourselves together, and edify one another, even as also ye do. 1 Thess. v. 11.

And let us consider one another, to provoke unto love, and to good works: Heb. x. 24.

#### 126. INSTANCES THEREOF.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul. Ps. lxvi. 16.

Then they that feared the Lord spake often one to another; and the Lord hearkened and heard il: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. Mal. iii 16.

And, being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. Acts iv. 23.

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 1 Cor. ix. 19.

And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; — 20.

To them that are without law, as without law, (being not without law to God, but under the law of Christ,) that I might gain them that are without law. —— 21.

To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. —— 22.

And this I do for the gospel's sake, that I might be partaker thereof with you. — 23.

# 127. EXHORTED TO MUTUAL LOVE.

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. John xiii. 34.

By this shall all men know that ye are my disciples, if ye have love one to another. — 35.

This is my commandment, That ye love one another, as I have loved you. — xv. 12.

These things I command you, that ye love one another. — — 17.

As we have, therefore, opportunity, let us do good unto all *men*, especially unto them who are of the household of faith. *Gal.* vi. 10.

But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another. 1 Thess. iv. 9.

And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more.

— 10.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 1 Pet. i. 22.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 1 John iv. 7.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen: —— 20.

And this commandment have we from him, That he who loveth God love his brother also.

And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. 2 John 5.

And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. --- 6.

# 128. MUTUAL CONGRATULATIONS.

But when he seeth his children, the work of mine hands, in the midst of him, they shail sanctify my name, and sanctify the holy One of Jacob, and shall fear the God of Israel. Is. xxix. 23.

For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. Col. ii. 5.

Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. *Philem*. 20.

I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. 2 John 4.

For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. 3 John 3.

I have no greater joy than to hear that my children walk in truth. — — 4.

# 129. UNITY COMMANDED.

Now, the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; Rom. xv. 5.

That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. — — 6.

Wherefore receive ye one another, as Christalso received us. to the glory of God. ——7.

Endeavoring to keep the unity of the Spirit in the bond of peace. Eph. iv. 3.

Only, let your conversation be as it becometh the gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; *Phil.* i. 27.

If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, — ii. 1.

Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. — 2.

I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. — iv. 2.

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Col. iii. 15.

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#### 130. CRITERION.

By this we know that we love the children of God, when we love God, and keep his commandments. 1 John v. 2.

## 131. SECTS.

And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. Mar. viii. 15.

And they reasoned among themselves, saying, It is because we have no bread. _ — 16.

And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. Acts xxiii. 7.

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; — xxvi. 4.

know all the Jews; — xxvi. 4.

Which knew me from the beginning, (if they would testify,) that, after the most straitest sect of our religion, I lived a Pharisee. — 5.

## 132. CHRISTIANITY.

Then departed Barnabas to Tarsus, for to seek Saul: Acts xi. 25.

And, when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

— 26.

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. — xix. 8.

But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. — — 9.

But this I confess unto thee, that after the way which they call Heresy, so worship I the God of my fathers, believing all things which are written in the law, and in the prophets. —

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. — xxvi. 28.

And Paul said, I would to God, that not only thon, but also all that hear me this day, were both almost and altogether such as I am, except these bonds. — 29.

And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. — xxviii. 21.

But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. —— 22.

# 133. SECTARIES REPROVED.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. ! Cor. i. 10.

Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. —— 12.

Therefore let no man glory in men: for all things are your's: — iii. 21.

Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's: —— 22.

And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

— iv. 6.

# 134. schisms foretold.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Acts xx. 29.

the flock. Acts xx. 29.

Also of your ownselves shall men arise, speaking perverse things, to draw away disciples after them. — — 30.

Now, in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse. 1 Cor. xi. 17.

For, first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. — 18.

For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; 2 Tim. iv. 3.

And they shall turn away their ears from the truth, and shall be turned unto fables. —— 4.

# 135. FALSE DOCTRINES TO BE AVOIDED.

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. Rom. xvi. 17.

For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. — — 18.

That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. Eph. iv. 14.

Proving what is acceptable unto the Lord. — v. 10.

And this I say, lest any man should beguile you with enticing words. Col. ii. 4.

Prove all things; hold fast that which is good. 1 Thess. v. 21.

As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. 1 *Tim.* i. 3.

But refuse profane and old wives' fables, and exorcise thyself rather unto godliness. — iv. 7.

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thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. Tim. vi. 20.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. Titus iii. 9.

Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. Heb. xiii. 9.

We are of God: he that knoweth God hear-eth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the

spirit of error. 1 John iv. 6.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 2 John 10.

For he that biddeth him God speed is partaker of his evil deeds.

## THEIR NOXIOUS TENDENCY.

Neither give heed to fables, and endless genealogies, which minister questions rather than godly edifying which is in faith: so do. 1 Tim.

From which some having swerved have turned

aside unto vain jangling;

Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. — 7.

O Timothy, keep that which is committed to to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, — vi. 3.

> He is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 4.

> Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. -

> Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 2 Tim. ii. 14.

> But shun profane and vain babblings; for they will increase unto more ungodliness: -And their word will eat as doth a canker; of

> whom is Hymeneus and Philetus. — 17. But foolish and unlearned questions avoid, knowing that they do gender strifes. — -

#### 137. DOOM OF HERETICS.

But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up. Mat. xv. 13.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves. - xxiii. 15.

A man that is an heretic, after the first and second admonition, reject; Tit. iii. 10.

Knowing that he that is such is subverted, If any man teach otherwise, and consent not and sinneth, being condemned of himself. — 11.

# BOOK XXVIII.—SPEECH.

#### CHAP. I.

# LANGUAGES.

#### SECT. 1. ANIMALS NAMED.

A ND out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. Gen. ii. 19.

And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an helpmeet for him. — 20.

# CONFUSION OF TONGUES.

And the whole earth was of one language,

and of one speech. Gen. xi. 1.

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined

Go to, let us go down, and there confound their language, that they may not understand one another's speech. — — 7.

Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth. — — 9.

# 3. VARIOUS LANGUAGES.

Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I | xxviii. 11. pray thee, to thy servants in the Syrian lan-guage; (for we understand it;) and talk not of a deeper speech than thou canst perceive: of

with us in the Jew's language, in the ears of the people that are on the wall. 2 Kings xvii. 26.

In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts: one shall be called The city of destruction. Is. xix. 18.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

Dan. v. 25.

This is the interpretation of the thing; MENE; God hath numbered thy kingdom, and finished it. — 26.

TEKEL; Thou art weighed in the balances,

and art found wanting. -27. PERES; Thy kingdom is divided, and given to the Medes and Persians. --28.

And how hear we every man in our own tongue wherein we were born? Acts ii. 8.

Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, — — 9.

Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes. — — 10.

Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

- 11,

And as Paul was to be led into the castle he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? xxi. 37.

#### 4. UNINTELLIGIBLE TO EACH OTHER.

The Lord shall bring against thee a nation from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; Deut. xxviii. 49.

For with stammering lips, and another tongue, will he speak to this people.

Thou shalt not see a fierce people, a people

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a stammering tongue that thou canst not under- | people after their language; in the name of stand. Is. xxxiii. 19.

Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Jer. v. 15.

For thou art not sent to a people of a strange speech and of a hard language, but to the house

of Israel: Ezek. iii. 5.

Not to many people of a strange speech, and of a hard language, whose words thou canst not understand; surely had I sent thee to them they would have hearkened unto thee.

There are, it may be, so many kinds of voices in the world, and none of them is without signi-

fication. 1 Cor. xiv. 10.

Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. — 11.

In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. — 21.

#### 5. PROVINCIAL DIALECT.

And the Gileadites took the passages of Jordan before the Ephraimites; and it was so, that when those Ephraimites which were escaped, said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; Judges xii. 5.

Then said they unto him, Say now Shibboleth; and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan; and there fell at that time of the Ephraimites

forty and two thousand. — — 6.

# 6. LINGUISTS.

And they knew not that Joseph understood them; for he spake unto them by an interpret-Gen. xlii. 23.

Then said Eliakim, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it; and speak not to us in the Jews' language, in the ears of the people that are on

the wall. Is. xxxvi. 11.

Children in whom was no blemish, but wellfavored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. Dan.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth, Peace be multiplied unto you. — vi. 25.

Then were the king's scribes called on the thirteenth day of the first month, and there was written, according to all that Haman had commanded, unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province, and she called the name of the Lord that according to the writing thereof, and to every spake unto her, Thou God seest me: for she

king Ahasuerus was it written, and sealed with the king's ring. Est. iii. 12.

# 7. SIGNIFICANT NAMES OF PERSONS.

And Adam called his wife's name Eve; because she was the mother of all living.

And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. — v. 29.

And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.

– xli. 51.

And the name of the second called he Ephraim; For God hath caused me to be fruitful in the land of my affliction. — -

And she bare him a son, and she called his name Gershom: for he said, I have been a stranger in a strange land. Ex. ii. 22.

And her two sons, of which the name of the one was Gershom; (for he said, I have been an

alien in a strange land:) — xviii. 3

And the name of the other was Eliezer: (for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh.)

And she named the child Ichabod, saying The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law, and her husband:) 1 Sam. iv. 21.

Let not my lord, I pray thee, regard this man of Belial, even Nabal; for as his name is, so is he: Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send. xxv. 25.

And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the Lord. 2 Sam. xii. 25.

Then said the Lord to me, Call his name Mahershalal-hash-baz: Is. viii. 3

For before the child shall have knowledge to cry, My father and my mother, the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria. — -

And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. Hos. i. 4.

And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. 

And she conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. -**---** 6.

Then said God, Call his name Loammi: for ye are not my people, and I will not be your God. — — 9.

# 8. SIGNIFICANT NAMES OF PLACES.

seeth me? Gen. xvi. 13.

Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered. — 14.

Haste thee, escape thither; for I cannot do anything till thou be come thither: therefore the name of the city was called Zoar. — xix. 22.

And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. — xxii. 14.

And he called it Shebah: therefore the name of the city is Beer-sheba unto this day.

And Laban called it Jegar-sahadutha; but Jacob called it Galeed. — xxxi. 47.

And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed;

And Mizpah: for he said, the Lord watch between me and thee when we are absent one from another. — — 49.

And he erected there an altar, and called it El-elohe-Israel. — xxxiii. 20.

And Jacob called the name of the place where God spake with him Beth-el. - xxxv. 15.

And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not? Ex. xvii. 7.

And he called the name of that place Taberah: because the fire of the Lord burnt among Num. xi. 3.

And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted. — — 34.

This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them. — xx. 13.

And the children of Reuben and the children of Gad called the altar Ed; for it shall be a witness between us, that the Lord is God. Jos.

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

Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites. vi. 24.

And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place Ramath-- xv. 17.

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

And David was displeased, because the Lord had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day. 1 Chron.

So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters; therefore they called the name of that place Baal-perazim. - xiv. 11.

Then I said unto them, What is the high place '

said, Have I also here looked after him that whereunto ye go? And the name thereof is called Bamah unto this day. Ezek. xx. 29.

And also the name of the city shall be Hamanah: thus shall they cleanse the land. xxxix. 16.

## 9. MUTATION OF NAMES.

Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee. Gen. xvii. 5.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. -

And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel. — xxxv. 10.

And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. Ruth i. 20.

I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi? seeing the Lord hath testified against me, and the Almighty hath afflicted me? - 21.

Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. Is. lxii. 4.

Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor, The valley of the son of Hinnom, but, The valley of Slaughter. Jer. xix. 6.

Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah; Dan. i. 6.

Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego. -

And he brought him to Jesus. And when Jesus beheld him he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone. John i. 42.

# CHAP. II.

#### RHETORIC.

## SECT. 10. ELOQUENCE.

AND Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. Ex. iv. 10.

And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak And also, behold, he cometh forth to meet thee; and when he seeth thee he will be

glad in his heart. -

And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. Ex. iv. 15.

And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. <del>---- 16.</del>

### 11. IRONY.

No doubt but ye are the people, and wisdom shall die with you. Job xii. 2

Look on every one that is proud, and bring him low; and tread down the wicked in their place. — xl. 12.

Hide them in the dust together, and bind their faces in secret. 

Then will I also confess unto thee that thine own right hand can save thee. — — 14.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. 1 Kings xviii. 27.

Behold, thou art wiser than Daniel; there is no secret that they can hide from thee. Ezek.

xxviii. 3.

Son of man take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty. — — 12.

#### 12. SATIRE.

The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? Judges v. 21.

Her wise ladies answered her, yea, she re-

turned answer to herself, — 29.

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

Behold, thou hast instructed many, and thou hast strengthened the weak hands. Job iv. 3.

Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

How hast thou helped him that is without power? how savest thou the arm that hath no wisdom ! and how hast thou plentifully declared the thing as it is? ---3.

Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? --- 8.

Hast thou an arm like God? or canst thou thunder with a voice like him?

Deck thyself now with majesty and excellency, and array thyself with glory and beauty.

Cast abroad the rage of thy wrath; and behold every one that is proud, and abase him. --- 11.

For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit which ye have not received, or another gospel which ye have not accepted, ye might well bear with him. 2 Cor. xi. 4.

#### 13. CLIMAX.

And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens;

and they shall hear the earth; Hos. ii. 21.

And the earth shall hear the corn, and the wine, and the oil: and they shall hear Jezreel.

- — 22.

### 14. EGOTISM.

The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them: I will draw my sword; my hand shall destroy them. Ex. xv. 9.

#### 15. HYPERBOLE.

Ethiopia and Egypt were her strength, and ut was infinite: Put and Lubim were thy helpers. Na. iii. 9.

#### 16. CHANGE OF NUMBER.

Wherefore are we counted as beasts, and reputed vile in your sight. Job xviii. 3.

#### 17. COLLATION.

The horse-leech hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough: Prov. xxx. 15.

The grave; and the barren womb; the earth that is not filled with water; and the fire that

saith not, It is enough. — — 16.

There be three things which are too wonderful for me; yea, four which I know not; — '8.

The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid. — — 19.

Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness. — 20.

For three things the earth is disquieted, and for four which it cannot bear: - 21.

For a servant when he reigneth; and a fool

when he is filled with meat; —— 22.

For an odious woman when she is married; and an handmaid that is heir to her mistress. - -- 23.

#### 18. COMPARISON.

If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace wherein thou trustedst, they wearied thee, then how wilt thou do in the swellings of Jordan? Jer. xii. 5.

For I say unto you, That except your righteousness shall exceed the rightcousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Mat. v. 20.

And he said, Whereunto shall we liken the

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CHAP. III.]

kingdom of God? or with what comparison shall we compare it. Mar. iv. 30.

Then said he, unto what is the kingdom of God like? and whereunto shall I resemble it? Luke xiii. 18.

And again he said, Whereunto shall I liken the kingdom of God? — 20.

#### 19. UNPARALLELED.

The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah, even the king of Assyria. Is. vii. 17.

Therefore thus saith the Lord, Ask ye now among the heathen, who hath heard such things? The virgin of Israel hath done a very horrible

thing. Jer. xviii. 13.

What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea; who can heal thee? Lam. ii. 13.

And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Ezek.

A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. Joel. ii. 2.

And I will execute vengeance in anger and fury upon the heathen, such as they have not

heard. Micah v. 15.

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. Mat. xxiv. 21.

For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. *Mar.* xiii. 19.

# 20. SILENCE.

And the man wondering at her, held his peace, to wit, whither the Lord had made his journey prosperous or not. Gen. xxiv. 21.

They were amazed; they answered no more: they left off speaking. Job xxxii. 15.
When I had waited, (for they spake not, but

stood still, and answered no more.) — — 16.

But they held their peace, and answered him not a word: for the king's commandment was,

saying, Answer him not. Is. xxxvi. 21.

Keep silence before me, O islands; and let the people renew their strength; let them come near, then let them speak; let us come near together to judgment. — xli. 1.

## CHAP. III.

# PERSONIFICATION.

# SECT. 21. WISDOM (HER ANTIQUITY.)

THE Lord possessed me in the beginning of his way, before his works of old. Prov. viii.

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

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

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

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

When he prepared the heavens I was there; when he set a compass upon the face of the

depth; — — 27.
When he established the clouds above; when he strengthened the fountains of the deep:

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

Then I was by him, as one brought up with him: and I was daily his delight, rejoicing al-

ways before him: — 30.

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

## 22 PLACE OF ABODE.

But where shall wisdom be found? and where is the place of understanding? Job. xxviii. 12.

Man knoweth not the price thereof; neither is it found in the land of the living. — — 13.

The depth saith, It is not in me, and the sea saith, It is not with me. -- 14.

Whence then cometh wisdom? and where is the place of understanding? — — 20.

Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. — 21.

Destruction and death say, We have heard the same thereof with our ears. — 22.

God understandeth the way thereof, and he knoweth the place thereof. — 23.

For he looketh to the ends of the earth, and seeth under the whole heaven; — 24.

To make the weight for the winds; and he weigheth the waters by measure.

When he made the decree for the rain, and a way for the lightning of the thunder; --26.

Then did he see it, and declare it; he prepared it, yea, and searched it out. — 27.

I wisdom dwell with prudence, and find out knowledge of witty inventions. Prov. viii. 12.
Wisdom hath builded her house, she hath

hewn out her seven pillars. — ig. 1.

### 23. MORAL QUALITIES.

Hear, for I will speak of excellent things;

and the opening of my lips shall be right things. Prov. viii. 6.

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

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

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

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

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

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

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

#### 24. APPRECIATION.

It cannot be gotten for gold, neither shall silver be weighed for the price thereof. xxviii. 15.

It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. — 16.

The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. — — 17.

No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies. - — 18.

The topaz of Ethiopia shall not equal it, nei-

ther shall it be valued with pure gold. —— 19.

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

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

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

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

Riches and honor are with me; yea, durable

**– 18**. riches and righteousness. ----

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

# 25. PROCLAMATION.

Wisdom crieth without; she uttereth her voice in the streets; Prov. i. 20.

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

Doth not wisdom cry, and understanding put forth her voice? — viii. 1.

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

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

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

## 26. FESTIVALS.

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

She hath also sent forth her maidens; she

whose is simple, let him turn in hither; as for him that wanteth understanding, she saith to

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

# ²⁷. monitions.

How long, ye simple ones, will ye love simplicity, and the scorners delight in their scorning,

and fools hate knowledge? Prov. i. 22.

Turn ye at my reproof; behold, I will pour out my spirit unto you, I will make out my words unto you. —— 23.

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

Forsake her not, and she shall preserve thee; 

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

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

O ye simple, understand wisdom; and ye fools, be ye of an honest heart. — viii. 5.

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

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

#### 28. BLISS OF HER VOTARIES.

Happy is the man that findeth wisdom, and the man that getteth understanding: Prov. iii. 13.

Length of days is in her right hand; and in her left hand riches and honor. — 16.

Her ways are ways of pleasantness, and all

her paths are peace. — 17. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.

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

She shall give to thine head an ornament of grace; a crown of glory shall she deliver to

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

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

For whose findeth me findeth life, and shall obtain favor of the Lord. - 35.

#### 29. GRACES PERSONIFIED.

Mercy and truth are met together; righteousness and peace have kissed each other. Ps. lxxxv. 10.

Truth shall spring out of the earth; and righteousness shall look down from heaven. -- 11.

Yea, the Lord shall give that which is good: and our land shall yield her increase. ——12.

[ 792 ]

Righteousness shall go before him; and shall set us in the way of his steps. Ps. lxxxv. 13.

But judgment shall return unto righteousness; and all the upright in heart shall follow it. — xciv. 15.

Drop down, ye heavens from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it. Is. xlv. 8.

And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. — lix. 14.

But wisdom is justified of all her children. Luke vii. 35.

#### 30. VICE PERSONIFIED.

Behold the day, behold, it is come; the morning is gone forth; the rod hath blossomed; pride hath budded. *Ezek.* vii. 10.

Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs; neither shall there be wailing for them. — 11.

# 31. DEATH.

He discovereth deep things out of darkness and bringeth out to light the shadow of death Job xii. 22.

His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors. — xviii. 14.

It shall dwell in his tabernacle, because it is none of his; brimstone shall be scattered upon his habitation. —— 15.

He setteth an end to darkness, and searcheth out all perfection; the stones of darkness, and the shadow of death. — xxviii. 3.

Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. Ps. xliv. 19.

For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets. Jer. ix. 21.

# 32. BODIES POLITIC.

And her gates shall lament and mourn; and the, being desolate, shall sit upon the ground. Is. iii. 26.

This is the word that the Lord hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath shaken her head at thee. 2 Kings xix. 21.

This is the word which the Lord hath spoken concerning him, The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Is xxxvii 22

her head at thee. Is. xxxvii. 22.

The virgin of Israel is fallen, she shall no more rise, for she is forsaken upon her land, there is none to raise her up. Amos v. 2.

## 33. EARTH AND HEAVEN.

Give ear, O ye heavens, and I will speak; thee; they were afraid: and hear, O earth, the words of my mouth. troubled. Ps. lxxvii. 16.

Deut. xxxii. 1.

Let the heavens rejoice.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

Is. xlix. 13.

For this shall the earth mourn, and the heavens above be black: because I have spoken ii, I have purposed ii, and will not repent, neither will I turn back from it. Jer. iv. 28.

# 34. EARTH AND ITS PARTS.

Tremble, thou earth, in the presence of the Lord, at the presence of the God of Jacob; Ps. exiv. 7.

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. Is. lii. 9.

Son of man, set thy face toward the mountains of Israel, and prophecy against them. *Ezek*. vi. 2.

And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains and to the hills, to the rivers, and to the valleys, Behold I, even I, will bring a sword upon you, and I will destroy your high places: —— 3.

Also, thou son of man, prophecy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord: — xxxvi. 1.

Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the desolate wastes and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about; — 4.

Thus saith the Lord God, Because they say unto you, Thou land devoureth up men, and hast bereaved thy nations; —— 13.

Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. —— 14.

Hear ye now what the Lord saith, Arise, contend thou before the mountains, and let the hills hear thy voice. *Micah* vi. 1.

Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel. —— 2.

#### 35. WATERS.

Let the sea roar, and the fulness thereof: let fields rejoice, and all that is therein. 1 Chron. xvi. 32.

The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. *Ps.* lxxvii. 16.

Let the heavens rejoice, and let the earth be

glad; let the sea roar, and the fulness thereof. Ps. xcvi. 11.

Let the sea roar, and the fulness thereof; the world, and they that dwell therein. - xcviii. 7.

Let the floods clap their hands; let the hills be

joyful together. — — 8.

The mountains saw thee, and they trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. Hab. vii. 10.

# 36. PRODUCTIONS OF NATURE.

Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth. 1 Chron. xvi. 33.

Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice. Ps.

xcvi. 12.

Praise the Lord from the earth, ye dragons, and all deeps. — cxlviii. 7.

Fire, and hail; snow and vapors; stormy wind fulfilling his word; — 8.

Mountains, and all hills; fruitful trees, and all cedars: - 9.

Beasts and all cattle; creeping things, and fly-

ing fowls; --10.

Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Is. xliv.

For ye shall go out with joy, and be led forth with peace: the mountain and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. — lv. 12.

For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Hab. ii. 11.

# CHAP. IV.

# PARABLES.

# SECT. 37. REMARKS ON PARABLES.

I WILL incline mine ear to a parable; I will open my dark saying upon the harp. Ps. xlix. 4. I will open my mouth in a parable; I will utter

dark sayings of old; - lxxviii. 2.

The legs of the lame are not equal: so is a parable in the mouth of fools. Prov. xxvi. 7.

As a thorn goeth up into the hand of a drunkard; so is a parable in the mouth of fools. - 9.

Then said I, Ah, Lord God! they say of me, Doth he not speak parables? Ezek. xx. 49.

I have also spoken by the prophets; and I have multiplied visions, and used similitudes, by the ministry of the prophets. Hos. xii. 10.

# ROYAL BRAMBLE.

The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. Judges ix. 8.

But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? — 9.

And the trees said to the fig-tree, Come thou,

and reign over us. — — 10.

But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? ——11.
Then said the trees unto the vine, Come thou.

and reign over us. - 12.

And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? --13.

Then said all the trees unto the bramble, Come

truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon. — — 15.

#### 39. EWE LAMB.

And the Lord sent Nathan unto David: and he came unto him, and said unto him, There were two men in the one city; the one rich, the other poor, 2 Sam. xii. 1.

The rich man had exceeding many flocks and

But the poor man had nothing save one little ewe-lamb, which he had bought, and nourished up; and it grew up together with him, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. — — 3.

And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the way faring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. 

And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die. — — 5.

And he shall restore the lamb fourfold, because he did this thing, and because he had no

And Nathan said to David, Thou art the man. - -- 7.

# 40. QUARRELSOME BROTHERS.

And come to the king, and speak on this manner unto him. So Joab put the words in her mouth. 2 Sam. xiv. 3.

And when the woman Tekoah spake to the king she fell on her face to the ground, and did

obeisance and said, Help, O King! — 4.

And the king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead. — 5.

And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him. — 6.

And, behold, the whole family is risen against thine handmaid; and they said, Deliver him that smote his brother, that we may kill him, for the

[ 794 ]

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life of his brother, whom he slew; and we will | ziah king of Judah, saying, The thistle that was destroy the heir also: and so they shall quench | in Lebanon sent to the cedar that was in Lebanon my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth. 2 Sam. xiv. 7.

And the king said unto the woman, Go to thine house, and I will give charge concerning

And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me, and on my father's house; and the king and his throne be guiltless. — — 9.

And the king said, Whosoever saith ought unto thee, bring him to me, and he shall not

touch thee any more. — — 10.

Then said she I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the Lord liveth, there shall not one hair of thy son fall to the earth. — —11.

Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the

king. And he said, Say on. —— 12.

And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished. --13.

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again: neither doth God respect any person; yet doth he devise means, that his banished be not expelled from him. 

Now, therefore, that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. — - 15.

For the king will hear, to deliver his handmaid out of the hand of the men that would destroy me and my son together out of the inher-<u>— 16.</u> itance of God.

Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king to discern good and bad; therefore the Lord thy God will be with thee. — — 17.

Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak. — — 18.

And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my Lord the king hath spoken: for thy servant Joab he bade me, and he put all these words in the mouth of thine handmaid. <del>---</del> 19.

To fetch about this form of speech hath thy servant Joab done this thing; and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.

### 41. AMBITIOUS THISTLE.

And Jehoash the king of Israel sent to Ama-

non, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. 2 Kings

### 42. FRUITLESS VINEYARD.

Now will I sing to my well-beloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: Is. v. 1.

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. — — 2.

And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. — — 3.

What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? — — 4.

And now, go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down.

And I will lay it waste: it shall not be pruned nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

## 43. RED-WINE VINEYARD.

In that day sing ye unto her, A vineyard of red wine. Is. xxvii. 2.

I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day.

### 44. EAGLES AND VINE-TREE.

And say, Thus saith the Lord God, a great eagle with great wings, long winged full of fea-thers, which had diverse colors, came unto Lebanon, and took the highest branch of the cedar: *Ezek*. xvii. 3.

He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants. — — 4.

He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow-tree;

And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him, so it became a vine, and brought forth branches, and shot forth sprigs. — — 6.

There was also another great eagle with great wings and many feathers; and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. --7.

It was planted in a good soil by great waters, that it might bring forth branches and that it might bear fruit, that it might be a goodly vine.

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### 45. LIONESS.

Moreover, take thou up a lamentation for the princes of Israel, *Ezek*. xix. 1.

And say, What is thy mother? A lioness; she lay down among lions, and nourished her whelps among young lions. —— 2.

And she brought up one of her whelps: it became a young lion, and it learned to catch the prey: it devoured men. — — 3.

The nations also heard of him; he was taken in their pit and they brought him with chains unto the land of Egypt. — — 4.

Now, when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion. — — 5.

And he went up and down among the lions, and became a young lion and learned to catch the prey, and devoured men. — — 6.

And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fullness thereof, by the noise of his roaring. — 7

ing. — 7
Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. — — 8.

over him: he was taken in their pit. —— 8.

And they put him in ward in chains, and brought him to the king of Bubylon; they brought him into holds, that his voice should not more be heard upon the mountains of Israel.

### 46. CHRIST'S PARABLES.

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: *Mat.* xiii. 34.

That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

And it came to pass, that, when Jesus had finished these parables, he departed thence. — 53.

And he taught them many things by parables, and said unto them in his doctrine. Mar. iv. 2.

And with many such parables spake he the word unto them, as they were able to hear *it*.

— 33.

But without a parable spake he not unto them: and when they were alone he expounded all things to his disciples. — — 34.

And when much people were gathered together, and were come to him out of every city, he spake by a parable. Luke. viii. 4.

And he spake this parable unto them, saying. xv. 3.

And as they heard these things he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. — xix. 11.

### 47. THE TWO FOUNDATIONS.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

Mat. vii. 24.

And the rain descended, and the floods came, and the winds blew, and beat upon the house; and it fell not: for it was founded upon a rock.

— — 25.

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. — 27.

### 48. TARES.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: Mat. xiii. 24.

But while men slept his enemy came, and sowed tares among the wheat, and went his way.

— 25.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

— 26.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? — 27.

He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? — 28.

But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

— 29.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. — — 30.

### 49. MUSTARD-SEED.

Another parable he put forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. *Mat.* xiii. 31.

Which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof. — 32.

### 50. LEAVEN.

Another parable spake he unto them; The kingdon of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. *Mat.* xiii. 33.

#### 51. TREASURE FOUND.

Again, the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field. Mat. xiii. 44.

Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls: — — 45. Who when he had found one pearl of great

Who when he had found one pearl of great price, went and sold all that he had, and bought it. — — 46.

### 52. FISHING.

Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: Mat. xiii. 47.

, Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. ----

### 53. DEBTORS AND CREDITOR.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. Mat. xviii. 23.

And when he had begun to reckon, one was brought unto him which owed him ten thousand talents: - 24.

But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be 

The servant, therefore, fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. — 26.

Then the lord of that servant was moved with compassion, and loosed him, and forgave him <u>-- 27.</u> the debt,

But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. - - 28.

And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. —— 29.

And he would not; but went and cast him

into prison till he should pay the debt.

So when his fellow-servants saw what was done they were very sorry, and came and told unto their lord all that was done. — — 31.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. — — 34.

### 54. DAY-LABORERS.

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. Mat. xx. 1.

And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. ____ 2.

And he went out about the third hour, and saw others standing idle in the market-place,

And said unto them, Go ye also into the vineyard; and whatsoever is right I will give you. And they went their way. ---4.

Again, he went out about the sixth and ninth hour, and did likewise. --5.

And about the eleventh hour he went out, and found others standing idle, and saith unto

them, Why stand ye here all the day idle?

They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard: and whatsoever is right, that shall ye receive. — — 7.

So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. —— 8.

And when they came that were hired about the eleventh hour, they received every man a

But when the first came, they supposed that they should have received more; and they likewise received every man a penny. — 10.

And when they had received it they murmured against the good man of the house, - - - 11.

Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. - 12.

But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? — — 13.

Take that thine is, and go thy way: I will give unto this last even as unto thee. - 14.

Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good?

#### 55. THE TWO SONS.

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. Mat. xxi. 28.

He answered and said, I will not; but afterward he repented, and went. — 29.

And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. — — 30.

Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. --31.

### 56. NUPTIAL ENTERTAINMENTS.

And Jesus answered, and spake unto them again by parables, and said, Mat. xxii. 1.

The kingdom of heaven is like unto a certain king, which made a marriage for his son, - 2.

And sent forth his servants to call them that were bidden to the wedding: and they would not come. — 3.

Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the

But they made light of it, and went their ways, one to his farm, another to his merchandise: -

And the remnant took his servants, and entreated them spitefully, and slew them. —— 6.
But when the king heard thereof he was

wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Mat. xxii. 8.

Go ye, therefore, into the highways, and, as many as ye shall find, bid to the marriage.

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. --- 10.

And when the king came in to see the guests, he saw there a man which had not on a wedding-

garment: -- 11.

And he saith unto him, Friend, how camest thou in hither not having a wedding-garment? 

And he was speechless. Then said the king to the servants, Bind him

hand and foot, and take him away, and cast him into utter darkness: there shall be weeping and gnashing of teeth.

### 57. TEN VIRGINS.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. xxv. 1.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them: — 3.

But the wise took oil in their vessels with their

While the bridegroom tarried they all slum-bered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet

Then all these virgins arose, and trimmed their

And the foolish said unto the wise, Give

us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. - --- 9.

And while they went to buy the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. - 10.

Afterward came also the other virgins, saying, Lord, Lord, open to us. —— 11.

But he answered and said, Verily I say unto

you, I know you not. — — 12.

### 58. TALENTS.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. Mat. xxv. 14.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability, and straightway took his journey. <del>---- 15.</del>

Then he that had received the five talents went and traded with the same, and made them | Mar. iv. 26. other five talents. — — 16.

And likewise he that had received two, he also gained other two. — — 17.

But he that had received one went and digged in the earth, and hid his lord's money. — 18.

After a long time the lord of those servants cometh and reckoneth with them. - 19.

And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more. **— 20**.

His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy lord

He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. — 22.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things: I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came, and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown. and gathering where thou hast not strawed; - 24.

And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

His lord answered and said unto him, Thou wicked and slothful servant, Thou knewest that I reap where I sowed not, and gather where I have not strawed; 

Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. - — 27.

### 59. sower.

Hearken; Behold, there went out a sower to sow. Mar. iv. 3.

And it came to pass as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. — — 4.

And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth. --

But when the sun was up it was scorched; and, because it had no root, it withered away.

And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. 

And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some a hundred. — — 8.

#### **60**. VEGETATION.

And he said, So is the kingdom of God, as if a man should cast seed into the ground;

And should sleep, and rise night and day, and

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the seed should spring and grow up, he knoweth not how. Mar. iv. 27.

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. — 28.

But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. 

### 61. HUSBANDMEN.

And he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and digged a place for the wine fat, and built a tower, and let it out to husbandmen, and went into a far country. xii. 1.

And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

And they caught him, and beat him, and sent

him away empty. — — 3.

And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully _ __ 4.

And again he sent another; and him they killed, and many others; beating some, and kill-

Having yet, therefore, one son, his well-be-loved, he sent him also last unto them, saying, They will reverence my son. -- 6.

But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. — 7.

And they took him, and killed him, and cast him out of the vineyard. —— 8.

What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others. - 9.

#### 62, BLIND GUIDE.

And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? Luke vi. 39.

### 63. MIDNIGHT VISITOR.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; *Luke* xi. 5.

For a friend of mine in his journey is come to me, and I have nothing to set before him?

And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. <del>--- 7</del>.

I say unto you, Though he will not rise and give him, because he is his friend; yet, because of his importunity, he will rise up and give him as many as he needeth.

### 64. UNCLEAN SPIRIT.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. Luke xi. 24.

garnished. — — 25.

Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

#### 65. RICH FOOL.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: Luke xii. 16.

And he thought within himself, saying, What shall I do, because I have not room where to bestow my fruits? — — 17.

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. — — 18.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool! this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God. --21.

### BARREN FIG-TREE.

He spake also this parable; a certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Luke xiii. 6.

Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? — 7.

And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and

And if it bear fruit, well; and if not, then after that thou shalt cut it down. --9.

### GREAT SUPPER.

Then said he unto him, a certain man made a great supper, and bade many: Luke xiv. 16.

And sent his servant at supper-time to say to them that were bidden, Come; for all things · — 17. are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and must needs go and see it: I pray thee have me excused. -

And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. —— 19.

And another said, I have married a wife; and

therefore I cannot come. — 20.

So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. - 21.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room. — 22.

And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. —23

For I say unto you, That none of those men And when he cometh he findeth it swept and which were bidden shall taste of my supper.

### 68. LOST SHEÉP.

What man of you, having a hundred sheep, If he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it. Luke xv. 4.

And when he hath found it, he layeth it on his

shoulders, rejoicing.

And when he cometh home he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. — — 6.

### 69. LOST MONEY.

Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? Luke xv. 8.

And when she had found it she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

### 70. PRODIGAL SON.

And he said, A certain man had two sons: Luke xv. 11.

And the younger of them said to his father, Father, give me the portion of goods that fall. eth to me. And he divided unto them his liv-- 12.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. - 13.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want. — — 14.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. - 16.

And when he came to himself he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger! - 17.

I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, — 18.

And am no more worthy to be called thy son:

make me as one of thy hired servants. — — 19.

And he arose, and came to his father. But, when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. - 20.

And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

And bring hither the fatted calf, and kill it; and let us eat and be merry: — — 23.

For this my son was dead, and is alive again: he was lost, and is found. And they began to be merry: — — 24.

Now his elder son was in the field; and as he came, and drew nigh to the house, he heard music and dancing. ____ 25.

And he called one of the servants, and asked

what these things meant. —— 26.

And he said unto him, Thy brother is come, and thy futher hath killed the fatted calf, because he hath received him safe and sound. --27.

And he was angry, and would not go in: therefore came his father out, and entreated him.

And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: - 29.

But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 

And he said unto him, Son, thou art ever with me, and all that I have is thine. - 31.

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

## 71. UNJUST STEWARD.

And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. Luke xvi. 1.

And he called him, and said, unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. --2.

Then the steward said within himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig; to beg I am ashamed. — — 3.

I am resolved what to do, that when I am put out of my stewardship, they may receive me into their houses. — 4.

So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? — 5.

And he said, A hundred measures of oil. And

he said unto him, Take thy bill and set down quickly, and write fifty? —— 6.

Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. ---

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

## 72. RICH AND POOR.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: Luke xvi. 19.

And there was a certain beggar named Lazarus, which was laid at his gate full of sores. -

And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. - 21.

And it came to pass that the beggar died, and was carried by the angels into Abraham's bo.

som: the rich man also died, and was buried;

And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. — 23.

And he cried and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. — 25.

And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to thy father's - -- 27. house:

For I have five brethren: that he may testify unto them, lest they also come into this place of torment. — 28.

Abraham saith unto him, They have Moses and the prophets; let them hear them. — 29.

And he said, Nay, father Abraham; but if one went unto them from the dead they will re-

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. -

### 73. UNJUST JUDGE AND IMPORTUNATE WIDOW.

Saying, There was in a city a judge, which feared not God, neither regarded man: Luke

And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. — — 3.

And he would not for a while; but afterward he said within himself, Though I fear not God,

nor regard man; —— 4.
Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust judge saith.

### 74. PHARISEE AND PUBLICAN.

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Luke xviii. 9.

Two men went up into the temple to pray; the one a Pharisce, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. — 11.

I fast twice in the week, I give tithes of all that I possess. <u>— — 12.</u>

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. _ __ 13.

I tell you, This man went down to his house shepherd of the sheep. — 2.

justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. — 14.

### 75. TEN POUNDS.

He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. Luke xix. 12.

And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. — — 13.

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. - 14.

And it came to pass, that, when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained

by trading. — — 15.

Then came the first, saying, Lord, Thy pound

vant: because thou hast been faithful in a very little, have thou authority over ten cities. — 17

And the second came, saying, Lord, thy pound hath gained five pounds. — — 18.

And he said likewise to him, Be thou also over five cities. — — 19.

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin.

For I feared thee, because thou art an austere man, thou takest up that thou laidest not down, and reapest that thou didst not sow.

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: — 22.

Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds:

### 76. VERNAL TREES.

And he spake to them a parable; Behold the fig tree, and all the trees; Luke xxi. 29.

When they now shoot forth, ye see and know of your own selves that summer is now nigh at <del>---- 30</del>.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. —— 31.

Verily I say unto you, This generation shall

not pass away till all be fulfilled. — 32.

### 77. SHEPHERD.

Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. John x. 1.

But he that entereth in by the door is the

hear his voice: and he calleth his own sheep by name, and leadeth them out. John x. 3.

And when he putteth forth his own sheep he goeth before them, and the sheep follow him: for they know his voice. —— 4.

And a stranger will they not follow, but will flee from him: for they know not the voice of

But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them, and scattereth the - 12.

The hireling fleeth, because he is a hireling, and careth not for the sheep. — — 13.

## CHAP. V.

### GOVERNMENT.

### 78. RULES FOR DISCOURSE.

LET no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Eph. iv. 29.

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought

to answer every man. Col. iv. 6.

To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men: *Tit.* iii. 2.

So speak ye, and so do, as they that shall be judged by the law of liberty. James ii. 12.

Who is a wise man, and endued with knowledge among you? let him shew, out of a good conversation, his works with meekness of wisdom. — iii. 13.

Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. 1 Pet. ii. 1.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. — iii. 10.

Let him eschew evil, and do good; let him

seek peace, and ensue it.

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. — — 15.

### 79. BENEFITS OF OBSERVING THEM.

A man shall be satisfied with good by the fruit of his mouth; and the recompence of a man's hands shall be rendered unto him. Prov.

A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it / — xv. 23.

He that handleth a matter wisely shall find xiv. 3.

To him the porter openeth; and the sheep | good; and whose trusteth in the Lord, happy is he. — xvi. 20.

> The wise in heart shall be called prudent; and the sweetness of the lips increaseth learn-

> ing. --21.
>
> The heart of the wise teacheth his mouth, and addeth learning to his lips. --- 23.

> Pleasant words are as a honey comb, sweet to the soul, and health to the bones. — 24.

> A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled. — xviii. 20.

> Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof. <u>— 21.</u>

> And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to thein, they will be thy servants for ever. 2 Chron. x. 7.

#### PROPRIETY OF SPEECH.

The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. xxxvii. 30.

The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook. Prov. xviii. 4.

Counsel in the heart of man is like deep water: but a man of understanding will draw it out. — xx. 5.

There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

A word fitly spoken is like apples of gold in pictures of silver. - xxv. 11.

By long forbearing is a prince persuaded, and a soft tongue breaketh the bone. —— 15.

She openeth her mouth with wisdom; and in her tongue is the law of kindness. — xxxi. 26.

The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. Ec. xii. 11.

For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. James iii. 2.

#### 81. CONTRASTED WITH IMPROPRIETY.

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

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

The tongue of the just is as choice silver: the heart of the wicked is little worth. — -

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

A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

A man shall eat good by the fruit of his mouth: but the soul of the trausgressor shall eat violence. — xiii. 2.

Every prudent man dealeth with knowledge: but a fool layeth open his folly. — — 16.

In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them. -

[ 802 ]

A soft answer turneth away wrath: but grievous words stir up anger. Prov. xv. 1.

The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. —— 2.

A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit. 4.

The lips of the wise disperse knowledge: but the heart of the foolish doeth not so. — 7.

The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things. — 28.

The words of wise men are heard in quiet more than the cry of him that ruleth among fools. Ec. ix. 17.

The words of a wise man's mouth are gracious: but the lips of a fool will swallow up himself. — x. 12.

#### 82. EVILS OF AN UNGOVERNED TONGUE.

So they shall make their own tongue to fall upon themselves; all that see them shall flee away. Ps. lxiv. 8.

The wicked is snared by the transgression of his lips: but the just shall come out of trouble. Prov. xii. 13.

Be not deceived; evil communications cor-

rupt good manners. 1 Cor. xv. 33.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. James i. 26.

Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! — iii. 5.

But the tongue can no man tame; it is an unruly evil, full of deadly poison. — 8.

Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. — 9.

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. —— 10.

## 83. INDEX TO THE HEART.

For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail. Is. xxxii. 6.

empty the soul of the hungry; and he will cause the drink of the thirsty to fail. Is. xxxii. 6.

A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things. Mat. xii. 35.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. — — 36.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned. — 37.

by thy words thou shalt be condemned. — 37. A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. Luke. vi. 45.

### 84. RESTRAINT.

The princes refrained talking, and laid their hand on their mouth. Job xxix. 9.

But the people held their peace, and answered him not a word; for the king's commandment was, saying, Answer him not. 2 Kings xviii.

Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. Zeph. i. 7.

### 85. BENEFITS OF TONGUE-GOVERNMENT.

Oh, that ye would altogether hold your peace; and it should be your wisdom. Job xiii. 5.

He that is void of wisdom despiseth his neighbor: but a man of understanding holdeth his peace. *Prov.* xi. 12.

He that covereth a transgression seeketh love: but he that repeateth a matter separateth very friends. — xvii. 9.

He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit. — 27.

Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding. — 28.

Whose keepeth his mouth and his tongue, keepeth his soul from troubles. — xxi. 23.

Speak not in the ears of a fool; for he will despise the wisdom of thy words. — xxiii. 9.

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth. — xxx. 32.

thy mouth. — xxx. 32.

Therefore the prudent shall keep silence in that time, for it is an evil time. Amos v. 13.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. James i. 19.

### 86. INCONVENIENCE OF SILENCE.

Who is he *that* will plead with me? for now if I hold my tongue, I shall give up the ghost. *Job* xiii. 19.

I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me. **Ps.** xxxix. I.

I was dumb with silence; I held my peace, even from good; and my sorrow was stirred.

### 87. LOQUACITY.

The wise in heart will receive commandments but a prating fool shall fall. *Prov.* x. 8.

He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction. — xiii. 3.

A fool hath no delight in understanding, but that his heart may discover itself. — xviii. 2.

A fool's lips enter into contention, and his mouth calleth for strokes. — — 6.

A fool's mouth is his destruction, and his lips are the snare of his soul. — 7.

He that answereth a matter before he hear-

there is more hope of a fool than of him. Prov. xxix. 20.

A fool also is full of words: a man cannot tell what shall be, and what shall be after him who can tell him? Ec. x. 14.

### CHAP. VI.

### SWEARING.

SECT. 88. SWEARING COMMANDED.

THOU shalt fear the Lord thy God, and serve him, and shalt swear by his name.

Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. - x. 20.

If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: 1 Kings viii. 31.

Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. - 32.

If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house: 2 Chron. vi. 22.

Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness. — 23.

That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes, *Is.* lxv. 16.

And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. Jer. iv. 2.

And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; (as they taught my people to swear by Baal;) then shall they be built in the midst of my people. — xii. 16.

For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Heb. vi. 16.

#### 89. OATHS REQUESTED.

And it came to pass at that time, that Abimelech, and Phicol the chief captain of his host, in all that thou doest. Gen. xxi. 22.

Seest thou a man that is hasty in his words? my son, nor with my son's son: but according ere is more hope of a fool than of him. Prov. to the kindness that I have done unto thee thou shalt do unto me, and to the land wherein thou hast sojourned. ---

And Abraham said, I will swear. And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I

dwell. — xxiv. 3.

And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head. — xlvii. 31.

Now, therefore, I pray you, swear by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house; and give me a true token: Jos. ii. 12.

And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. — — 13.

Swear now, therefore, unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. 1 Sam. xxiv. 21.

And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold. — 22.

And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, that on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? And thou saidst unto me, The word that I have heard is good. 1 Kings ii. 42.

Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with? 

Then arose Ezra, and made the chief priests. the Levites, and all Israel, to swear, that they should do according to this word. And they sware. Ezra v. 5.

#### 90. OBLIGATION OF AN OATH.

But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all

that she hath, as ye sware unto her. Jos. vi. 22.

And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel; and all the congregation murmured against the princes. — ix. 18.

But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch - --- 19.

This we will do to them; we will even let spake unto Abraham, saying, God is with thee them live, lest wrath be upon us, because of the oath which we sware unto them. — 20.

Now, therefore, swear unto me here by God, And the princes said unto them, Let them that thou wilt not deal falsely with me, nor with live; but let them be hewers of wood and draw-

ers of water unto all the congregation; as the joughtest to do unto him: but his hoar head bring princes had promised them. Jos. ix. 21.

Howbeit we may not give them wives of our daughters; for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Ben-

jamin. Judges xxi. 18.

And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city. 1 Sam. xx. 42.
But the king spared Mephibosheth, the son

of Jonathan the son of Saul, because of the Lord's oath that was between them, between David and Jonathan the son of Saul. 2 Sam.

I have sworn, and I will perform it, that I will keep thy righteous judgments. Ps. cxix. 106.

And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. Mar. vi. 26.

### 91. CRIMINAL TO BREAK.

Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. Lev. v. 4.

And the king called the Gibeonites, and said unto them, (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites, and the children of Israel had sworn unto them; and Saul sought to slay them in his zeal to the children of Israel and Judah:) 2 Sam. xxi. 2.

As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. *Ezek*. xvii. 16.

Neither shall Pharaoh, with his mighty army and great company, make for him in the war, by casting up mounts, and building forts, to cut

off many persons. 

Seeing he despised the oath by breaking the covenant, (when, lo, he had given his hand,) and hath done all these things, he shall not escape.

Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. — — 19.

### OATH EVADED.

Therefore the king said unto Shimei, Thou shalt not die; and the king sware unto him. 2. Sam. xix. 23.

And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death with the sword. 1 Kings ii. 8.

Now, therefore, hold him not guiltless; for thou art a wise man and knowest what thou

thou down to the grave with blood. ---9.

### 93. SHOULD BE EXPLICIT.

Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt not be clear from my oath. Gen. xxiv. 41.

And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. Jos. ii. 14.

And the men said unto her, We will be blameless of this thine oath which thou hast made us 

Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou lidst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. -- 18.

And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless; and whosoever shall be with thee in the house, his blood shall be on our head if any hand be upon him. — — 19.

And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. Jos. ii. 20.

#### 94. ANCIENT MODE.

And Abraham said unto the eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh; Gen. xxiv. 2.

And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter. — 9.

### 95. RESPECTABLE INSTANCES.

And Joshua made peace with them, and made a league with them, to let them live; and the princes of the congregation sware unto them. *Jos*. ix. 15.

And he said, They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you.

*Judge*s viii. 19.

The Lord do so, and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace; and the Lord be with thee, as he hath been with my father. 1 Sam.

And Ittai answered the king, and said, As the Lord liveth, and as my lord the King liveth, surely in what place the Lord the king shall be, whether in death or life, even there also will thy servant be. 2 Sam. xv. 21.

Now, therefore, arise, go forth and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night; and that will be the worse unto thee than all that evil that befell thee from thy youth until now. — xix. 7.

Then king Solomon sware by the Lord, say-

ing, God do so to me, and more also, if Adoni | not even according to all things for which the igh have not spoken this word against his own 1 Kings ii. 23.

Now, therefore, as the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me a house, as he promised, Adonijah shall be put to - - 24. death this day.

As the Lord thy God liveth, there is no na tion or kingdom whither my Lord hath not sent to seek thee: and when they said, He is not there, he took an oath, of the kingdom and nation, that they found thee not. - xviii, 10.

And they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and

with cornets. 2 Chron. xv. 14.

And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round **–** 15.

And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you. 2 Kings xxv. 24.

Then I called the priests, and took an oath of them, that they should do according to this

promise. Neh. v. 12.

They clave to their brethren their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments, and his statutes; - x. 29.

## 96. INSTANCES REPREHENSIBLE.

And Saul hearkened unto the voice of Jonathan: and Saul sware, As the Lord liveth he shall not be slain. 1 Sam. xix. 6.

For as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely But there was not a man among all the people that answered him. xiv. 39.

And Saul answered, God do so, and more also: for thou shalt surely die, Jonathan.

And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not. -- 45.

Mine enemies reproach me all the day; and they that are mad against me are sworn against

Ps. cii. 8.

Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me? Jer. xxxviii. 15.

So Zedekiah the king sware secretly unto Jeremiah, saying, As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life. — — 16.

Then they said to Jeremiah, The Lord be a true and faithful witness between us, if we do

Lord thy God shall send thee to us. - xlii. 5.

Whereupon he promised with an oath to give her whatsoever she would ask. Mat. xiv. 7.

And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. Mar. vi. 23.

### PATRIARCHAL INSTANCES.

And Abraham said to the king of Sodom, 1 have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and Gen. xiv. 22. earth,

That I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have

made Abram rich: - 23.

Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion. . 24

Wherefore he called that place Beer-sheba; because there they sware both of them.

xxi. 31.

And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. - xxvi. 31.

The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. - xxxi. 53.

As God liveth who hath taken away my judgment; and the Almighty, who hath vexed my soul; Job xxvii. 2.

All the while my breath is in me, and the spirit of God is in my nostrils;

My lips shall not speak wickedness, nor my

tongue utter deceit.

And David sware moreover, and said. Thy Father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved; but truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death. 1 Sam.

And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul. — — 17.

And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down. 2 Sam. iii. 35.

And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the Lord liveth, who hath redeemed my soul out of all adversity. — iv. 9.

And the king sware, and said, As the Lord liveth, that hath redeemed my soul out of all

1 Kings i. 29.

Even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

#### 98. PROPHETS SWEARING.

And Moses sware on that day, saying, Surely

the land whereon thy feet have trodden, shall be thine inheritance, and thy children's for ever; because thou hast wholly followed the Lord my God. Jos. xiv. 9.

And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself

unto him to-day. 1 Kings xviii. 15.

And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord bath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. 2 Kings ii. 2.

And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they

came to Jericho. 

And Elijah said unto him, Tarry, I pray thee; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went

And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent; let thy word, therefore, I pray thee, be like one of theirs, and speak thou good. Chron. xviii. 12.

And Micaiah said, As the Lord liveth, even what my God saith, that will I speak. -

### 99. OATHS RECORDED IN THE GOSPEL.

And when he was gone out into the porch another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. Mat. xxvi. 71.

And again he denied with an oath, I do not

know the man. --72.

And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. — — 74.

But he began to curse and to swear, saying, I know not this man of whom you speak. xiv. 71.

But as God is true, our word toward you was

not yea and nay. 2 Cor. i. 18.

Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

Now the things which I write unto you, behold, before God, I lie not. Gal. i. 20.

And the angel, which I saw stand upon the sea and upon the earth, lifted up his hand to heaven; Rev. x. 5.

And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared God of Israel, but not in truth, nor in righteousto his servants the prophets. ---7.

### 100. SWEARING PROHIBITED.

But I say unto you, Swear not at all: neither by heaven; for it is God's throne: Mat. v. 34.

Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Neither shalt thou swear by thy head; because thou canst not make one hair white or

But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil. - 37.

But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye full into condemnation. James v. 12.

#### 101. PENALTIES FOR SWEARING.

For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. Jer.

And it shall be unto them as a false divination in their sight, to them that have sworn oaths; but he will call to remembrance the iniquity,

that they may be taken. Ezek. xxi. 23.

Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side, according to it; and every one that sweareth shall be cut off us on that side, according to it. Zech. v. 3.

### 102. NOT TO SWEAR FALSELY. (RULE.)

They have spoken words, swearing fulsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

And let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord. Zech. viii. 17.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. *Mat*. v. 33.

## 103. PENALTY OF PERJURY.

I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof. Zech. v. 4.

### 104. PERJURED PERSONS.

Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the Lord, and make mention of the ness. Is. xlviii. 1.

And though they say, The Lord liveth, surely

they swear falsely. Jer. v. 2.

And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart, from turning unto the Lord God of Israel. 2 Chron xxxvi. 13.

### 105. NOT TO TAKE GOD'S NAME IN VAIN.

And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord. Lev. xix. 12.

Neither shall ye profane my holy name; but I will be hallowed among the children of Israel.

— xxii. 32.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Deut. v. 11.

For they speak against thee wickedly, and thine enemies take thy name in vain. Ps. CXXXIX. 20

### 106. SWEARING BY CREATURES.

Hereby ye shall be proved; By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Gen. xlii. 15.

Woe unto you, ye blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Mat. xxiii. 16.

Ye fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold?

— 17.

Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift?

Whose, therefore, shall swear by the altar, sweareth by it, and by all things thereon. — 20.

And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. — 22.

### 107. ADJURATIONS.

And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food. 1 Sam. xiv. 24.

And when the people were come into the wood, behold, the honey dropped: but no man put his hand to his mouth: for the people feared the oath. — 26.

But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in a honey comb, and put his hand to his mouth; and his eyes were enlightened. — 27.

Then answered one of the people, and said, Thy father straitly charged the people with an oath, soying, Cursed be the man that eateth any food this day. And the people were fuint.

--- 28

And the king said to him, How many times shall I adjure thee, that thou say nothing but the truth to me in the name of the Lord? 2 Chron. xviii. 15.

I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality. 1 Tim. v. 21

#### 108. SOLEMN APPEALS TO GOD.

Also now, behold, my witness is in heaven, and my record is on high. Job xvi. 19.

Then the children of Reuben, and the children of Gad, and the half tribe of Manasseh, answered and said unto the heads of the thousands of Israel, Jos. xxii. 21.

The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know, if it be in rebellion, or if in transgression against the Lord, (save us not this day,) —— 22.

That we have built us an altar to turn from following the Lord, or if to offer thereon burnt-offerings, or meat-offerings, or if to offer peace-offerings thereon, let the Lord himself require it: ——23.

And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee. 1 Sam. xx. 12.

And as touching the matter which thou and I have spoken of, behold the Lord be between thee and me for ever. —— 23.

The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand. — xxiv. 15.

For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers. Rom. i. 9.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, — ix. 1.

That I have great heaviness and continual sorrow in my heart, — 2.

For God is my record, how greatly I long after you all the bowels of Jesus Christ. *Phil.* i. 8.

For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness. 1 Thess. ii. 5.

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### CHAP. VII.

### IMPRECATIONS.

### SECT. 109. CURSES REQUESTED.

COME now, therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. Num. xxii. 6.

And the elders of Moab, and the elders of Midian, departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me,

saying,

Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them, peradventure I shall be able to overcome them, and drive them out.

And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed. —— 12.

And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me, Jacob; and come, defy Israel.

How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defiled?

And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. — xxiv. 10.

Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you.

Jos. xxiv. 9.

But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. — — 10.

### 110. curses.

Curse ye Meroz, (said the angel of the Lord,) curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.

Judges v. 23.

Now, therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering; but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the ingods. 1 Sam. xxvi. 19.

Also, I shook my lap, and said, So God shake out every man from his house, and from his labor, that performeth not this promise, even thus he be shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise. Neh. v. 13.

If any man love not the Lord Jesus Christ, let

him be Anathema, Maran atha. 1 Cor. xvi. 22. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accused. Gal. i. 8.

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. - 9.

#### 111. REMARKS ON CURSING.

And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse Da vid. Who shall then say, Wherefore hast thou done so? 2 Sam. xvi. 10.

And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? Let him alone, and let him curse; for the Lord hath bidden him.

It may be that the Lord will look on mine affliction, and that the Lord will requite me good

for his cursing this day. —— 12.

For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. Ps. xxxvii. 22.

As the bird by wandering, as the swallow by flying; so the curse causeless shall not come Prov. xxvi. 2.

Also take no heed unto all words that are spoken, lest thou hear thy servant curse thee . Ēc. vii. 21.

For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others. - 22.

## 112. PUBLIC BLESSING AND CURSING OFFICIAL.

And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. Deut. xi. 29.

Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites which dwell in the champaign over against Gilgal, beside the plains of Moreh?

And Moses charged the people the same day,

saying, - xxvii. I1.

These shall stand upon Mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun,

Dan, and Naphtali. - 13.

And all Israel, and their elders, and officers, heritance of the Lord, saying, Go, serve other and their judges, stood on this side the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the Lord, as well the stranger as he that was born among them: half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel. Jos. viii. 33.

### 113. BLESSING (ANGELIC AND HUMAN.)

And he said, Let me go, for the day breaketh. And he said, I will not let thee go except thou bless me. Gen. xxxii. 26.

And Jacob blessed Pharaoh, and went out from before Pharaoh. - xlvii. 10.

And Aaron lifted up his hand toward the people, and blessed them; and came down from offering of the sin offering, and the burnt-offering, and peace offerings. Lev. ix. 22.

And this is the blessing wherewith Moses the man of God blessed the children of Israel be-

fore his death. Deut. xxxiii. 1.

And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his breth-— — 16.

And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance. Jos. xiv. 13.

So Joshua blessed them, and sent them away: and they went unto their tents. - xxii. 6.

Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place. Sam. xxvi. 25.

And, as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts. 2 Sam. vi. 18.

And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the peple in the name of the Lord. 1 Chron. xvi. 2.

And all the people departed every man to his house: and David returned to bless his house. **– 4**3.

We have blessed you out of the house of the

Lord. Ps. exviii. 26.

Thus saith the Lord of hosts, the God of Israel, As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The Lord bless thee, O habitation of justice, and mountain of holiness. Jer. xxxi. 23.

And without all contradiction the less is blessed of the better. Heb. vii. 7.

CHAP. VIII.

VOW8.

### SECT. 114. RULE FOR VOWS.

BUT if thou shalt forbear to vow, it shall be no sin in thee. Deut. xxiii. 22.

Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared. Ps. lxxvi. 11.

It is a snare to the man who devoureth that which is holy, and after vows to make enquiry. Prov. xx. 25.

### . 115. vows should be kept.

If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth. Num. xxx. 2.
When thou shalt vow a vow unto the Lord

thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. Deut. xxiii. 21.

That which is gone out of thy lips thou shalt keep and perform; even a free-will-offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.

Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Job xxii. 27.

And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord in Hebron. 2 Sam. xv. 7.

And the king said unto him, Go in peace. So he arose and went to Hebron. --9.

My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. Ps. xxii. 25.

Offer unto God thanksgiving; and pay thy vows unto the most High. — 1. 14.

So will I sing praise unto thy name for ever,

that I may daily perform my vows. — lxi. 8.

Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed. — lxv. 1. I will go into thy house with burnt-offerings;

I will pay thee my vows, — lxvi. 13.

Which my lips have uttered, and my mouth hath spoken when I was in trouble. — — 14.

I will pay my vows unto the Lord now in the presence of all his people. — cxvi. 14.

O Lord, truly I am thy servant; I am thy

servant, and the son of thine handmaid: thou hast loosed my bonds. — — 16.

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. -

I will pay my vows unto the Lord now in the presence of all his people, -- 18.

In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord. -

- 19. I have peace offerings with me; this day have I paid my vows. Prov. vii. 14.

When thou vowest a vow unto God, defer not

that which thou hast vowed. Ec. v. 4.

Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. — 5.

Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord. Jonah ii. 9.

### 116. IN WHAT CASE NOT BINDING.

If a woman also vow a vow unto the Lord, and bind herself by a bond, being in her father's house in her youth; Num. xxx. 3.

And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.—— 4.

But if her father disallow her in the day that he heareth, not any of her vows, or of her bonds, wherewith she hath bound her soul, shall stand; and the Lord shall forgive her, because her fa-

ther disallowed her. — 5.

And if she had at all a husband when she vowed, or uttered ought out of her lips, wherewith she bound her soul; — — 6.

And her husband heard it, and held his peace at her in the day that he heard it; then her vows shall stand, and her bonds wherewith she bound her soul shall stand. — — 7.

But if her husband disallow her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her.

But every vow of a widow and her that is divorced, wherewith they have bound their souls, shall stand against her. — — 9.

And if she vowed in her husband's house, or bound her soul by a bond with an oath; — 10.

And her husband heard it, and held his peace at her, and disallowed her not; then all her vows shall stand, and every bond wherewith she | Ps. cxxxii. 1. bound her soul shall stand. — — 11.

But if her husband hath utterly made them void on the day he heard them; then whatso-ever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the Lord shall forgive her. — — 12.

Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. — — 13.

But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them. -

But if he shall any wise make them void after that he hath heard them; then he shall bear her iniquity. — — 15.

These are the statutes which the Lord com | xi. 30. manded Moses, between a man and his wife, be-

to pay it; for he hath no pleasure in fools: pay | tween the father and his daughter, being yet in her youth in her father's house. — -

#### 117. INSTANCES OF YOWS.

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, Gen. xxviii. 20.

So that I come again to my father's house in peace; then shall the Lord be my God; — 21.

And this stone, which I have set for a pillar, shall be God's house. — 22.

I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. —

And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy heir cities. Num. xxi. 2.

And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Horman. — 3.

For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will

serve the Lord. 2 Sam. xv. 8.

Thy vows are upon me, O God: I will render praises unto thee. Ps. lvi 12.

For thou, O God, hast heard my vows: thou

hast given me the heritage of those that fear thy — lxi. 5.

What, my son? and what, the son of my womb? and what, the son of my vows? Prov. xxxi. 2.

Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows. Jonah i. 16.

And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila, having shorn his head into Cenchrea; for he had a vow. Acts xviii. 18.

### 118. COMMENDATION.

Lord remember David, and all his afflictions;

How he sware unto the Lord, and vowed unto the mighty God of Jacob; - 2.

Surely I will not come into the tabernacle of my house, nor go up into my bed; — 3.

I will not give sleep to mine eyes, or slumber to mine eyelids, — — 4.

Until I find out a place for the Lord, a habitation for the mighty God of Jacob. — 5.

And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. Is. xix. 21.

### 119. RASH AND WICKED VOWS.

And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Judges

Then it shall be, that whosoever cometh forth

of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering. Judges xi. 31.

And when it was day, certain of the Jews

banded together, and bound themselves under a curse, saying, That they would neither eat nor drink till they had killed Paul. Acts xxiii. 12.

And they were more than forty, which had

made this conspiracy. — — 13.

And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. - 14.

Now, therefore, ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him. - 15.

### 120. GOOD RESOLUTIONS. (PUBLIC.)

And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. Ex. xix. 8.

And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we — xxiv. 3.

Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it. Deut. v. 27.

And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. — 28.

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. Jos. xxiv. 15.

And the people answered and said, God forbid that we should forsake the Lord to serve other gods. — — 16.

And the Lord drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord; for he is our God. — — 18.

And Joshua said unto the people, Ye cannot serve the Lord: for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins. — — 19.

If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. - 2**0**.

And the people said unto Joshua, Nay, but we will serve the Lord. — 21.

And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen you the Lord, to serve him. And they said, We I have made a covenant with thee, and with are witnesses. — 22.

And the people said unto Joshua, The Lord our God will we serve, and his voice will we - 24.

Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee, that it may be well with us, when we obey the voice of the Lord our God. Jer. xlii. 6.

### 121. GOOD RESOLUTIONS. (PRIVATE.)

Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing: I am purposed that my mouth shall not transgress. Ps. xvii. 3.

But as for me, I will walk in mine integrity: redeem me, and be merciful unto me. -

I will walk before the Lord in the land of the living. — cxvi. 9.

Thou art my portion, O Lord: I have said that I would keep thy words. — cxix. 57.

Peter answered and said unto him, Though all men be offended because of thee, yet will I

never be offended. Mat. xxvi. 33.

Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. — — 35.

But Peter said unto him, Although all shall be offended, yet will not I. Mar. xiv. 29.

But he spake the more vehemently, If I should die with thee I will not deny thee in any wise. Likewise also said they all. — — 31.

And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. Luke xxii. 33.

## CHAP. IX.

### COVENANTS.

### SECT. 122. GOD WITH NOAH.

BUT with thee will I establish my covenant; and thou shalt come into the ark; thou and thy sons, and thy wife, and thy sons' wives with thee. Gen. vi. 18.

And I, behold I, establish my covenant with you, and with your seed after you; — ix. 9.

And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark to every beast of the earth.

And I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

## 123. GOD WITH ISRAEL.

And the Lord said unto Moses, Write thou these words: for after the tenor of these words Israel. Ex. xxxiv. 27.

The Lord our God made a covenant with us in Horeb. Deut. v. 2.

The Lord made not this covenant with our fathers, but with us, even us, who are all of us

<del>---- 3.</del> here alive this day.

These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb. · xxix. 1.

Thus saith the Lord, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bond men, saying, Jer. xxxiv. 13.

Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. Ezek. xxxvii. 26.

#### 124. EXHORTATIONS THEREON.

Keep, therefore, the words of this covenant, and do them, that ye may prosper in all that ye Deut. xxix. 9.

Be ye mindful always of his covenant; the word which he commanded to a thousand generations; 1 Chron. xvi. 15.

Even of the covenant which he made with Abraham, and of his oath unto Isaac; -

And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant. - 17.

Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; Jer. xi. 2.

And say thou unto them, Thus saith the Lord God of Israel, Cursed be the man that obeyeth not the words of this covenant,

Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God; --4.

That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O Lord.

### 125. GOD FAITHFUL TO THE COVENANT.

My mercy will I keep for him for evermore, and my covenant shall stand fast with him. Ps. lxxxix. 28.

He hath remembered his covenant for ever, the word which he commanded to a thousand generations. — cv. 8.

Which covenant he made with Abraham, and

his oath unto Isaac; — — 9.

And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.

He hath given meat unto them that fear him: he will ever be mindful of his covenant. — cxi. 5.

reverend is his name. — — 9.

And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet. 2 Kings xiii. 23.

Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

*Ezek.* xvi. 60.

Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder, and thy younger: and I will give them unto thee for daughters, but not by thy covenant. — — 61.

And I will establish my covenant with thee; and thou shalt know that I am the Lord.

And I will cause you to pass under the rod, and I will bring you into the bond of the ccvenant. — xx. 37.

#### 126. MAN FAITHLESS TO THE COVENANT.

And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath; because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel. Jos. vii. 15.

They kept not the covenant of God, and refused to walk in his laws; Ps. lxxviii. 10.

And forgat his works, and his wonders that he had shewed them. — — 11.

For their heart was not right with him, neither were they steadfast in his covenant. - 37.

#### 127. ALLUSIONS.

And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

Then shall he return into his land with great riches; and his heart shall be against the holy covenant: and he shall do exploits, and return to his own land.

#### 128. THE NEW COVENANT.

Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow. 2 Sam. xxiii. 5.

As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and Is. lix. 21. forever.

Behold, the days come, saith the Lord, that 1 will make a new covenant with the house of Israel, and with the house of Judah: Jer. xxxi.

Not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of He sent redemption unto his people; he hath Egypt; (which my covenant they brake, alcommanded his covenant for ever: holy and though I was a husband unto them, saith the Lord;) --32.

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make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. *Jer*. xxxi. 33.

And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their

hearts, that they shall not depart from me.

Now, when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, said the Lord God, and thou becamest mine. Ezek. xvi. 8.

And this I say, that the covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise

of none effect. Gal. iii. 17.

For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham

by promise. — — 18.
Which things are an allegory: for these are the two covenants; the one from the mount Sina, which gendereth to bondage, which is Agar. — iv. 24.

For this Agar is mount Sina in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. — 25.

But now he hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. *Heb.* viii. 6.

For if that first covenant had been faultless, then should no place have been sought for the

second. --  $\bar{7}$ .

For, finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: -- 8.

Not according to the covenant that I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

For this is the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. -- 10.

In that he saith, A new covenant, he hath made the first old. Now, that which decayeth and waxeth old is ready to vanish away.

Whereof the Holy Ghost also is a witness to us: for after which he hath said before. — x.

This is the covenant that I will make with them. After those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them. — — 16.

### MAN COVENANTING WITH GOD.

Ye stand this day all of you before the Lord them unto Abimelech: and both of them made your God; your captains of your tribes, your a covenant. Gen. xxi. 27.

But this shall be the covenant that I will | elders and your officers, with all the men of Israel. Deut. xxix. 10.

Your little ones, your wives, and thy stramger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: - 11.

That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: - 12

That he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. —— 13.

Neither with you only do I make this cov-

enant and this oath; - 14.

But with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day: — — 15.

So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. Jos. xxiv. 25.

And Jehoiada made a covenant between the Lord, and the king, and the people, that they should be the Lord's people; between the king also and the people. 2 Kings xi. 17.

And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lord's people. 2 Chron. xxiii. 16.

And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all their heart, and all their soul, to perform the words of this covenant that were written in this book; and all the people stood to the covenant. 2 Kings xxiii. 3.

And they entered into a covenant to seek the Lord God of their fathers with all their heart, and with all their soul. 2 Chron. xv. 12.

Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us. — xxix. 10.

And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. xxxiv. 31.

And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their Fathers.

They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten. Jer. i. 5.

And because of all this, we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it. Neh. ix. 38.

### 130. MAN WITH MAN

And Abraham took sheep and oxen, and gave

Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines. Gen. xxi 32.

And they said, We saw certainly that the Lord was with thee: and we said, Let there

be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;

xxvi. 28.

That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord.

Now therefore, come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. - xxxi. 44.

So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies. 1 Sam. xx. 16.

And they made a covenant before the Lord. And David abode in the wood, and Jonathan went to his house. — xxiii. 18.

Brethren, I speak after the manner of men; Though it be but a man's covenant, yet, if it be confirmed, no man disannulleth or addeth there-*Gal*. iii. 15.

### COVENANT-BREAKERS.

For thus saith the Lord God, I will even deal with thee as thou hast done, which has despised the oath in breaking the covenant. Ezek. xvi. **59**.

Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land;

That the kingdom might be base, that it might not lift itself up, but that by keeping of his

covenant it might stand.

But he rebelled against him, in sending his ambassadors into Egypt, that they might give him horses, and much people: shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered? — 15.

### CHAP. X.

### LYING.

## sect. 132. Lying forbidden.

YE shall not steal, neither deal falsely, neither lie one to another. Lev. xix. 11.

bers one of another.  $\vec{E}ph$ . iv. 25.

#### 133. PENALTIES.

My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. Gen. xxvii. 12.

But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped. Ps.

What shall be given unto thee? or what shall be done unto thee, thou false tongue?

Sharp arrows of the mighty, with coals of juniper. --4.

The lip of truth shall be established for ever: but a lying tongue is but for a moment. Prov.

Lying lips are abomination to the Lord; but they that deal truly are his delight.

Bread of deceit is sweet to a man; but afterward his mouth shall be filled with gravel. . xx. 17.

Their tongue is as an arrow shot out, it speaketh deceit: one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait. *Jer.* ix. 8.

Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this? <del>---- 9</del>.

A sword is upon the liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed: – l. 36.

Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Acts v. 9.

### 134. NO CREDIT DUE TO LIARS.

Burning lips, and a wicked heart, are like a potsherd covered with silver dross. xxvi. 23.

He that hateth dissembleth with his lips, and layeth up deceit within him; -- 24.

When he speaketh fair, believe him not: for there are seven abominations in his heart. — 25.

Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation. — 26.

Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will walk with slanders. Jer. ix. 4.

And they will deceive every one his neighbor, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity.

For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee. — xii. 6.

#### 135. LIES VARIOUSLY REQUESTED

Wherefore, putting away lying, speak every Say, I pray thee, thou art my sister; that it man truth with his neighbor: for we are memmay be well with me for thy sake: and my soul shall live because of thee. Gen. xii. 13.

And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; At every place whither we shall come, say of me, He is my brother. Gen. xx. 13.

Again he said unto her, Stand in the door of the tent; and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

iv. 20.

If thy father at all miss me, then say, David earnestly asked leave of me, that he might run to Beth-lehem his city; for there is a yearly sacrifice there for all the family. 1 Sam. xx. 6.

If he say thus, It is well: thy servant shall have peace; but if he be very wroth, then be sure that evil is determined by him. --7.

And it came to pass on the morrow which was the second day of the month, that David's place was empty; and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem;

And he said, Let me go, I pray thee; for our family hath a sacrifice in the city, and my brother, he hath commanded me to be there; and now, if I have found favor in thine eyes, let me get away, I pray thee, and see my brethren: therefore he cometh not unto the king's table. <u> — — 29.</u>

### 13b. GENERAL PRACTICE.

Thou givest thy mouth to evil, and thy tougue frameth deceit. Ps. l. 19.

Thou lovest evil more than good, and lying rather than to speak righteousness. Selah. lii. 3.

He hath put forth his hands against such as be at peace with him; he hath broken his covenant. — lv. 20.

The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

They only consult to cast him down from his excellency; they delight in lies: they bless with their mouth, but they curse inwardly. Selah. - lxii. 4.

The proud have forged a lie against me: but I will keep thy precepts with my whole heart. - cxix. 69.

Whose mouth speaketh vanity; and their right hand is a right hand of falsehood. cxliv. 8.

That this is a rebellious people, lying children, children that will not hear the law of the Lord. *Is.* xxx. 9.

Behold, ye trust in lying words, that cannot *Jer.* vii. 8.

And they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, saith the Lord.

Thine habitation is in the midst of deceit;

For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Micah vi. 12.

#### 137. PARTICULAR INSTANCES.

Then Sarah denied, saying, I laughed not: for she was afraid. And he said, Nay; but thou didst laugh. Gen. xviii. 15.

And the men of the place asked him of his wife: and he said, She is my sister; for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah, because she was fair to look upon.

And he came unto his father, and said, My father. And he said, Here am I; who art thou,

my son? — xxvii. 18.

And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. - 19.

And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to - 20.

And he said, Art thou my very son Esau?

And he said, I am. -

Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee? 1 Sam. xxi. 1.

And David said unto Ahimelech the priest The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.

And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites. — xxvii. 10.

And David saved neither man nor woman alive to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.

And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever. — 12.

So Gehazi followed after Naaman: and when Naaman saw him running after him he lighted down from the chariot to meet him, and said, Is all well? 2 Kings v. 21.

And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of garments. **——** 22.

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. Mat. xxvi. 69.

But he denied before them all, saying, I know

not what thou sayest. — — 70.

And when she saw Peter warming himself through deceit they refuse to know me, saith the she looked upon him, and said, And thou also wast with Jesus of Nazareth. Mar. xiv. 67.

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understand I what thou sayest. And he went lie down, and none shall make them afraid out into the porch; and the cock crew. Mar. xiv. 68.

And a maid saw him again, and began to say to them that stood by, This is one of them.

And he denied it again. And a little after they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. — — 70.

But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. Luke xxii. 56.

And he denied him, saying, Woman, I know 

And after a little while another saw him, and said, Thou art also of them. And Peter said,

Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fel-

low also was with him; for he is a Galilean. - 59. And Peter said, Man, I know not what thou

sayest. And immediately, while he yet spake, the cock crew.

Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. John xviii. 17.

And Simon Peter stood and warmed himself: they said, therefore, unto him, Art not thou also one of his disciples? He denied it, and said, I - — 25. am not.

One of the servants of the high priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?

Peter then denied again; and immediately the cock crew. 

And it was about the space of three hours after, when his wife, not knowing what was done, came in, Acts v. 7.

And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. -- 8.

### 138. REMARKS ON LYING.

I hate and abhor lying: but thy law do I love. Ps. cxix. 163.

Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood. cxliv. 11.

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

A hypocrite with his mouth destroyeth his neighbor: but through knowledge shall the just be delivered. — xi. 9.

A righteous man hateth lying: but a wicked man is louthsome, and cometh to shame.

A wicked doer giveth heed to false lips: and a liar giveth ear to a naughty tongue.

For he said, Surely they are my people, children that will not lie: so he was their Saviour. *Is*. lxiii. 8.

The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue

But he denied, saying, I know not, neither | be found in their mouth : for they shall feed and Zeph. iii. 13.

For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner? Rom. iii. 7.

And not rather, (as we slanderously reported, and as some affirm that we say,) Let us do evil that good may come? whose damnation is

just.

### 139. Ambiguous words.

And Abraham said of Sarah his wife, She is my sister; and Abimelech king of Gerer sent and took Sarah. Gen. xx. 2.

Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not Jer. xxxviii. 24.

But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: ------ 25.

Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house to die there. - 26.

Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. — — 27.

But when Peter was come to Antioch, I withstood him to the face, because he was to be Gal. ii. 11.

For before that certain came from James he did eat with the Gentiles: but when they were come he withdrew, and separated himself, fearing them which were of the circumcision. — 12.

And the other Jews dissembled likewise with him; insomuch that Barnabas was carried away with their dissimulation. - 13.

### 140. PERSONATING.

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From-the land of Canaan to buy food. Gen. xlii. 7.

And Joseph knew his brethren, but they knew not him.

And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he is sick: thus and thus shalt thou say unto her; for it shall be, when she cometh in, that she shall feign herself to be another woman. 1 Kings xiv. 5.

And it was so, when Ahijah heard the sound of her feet as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another; for I am sent to thee with heavy tidings. —

### CHAP. XI.

### TITLES OF HONOR.

#### SECT. 141. TITLES PROHIBITED.

LET me not, I pray you, accept any man's person, neither let me give flattering titles unto man. Job xxxii. 21.

For I know not to give flattering titles: in so doing my Maker would soon take me away. **–** 22.

But be not ye called Rabbi: for one is your Master, even Christ; and ye all are brethren. Mat. xxiii. 8.

And call no man your Father upon the earth: for one is your Father, which is in heaven.

Neither be ye called Masters: for one is your Master even Christ. — 10.

### 142. TITLES OF HONOR USED.

Then she said, Let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. Ruth ii. 13.

And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? 1 Kings xviii. 7.

And he answered him, I am: go, tell thy lord, Behold, Elijah is here. — 8.

And love the uppermost rooms at feasts, and chief seats in the synagogues. Mat. xxii. 6.

And greetings in the markets, and to be called of men, Rabbi, Rabbi. — 7.

The elder unto the elect lady and her children, whom I love in truth; and not I only, but also all they that have known the truth; 2 John 1.

For the truth's sake, which dwelleth in us, and shall be with us for ever. -

### 143. COMPLIMENTS. (RULE.)

Carry neither purse, nor scrip, nor shoes: and salute no man by the way. Luke x. 4.

And into whatsoever house ye enter, first say, Peace be to this house. — -- 5.

And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. — — 6.

### 144. SACRED SALUTATIONS.

Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first fruits of Achaia, unto Christ. xvi. 5.

Greet Mary who bestowed much labor on us.

Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me. - 7.

Salute Urbane our helper in Christ, and Stachys my beloved. — — 9.

Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. — 10.

Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. — — 11.

Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord. ---- 12.

Salute Rufus chosen in the Lord, and his mo-ther and mine.

Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with

Salute Philologus and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. — — 15.

Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. - 21.

(I Tertius, who wrote this epistle, salute you in the Lord.) — 22.

Gaius mine host, and of the whole church. saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. -

The salutation of me Paul with mine own hand. 1 Cor. xvi. 21.

All the saints salute you. 2. Cor. xiii. 13.

Salute every saint in Christ Jesus. The brethren which are with me greet you. Phil. iv.

All the saints salute you, chiefly they that are of Cesar's household. — 22.

Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his Col. iv. 15.

The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen. - 18.

The salutation of Paul with mine own hand, which is the token in every epistle: so I write. 2 Thess. iii. 17.

Salute Prisca and Aquila, and the household of Onesiphorus. 2 Tim. iv. 19.

Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and

Claudia, and all the brethren. — — 21.

All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen. Tit. iii. 15.

There salute thee Epaphras, my fellow-prisoner in Christ Jesus. Philem. 23.

Marcus, Aristarchus, Demas, Lucas, my fellow-laborers. --24.

Salute all them that have the rule over you, and all the saints. They of Italy salute you. Heb. xiii. 24.

The children of thy elect sister greet thee. Amen. 2 John. 13.

#### 145. COMPLIMENTS OF POLITENESS.

At that time Berodach-baladan, the son of Baladan king of Babylon, sent letters and a present unto Hezekiah; for he had heard that Hezekiah had been sick. 2 Kings xx. 12.

And Hezekiah hearkened unto them, and shewed them all the house of his precious things, Greet Amplias my beloved in the Lord. — 8. 'the silver, and the gold, and the spices, and the

preious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not 2 Kings xx. 13.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon. - 14.

And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them. ____ 15.

Nebuchadnezzar the king, unto all the people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. Dan.

Artaxerxes, king of kings; Unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. Ezra vii. 12.

Having many things to write unto you, I would not *write* with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full. 2 John 12.

The elder unto the well-beloved Gaius, whom

I love in the truth. 3 John 1.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. — 2.

I had many things to write, but I will not with ink and pen write unto thee: - 13.

But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet thee friends by name. **— 14.** 

### 146. COMPLIMENTS OF ENQUIRY.

And he asked them of their welfare, and said, Is your father well? the old man of whom ye

spake, is he yet alive; Gen. xliii. 27.

And they answered, Thy servant our father is in good health, he is yet alive; and they bowed down their heads, and made obeisance.

Run now, I pray thee, to meet her; and say unto her Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. 2 Kings iv. 26.

And he arose and departed, and came to Sa-

maria: and as he was at the shearing house in

- x. 12.

Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king, and the children of the queen. — — 13.

CHAP. XII.

### DISPUTATION.

### SECT. 147. MODERATOR.

BEHOLD, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say. Job xxxii. 11.

Yea, I attended unto you; and, behold, there was none of you that convinced Job, or that answered his words; — — 12.

Lest ye should say, We have found out wisdom, God thrusteth him down, not man. — 13.

Now he hath not directed his words against me; neither will I answer him with your speeches. —— 14.

### 148. APOLOGY.

If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? Job iv. 2.

I said, I will answer also my part; I also will

shew mine opinion. — xxxii. 17.

For I am full of matter: the spirit within me constraineth me. - 18.

Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. -

I will speak, that I may be refreshed: 1 will open my lips and answer. — 20.

Behold, now I have opened my mouth, my tongue hath spoken in my mouth. — xxxiii. 2.

My words shall be of the uprightness of my heart; and my lips shall utter knowledge clear-

### 149. AUDIENCE REQUESTED.

Hear now my reasoning, and hearken to the pleadings of my lips, Job xiii. 6.

Hear diligently my speech and my declaration

with your ears. - 17.

Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words. — xxxiii. 1.

If now thou hast understanding, hear this; hearken to the voice of my words. — xxxiv. 16.

Let men of understanding tell me, and let a wise man hearken unto me.

Then Paul stood up, and, beckoning with his hand, said, Men of Israel, and ye that fear God, give audience. Acts xiii. 16.

#### 50. CHARGE.

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see

the battle. 1 Sam. xvii. 28.

For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. Job xv. 5.

Are there not mockers with me? and doth not mine eye continue in their provocation? xvii. 2.

Job hath spoken without knowledge, and his

words were without wisdom. Job xxxiv. 35.

For thou saidst, What advantage will it be unto thee? and, what profit shall I have if I be cleansed from my sin? — xxxv. 3.

I will answer thee, and thy companions with

thee. — — 4.

#### 151. ANSWER DEMANDED.

And now, if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. Gen. xxiv. 49.

If thou canst answer me, set thy words in order before me, stand up. Job xxxiii. 5.

If thou hast any thing to say, answer me: speak; for I desire to justify thee. — — 32.

If not, hearken unto me: hold thy peace, and I shall teach thee wisdom. — — 33

### 152. LEAVE TO REPLY DEMANDED.

Hold your peace, let me alone, that I may speak, and let come on me what will. Job xiii. 13.

How long will it be ere ye make an end of words? mark, and afterwards we will speak.

Hear diligently my speech; and let this be your consolations. --- xxi. 2.

Suffer me that I may speak; and after that I

have spoken mock on. — — 3.

Mark me, and be astonished, and lay your hand upon your mouth. --5.

Therefore I said, Hearken to me; I also will

shew mine opinion. — xxxii. 10.

Mark well, O Job; hearken unto me: hold thy peace, and I will speak. — xxxiii. 31.

Hear my words, O ye wise men; and give ear unto me, ye that have knowledge. — xxxiv. 2.

Suffer me a little, and I will show thee that Ihave yet to speak on God's behalf. — xxxvi. 2.

#### 153.

And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I of it but to day. Gen. xxi. 26.

For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon. - xl. 15.

And David said, What have I now done? Is there not a cause? 1 Sam. xvii. 29.

For now ye are nothing; ye see my casting down, and are afraid. Job vi. 21.

Did I say, Bring unto me? or, Give a reward for me of your substance? — 22.

Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty? —

Teach me, and I will hold my tongue; and cause me to understand wherein I have erred. - 24.

Wherefore do I take my flesh in my teeth, and put my life in mine hand? — xiii. 14.

He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place? - xviii. 4.

And be it indeed that I have erred, mine error-remaineth with myself. — xix. 4.

Therefore do my thoughts cause me to answer, and for this I make haste. -xx. 2.

I have heard the check of my reproach, and the spirit of my understanding causeth me to

As for me, is my complaint to man? and if it were so, why should not my spirit be troubled? — xxi. 4.

To whom hast thou uttered words? and whose spirit came from thee? — xxvi. 4.

### 154. REPLY CONTROVERTED.

How forcible are right words! but what doth your arguing reprove. Job vi. 25.

Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?

How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind? - viii. 2.

Should not the multitude of words be answered? and should a man full of talk be justified? – xi. 2.

Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed? <del>--- 3</del>.

Should a wise man utter vain knowledge, and fill his belly with the east wind? - xv. 2.

Should he reason with unprofitable talk? or with speeches wherewith he can do no good? 3.

I have heard many such things: miserable comforters are ye all. — xvi. 2.

Shall vain words have an end? or what emboldeneth thee that thou answerest? --3.

How long will ye vex my soul, and break me

in pieces with words? - xix. 2.

These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange

How then comfort ye me in vain, seeing in your answers there remaineth falsehood? xxi. 34.

I will teach you by the hand of God, that which is with the Almighty will I not conceal. xxvii. 11.

Behold, all ye yourselves have seen it; why then are ye thus altogether vain? ----

### 155. ARGUMENT WAVED.

Lo, mine eyes hath seen all this, mine ear hath heard and understood it. Job xiii. 1.

What ye know, the same do I know also: I am not inferior unto you. --2.

Surely I would speak to the Almighty, and I desire to reason with God. ---3.

I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

But I would strengthen you with my mouth, and the moving of my lips should assuage your grief. --5.

Though I speak, my grief is not assuaged; and though I forbear, what am I eased? - 6.

#### 156. CONCESSION.

For all of my father's house were but dead men before my lord the king; yet didst thou

[ 820 ]

set thy servant among them that did eat at thine own table: what right, therefore, have I yet to cry any more unto the king? 2 Sam. xix. 28.

### 157. conclusion.

And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. 2 Sam. xix. 29.

And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

Now, therefore, be content; look upon me: for it is evident unto you, if I lie. Job vi. 28.

I; yea, thine own lips testify against thee. xv. 6. Thine own mouth condemneth thee, and not

But as for you all, do ye return, and come now; for I cannot find one wise man among — xvii. 10.

But ye should say, Why persecute we him? seeing the root of the matter is found in me. · xix. 28.

And if it be not so now, who will make me a liar, and make my speech nothing worth?

My desire is, that Job may be tried unto the end, because of his answers for wicked men.

Therefore doth Job open his mouth in vain; he multiplieth words without knowledge. xxxv. 16.

## CHAP. XIII.

#### CHIDING.

BECT. 158. SCORNFUL MOCKING (FORETOLD.)

HOW that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. Jude 18.

### 159. PROHIBITION.

Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined, upon the whole earth. Is. xxviii. 22.

### 160. DEPRECATED.

Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt. Ps. cxxiii. 3.

Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud. — — 4.

### 161. PENALTIES.

If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear | but knowledge is easy unto him that underit. Prov. ix. 12.

Judgments are prepared for scorners, and stripes for the back of fools. — xix. 29.

Scornful men bring a city into a snare: but wise men turn away wrath. — xxix. 8.

### 162. INSTANCES.

I am as one mocked of his neighbor, who calleth upon God, and he answereth him: the just upright man is laughed to scorn. Job xii. 4.

And now am I their song; yea, I am their

by-word. -- xxx. 9.

What man is like Job, who drinketh up scorn-

ing like water. — xxxiv. 7.

Yea, they opened their mouth wide against me, and said, Aha, aha! our eye hath seen it. Ps. xxxv. 21.

Thou makest us a reproach to our neighbors, a scorn and a derision to them that are round — xliv. 13. about us.

Thou makest us a by-word among the heathen, a shaking of the head among the people.

I made sackcloth also my garment; and I became a proverb to them. — lxix. 11.

They that sit in the gate speak against me; and I was the song of the drunkards. — — 12.

They are corrupt, and speak wickedly con-cerning oppression: they speak loftly.

We are become a reproach to our neighbors, scorn and derision to them that are round about -- lxxix. 4.

The proud have had me greatly in derision: yet have I not declined from thy law. — cxix.

For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy. Jer. xlviii. 27.

All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth? *Lam.* ii. 15.

All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for her; we have found, we have seen it. -- — 16.

I was a derision to all my people, and their song all the day. — iii. 14.

All our enemies have opened their mouths against us.

Behold their sitting down, and their rising up; I am their music. 

And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burnt? Neh. iv. 2.

Now Tobiah the Ammonite was by him, and he said. Even that which they build, if a fox go up, he shall even break down their stone wall. - -- 3.

### 163. REMARKS.

A scorner seeketh wisdom, and findeth it not: standeth. Prov. xiv. 6.

Smite a scorner, and the simple will beware; and reprove one that hath understanding, and he will understand knowledge. Prov. xix. 25.

When the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge. — xxi. 11.

Proud and haughty scorner is his name who dealeth in proud wrath. — 24.

Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease. xxii. 10.

### 164. REPROACH THREATENED.

And thou shalt become an astonishment, a proverb, and a by word, among all nations whither the Lord shall lead thee. Deut. xxviii.

Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. Ezek. xvi. 44.

Therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed. --5.

#### 165. PENALTY.

I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border; Zeph. ii. 8.

Therefore, as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles and salt-pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shail possess them. - 9.

This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts. — 10.

## 166. INSTANCES OF REPROACH.

They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. Job xvi. 10.

If indeed ye will magnify yourselves against me, and plead against me my reproach. — xix. 5.

But I am a worm, and no man; and a reproach of men, and despised of the people. Ps.

I was a reproach among all mine enemies, but especially among my neighbors, and a fear to mine acquaintance; they that did see me with out fled from me. — xxxi. 11.

Because for thy sake I have borne reproach; shame hath covered my face. — lxix. 7.

When I wept, and chastened my soul with fasting, that was to my reproach.

Reproach bath broken my heart, and I am full of heaviness: and I look for some to take pity, but there was none, and for comforters, but I found none. — — 20.

reproach to his neighbors. — lxxxix. 41.

#### 167. RETORTED.

After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by bim to cease; without his own reproach he shall cause it to turn upon him. Dan. xi. 18.

#### 168. DEPRECATED.

He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his Ps. lvii. 3.

Thou hast known my reproach, and my shame, and my dishonor: mine adversaries are all before thee. - lxix. 19.

Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people; — lxxxix. 50.

Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed. --51.

Remove from me reproach and contempt; for I have kept thy testimonies. — cxix. 22.

Turn away my reproach which I fear; for

thy judgments are good. — — 39. Thou hast heard their reproach, O Lord, and all their imaginations against me; Lam. iii. 61.

The lips of those that rose up against me, and their device against me all the day. — 62.

Remember, O Lord, what is come upon us: consider, and behold our reproach.

### 169. RASH CENSURES. (RULE.)

Judge not, that ye be not judged. Mat.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

Speak not evil one of another, brethren. that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. James iv. 11.

There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? — -12.

### 170. INCONSISTENCY.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Mat. vii. 3.

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? — — 4.

Thou hypocrite! first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

And why beholdest thou the mote that is in thy brother's eye, but perceiveth not the beam that is in thine own eye? Luke vi. 41.

Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine cwn eye, and then All that pass by the way spoil him: he is a shalt thou see clearly to pull out the mote that is in thy brother's eye. --- 42.

Judge not according to the appearance, but | judge righteous judgment. John vii. 24.

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things. Rom.

Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up; for God is able to make him stand. - xiv. 4.

But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. 1 Cor. iv. 3.

#### 171. INSTANCES.

Every day they wrest my words: all their thoughts are against me for evil. Ps. lvi. 5.

And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. Jer. **x**xxvii. 13.

Then said Jeremiah, It is false: I fall not away to the Chaldeans. But he hearkened not to him; so Irijah took Jeremiah, and brought him to the princes. — — 14.

### 172. DEFAMATION.

Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee: why is it that thou hast sent him away, and he is quite gone? 2 Sam. iii. 24.

Thou knowest Abner the son of Ner, that he

came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doest. — — 25.

Mine enemies speak evil of me, When shall he die, and his name perish? Ps. xli. 5.

And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad he telleth  $\dot{u}$ . — — 6. goeth abroad he telleth it.

Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. Jer. xx. 10.

#### 173. OPPROBRIOUS NAMES.

Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? 1 Sam. xx. 30.

Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. *Mat.* vii. 6.

O generation of vipers! how can ye, being

evil, speak good things? for out of the abundance of the heart the mouth speaketh. - xii. 34.

Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?

Then said he to the multitude that came forth to be baptized of him, O generation of vipers! who hath warned you to flee from the wrath to come? Luke iii. 7.

And he said unto them, Go ye and tell that - xiii. 32.

Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? Acts xxiii. 3.

### 174. SPITEFUL WORDS.

His mouth is full of cursing, and deceit, and fraud; under his tongue is mischief and vanity.

Thy tongue deviseth mischiefs, like a sharp

razor, working deceitfully. — lii. 2.

My soul is among lions; and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword. - lvii. 4.

Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words; lxiv. 3.

That they may shoot in secret at the perfect; suddenly they do shoot at him, and fear not.

The words of the wicked are to lie in wait for blood: but the mouth of the upright shall de-Prov. xii. 6. liver them.

There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

An ungodly man diggeth up evil; and in his lips there is as a burning fire. — xvi. 27.

There is a generation whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men. — xxx. 14.

Their throat is an open sepulchre; with their tongues they have used deceit; the poison of

asps is under their lips; Rom. iii. 13.

Whose mouth is full of cursing and bitterness: — — 14.

### 175. PENALTY.

Thou lovest all-devouring words, O thou deceitful tongue. Ps. lii. 4.

God shall likewise destroy thee for ever; he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah. — 5.

### 176. BITTER PERVERSENESS.

But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. 1 Sam. xxv. 14.

Put away from thee a froward mouth, and

perverse lips put far from thee. *Prov.* iv. 24.

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

The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

The lips of the righteous know what is accept

able: but the mouth of the wicked speaketh frowardness. Prov. x. 32.

He that hath a froward heart findeth no good; and he that hath a perverse tongue falleth into mischief. — xvii. 20.

### CHAP. XIV.

### MISCELLANEOUS DISCOURSE.

### SECT. 177. REPROOF. (RULE.)

THOU shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Lev. xix. 17.

bor, and not suffer sin upon him. Lev. xix. 17. Rebuke not an elder, but entreat him as a father, and the younger men as brethren; 1 Tim. v. 1.

The elder women as mothers, the younger as sisters, with all purity. — — 2.

Them that sin rebuke before all, that others also may fear. — — 20.

### 178. INSTANCES.

And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. Gen. xxi. 25.

Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. — xxvi. 26.

chief captain of his army. — xxvi. 26.

And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? — — 27.

#### 179. USEFUL REMARKS.

Let the righteous smite me, it shall be a kind ness; and let him reprove me, it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities. Ps. cxli. 5.

When their judges are overthrown in stony places, they shall hear my words; for they are

He that reprove ha scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot. Prov. ix. 7.

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

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

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

Whose leveth instruction leveth knowledge: but he that hateth reproof is brutish. — xii. 1.

Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honored. — xiii. 18.

Correction is grievous unto him that forsaketh the way; and he that hateth reproof shall die. — xv. 10.

A scorner loveth not one that reproveth him, neither will he go unto the wise. — — 12.

The ear that heareth the reproof of life abideth among the wise. — — 31.

He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding. — 32.

A reproof entereth more into a wise man than a hundred stripes into a fool. — xvii. 10.

But to them that rebuke him shall be delight, and a good blessing shall come upon them. — xxiv. 25.

As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear. — xxv. 12.

Open rebuke is better than secret love. - xxvii. 5.

They that forsake the law praise the wicked: but such as keep the law contend with them.

— xxviii. 4.

It is better to hear the rebuke of the wise, than for a man to hear the song of fools: Ec.

They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Amos v. 10.

### 180. ON FLATTERY.

He that speaketh flattery to his friends, even the eyes of his children shall fail. Job xvii. 5.

They speak vanity every one with his neighbor: with flattering lips and with a double heart do they speak. Ps. xii. 2.

The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. — — 3.

For he flattereth himself in his own eyes, until his iniquity be found to be hateful. — xxxvi. 2.

Nevertheless, they did flatter him with their mouth, and they lied unto him with their tongues.

— lxxviii. 36.

He that saith unto the wicked, Thou art righteous, him shall the people curse, nations shall abhor him: Prov. xxiv. 24.

A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring. — xxv. 26.

A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin. — xxvi. 28.

He that rebuketh a man, afterward shall find more favor than he that flattereth with the tongue.

— xxviii. 23.

A man that flattereth his neighbor spreadeth a net for his feet. — xxix. 5.

And such as do wickedly against the covenant shall be corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. Dan. xi. 32.

Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. — — 34.

And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. Luke xx. 21.

### 181. TALEBEARING. (RULE.)

Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand

against the blood of thy neighbor: I am the Lord. Lev. xix. 16.

He that goeth about as a talebearer revealeth secrets; therefore meddle not with him that flattereth with his lips. Prov. xx. 19.

### 182. INSTANCES.

These are the generations of Jacob; Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his futher's wives; and Joseph brought unto his futher their evil report. Gen. xxxvii. 2.

When Joab, and all the host that was with him, were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace. 2 Sam. iii. 23.

In thee are men that carry tales to shed blood; and in thee they eat upon the mountains; in the midst of thee they commit lewdness. Ezek.

Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear. Neh. vi. 19.

And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies, speaking things which they ought not. 1 Tim. v. 13.

#### 183. OBSERVATIONS.

A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter. Prov.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly. - xviii. 8.

Where no wood is there the fire goeth out; so where there is no talebearer the strife ceaseth.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly. — 22.

### 184. WHISPERERS.

All that hate me whisper together against me: against me do they devise my hurt. Ps. xli. 7.

A froward man soweth strife; and a whisperer separateth chief friends. Prov. xvi. 28.

### 185. SELF-PRAISE. (RULE.)

It is not good to eat much honey; so for men to search their own glory is not glory. Prov. xxv. 27.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. — xxvii. 2.

## 186. INSTANCES.

Is not my help in me? and is wisdom driven quite from me? Joò vi. 13.

But I have understanding as well as you; I am not inferior to you; yea, who knoweth not such things as these? — xii. 3.

thou restrain wisdom to thyself? --- xv. 8.

understandest thou, which is not in us?

Who have said, With our tongue will we prevail; our lips are our own; who is lord over us?

By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice firtrees thereof: and I will enter into the height of his border, and the forest of his Carmel. Is. xxxvii. 24.

I have, therefore, whereof I may glory through Jesus Christ in those things which pertain to Rom. xv. 17.

When I therefore, was thus minded did I use lightness? or the things that I purpose, the I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? 2 Cor.

Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. — vii. 2.

As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

Wherefore? because I love you not? God knoweth. — — 11.

I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. — 21.

### 187. REFLECTIONS.

Most men will proclaim every one his own goodness: but a faithful man who can find. Prov. xx. 6.

Whose beasteth himself of a false gift, is like clouds and wind without rain. — xxv. 14.

For if I have boasted any thing to him of you, I am not ashamed: but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

Would to God ye would bear with me a little in my folly; and indeed bear with me.

I say again, Let no man think me a fool: if otherwise, yet as a fool receive me, that I may boast myself a little. - --- 16.

That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. — — 17.

For ye suffer fools gladly, seeing ye your-lives are wise. — — 19. selves are wise.

For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. — xii. 6.

### 188. IMPORTUNITY.

And Ruth said, Entreat me not to leave thee, Hast thou heard the secret of God? and dost or to return from following after thee: for whither thou goest, I will go; and where thou What knowest thou, that we know not? what lodgest, I will lodge; thy people shall be my - 9. people, and thy God my God. Ruth i. 16.

Where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me. Ruth i. 17.

When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

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

Yet they sent unto me four times after this sort; and I answered them after the same man-Neh. vi. 4.

But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. Mat. xv. 23.

And, when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. Mar. x. 47.

And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. — 48.

### 189. JESTING.

Fools make a mock at sin: but among the righteous there is favor. Prov. xiv. 9.

As a mad man, who casteth firebrands, ar-

rows, and death; — xxvi. 18.

So is the man that deceiveth his neighbor, and saith, Am not I in sport? — — 19.

#### 190. FOOLISH TALKING.

Who is this that darkeneth counsel by words without knowledge? Job xxxviii. 2.

Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. — xlii. 3.

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

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

The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness. Ec. x. 13.

## 191. FAME.

This is that Dathan and Abiram which were famous in the congregation, which strove against Moses and against Aaron in the company of Korah, when they strove against the Lord:

Num. xxvi. 9.

And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. Jos. iii. 7.

So the Lord was with Joshua: and his fame was noised throughout all the country.

These things did Benaiah the son of Jehoiada, and had a name among the three mighties. Chron. xi. 24.

And the fame of David went out into all lands; and the Lord brought the fear of him upon all nations. — xiv. 17.

Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations: they call their lands after their own names. Ps. xlix. 11.

And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt: for he strengthened himself exceedingly. 2 Chron. xxvi. 8.

### 192. GOOD REPUTE.

When I went out to the gate, through the city; when I prepared my seat in the street: Job xxix. 7.

The young men saw me, and hid themselves; and the aged arose, and stood up. -- 8.

Unto me men gave ear, and waited, and kept silence at my counsel. 

After my words they spake not again; and my speech dropped upon them. -

And they waited for me as for the rain; and they opened their mouth wide as for the latter

If I laughed on them, they believed it not; and the light of my countenance they cast not

Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door? - xxxi. 34.

And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Ps. xxxvii. 6.

Though while he lived he blessed his soul, (and men will praise thee when thou doest well - xlix. 18. to thyself,)

Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. cxii. 6.

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

So shalt thou find favor and good understanding in the sight of God and man.

The light of the eyes rejoiceth the heart, and a good report maketh the bones fat. - xv. 30. A good name is rather to be chosen than great riches, and loving favor rather than silver and — xxii. 1.

As the fining-pot for silver, and the furnace for gold, so is a man to his praise. — xxvii. 21.

A good name is better than precious ointment; and the day of death than the day of one's birth. Ec. vii. 1.

Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honor. – x. 1.

Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets. Luke vi. 26.

Providing for honest things, not only in the sight of the Lord, but also in the sight of men. 2 Cor. viii. 21.

Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true. 3 John 12.

### 193. BAD REPUTE.

He hath made me also a by-word of the people, and aforetime I was as a tabret. xvii. 6.

O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah. Ps. iv. 2.

Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues. — xxxi. 20.

I am small and despised: yet do not I forget

thy precepts. — cxix. 141.

When the wicked cometh, then cometh also contempt, and with ignominy reproach. xviii. 3.

The vile person shall be no more called liberal, nor the churl said to be bountiful. xxxii. 5.

For, lo, I wil. make thee small among the heathen, and despised among men. Jer. xlix. 15.

Also Edom shall be a desolation; every one that goeth by it shall be astonished, and shall the praise of God. John xii. 43. hiss at all the plagues thereof.

Avoiding this, that no man should blame us in this abundance which is administered by us: 2 Cor. viii. 20.

Abstain from all appearance of evil. 1 Thess.

Having a good conscience; that whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. 1 Pet. iii. 16.

#### 194. CONTRASTED.

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

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

He that diligently seeketh good procureth favor: but he that seeketh mischief, it shall come unto him. -– xi. 27.

Good understanding giveth favor: but the way of transgressors is hard. — xiii. 15.

For they loved the praise of men more than

# BOOK XXIX.—TEMPLES.

CHAP. I.

### ALTARS.

## SECT. 1. ANTIQUITY.

ND the Lord appeared unto Abram, and said, A Unto thy seed will I give this land: and there builded he an altar unto the Lord, who

appeared unto him. Gen. xii. 7.

Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord. —

And builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well. Gen.

And God said unto Jacob, Arise, go up to Beth el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

And let us arise, and go up to Beth el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. - 3.

So Jacob came to Luz, which is in the land of Canaan, that is Beth-el,) he and all the people

that were with him. ____ 6.

And he built there an altar, and called the place El-beth el; because there God appeared unto him, when he fled from the face of his brother. --7.

## 2. MATERIALS.

An altar of earth thou shalt make unto me, and shall sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep and thine oxen. Ex. xx. 24.

And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

And thou shalt make an altar of shittim-wood, five cubits long, and five cubits broad: the altar shall be four square, and the height thereof shall be three cubits. - xxvii. 1.

And thou shalt make the horns of it upon the four corners thereof; his horns shall be of the same: and thou shalt overlay it with brass.

And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them. Deut. xxvii. 5.

Thou shalt build an altar of the Lord thy God of whole stones; and thou shalt offer burnt-offerings thereon unto the Lord thy God. -- 6.

As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, An altar of whole stones, over which no man hath lifted up any iron: and they offered thereon burnt-offerings unto the Lord, and sacrificed peace offerings. *Jos*. viii. 31.

### DIMENSIONS.

And he made the altar of burnt offering of shittim-wood: five cubits was the length thereof, and five cubits the breadth thereof, (it was four square,) and three cubits the height thereof. Ex. xxxviii. 1.

And he made the horns thereof on the four corners of it; the horns thereof were the same: and he overlaid it with brass. - 2.

And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the flesh hooks, and the fire pans; all the vessels thereof made he of brass. - 3.

And he made for the altar a brazen gate of net-work under the compass thereof, beneath unto the midst of it.  $-\frac{1}{4}$ .

[ 828 ]

The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the Lord. Ezek.

And these are the measures of the altar after the cubits: The cubit is a cubit and a handbreadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span; and this shall be the higher place of the altar.

And from the bottom upon the ground, even to the lower settle, shall be two cubits, and the breadth one cubit; and from the lesser settle, even to the greater settle shall be four cubits, and the breadth one cubit. Ezek. xliii. 14.

So the altar shall be four cubits; and from the altar and upward shall be four horns. -

And the altar shall be twelve cubits long, twelve broad, square in the four squares there-<del>---- 16.</del>

And the settle shall be fourteen cubits long, and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about: and his stairs shall look toward the east. — 17.

### APPARATUS.

And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh hooks, and his fire-pans: all the vessels thereof thou shalt make of brass. Ex. xxvii. 3.

And thou shalt make for it a grate of network of brass, and upon the net shalt thou make four brazen rings in the four corners thereof.

And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with <del>---- 6</del>.

And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. - 7.

And he cast four rings for the four ends of the grate of brass, to be places for the staves. xxxviii. 5.

And he made the staves of shittim-wood, and overlaid them with brass. — — 6.

And he put the staves into the rings on the sides of the altar, to bear it withal: he made the altar hollow with boards. -

### 5. PERPETUAL FIRE.

And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order

upon the fire. Lev. i. 7.

Command Aaron and his sons, saying, This is the law of the burnt offering: (it is the burntoffering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it:)

and his linen breeches, shall he put upon his flesh, time to come, that we may say again, Behold and take up the ashes which the fire had con-

sumed with the burnt-offering on the altar, and he shall put them beside the altar. — — 10.

And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. — — 11.

And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it, and shall burn thereon the fat of the peace-offerings.

The fire shall ever be burning upon the altar; it shall never go out. — — 13.

### WHERE PLACED.

And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation. Ex. xl. 6.

And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering, as the Lord commanded Moses. — 29.

Moreover the brasen altar that Bezalcel the son of Uri, the son of Hur, had made, he put before the tabernacle of the Lord; and Solomon and the congregation sought unto it. 2 Chron.

### 7. ALTAR OF WITNESS.

And when they came to the borders of Jordan, that are in the land of Canaan, the children of Reuben, and the children of Gad, and the half tribe of Manasseh, built there an altar by Jordan, a great altar to see to. Jos. xxii. 10.

And the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the half tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel. — — 11.

Thus saith the whole congregation of the Lord, What trespass is this ye have committed against the God of Israel, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day against the Lord? — — 16.

Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth, and take possession among us: but rebel not against the Lord, nor rebel against us, in building you an altar besides the altar of the Lord our God. —— 19.

Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for

But that it may be a witness between us and you, and our generations after us, that we might do the service of the Lord before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the Lord. — 27.

Therefore said we, that it shall be, when they And the priest shall put on his linen garment, should so say to us, or to our generations in fathers made, not for burnt-offerings, nor for sacrifices; but it is a witness between us and you. Jos. xxii. 28.

God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the Lord our God, that is before his taberna-

#### 8. ALLOWANCES.

The same day did the king hallow the middle of the court that was before the house of the Lord: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings; because the brasen altar that was before the Lord was too little to receive the burnt offerings, and meat offerings, and the fat of the peaceofferings. 1 Kings viii. 64.

Moreover, Solomon hallowed the middle of the court, that was before the house of the Lord: for there he offered burnt offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made, was not able to receive the burnt-offerings, and the meat-offerings,

and the fat. 2 Chron. vii. 7.

In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. Is. xix. 19.

And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. 20.

### 9. BUILT BY DIVERS.

Then Joshua built an altar unto the Lord God of Israel in mount Ebal; Jos. viii. 30.

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

And Saul built an altar unto the Lord: the same was the first altar that he built unto the

Lord. 1 Sam. xiv. 35.

And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing floor of Aroonah the Jebusite. Sam. xxiv. 18.

And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the Lord was entreated for the land, and the plague was stayed from Israel. — 25.

Then the angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshing-floor of Ornan the Jebusite. 1 Chron. xxi. 18.

Moreover, he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height there-

2 Chron. iv. 1. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel and his brethren: and builded the altar of the God of Israel, to offer burnt of

ferings thereon, as it is written in the law of Moses the man of God. Ezra iii. 2.

And they set the altar upon his bases; (for staves to bear it with -27.

fear was upon them because of the people of those countries;) and they offered burnt-offerings, thereon unto the Lord, even burnt-offerings morning and evening.

### 10. REPARATION.

And Elijah said unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the Lord that was broken down. 1 Kings xviii. 30.

And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying,

Israel shall be thy name. — — 31.

And with the stones he built an altar in the name of the Lord: and he made a trench about the altar as great as would contain two measures of seed. 1 Kings xviii. 32.

And he repaired the altar of the Lord, and sacrificed thereon peace-offerings and thank-offerings, and commanded Judah to serve the Lord God of Israel. 2 Chron. xxxii. 16.

### MISTAKE.

But if ye say unto me, We trust in the Lord our God: is that he whose high places and whose altars Hezekiah hath taken away: hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? 2 Kings xviii. 22.

Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? 2

Chron. xxxii. 12.

### 12. INCENSE ALTAR.

And thou shalt make an altar to burn incense upon; of shittim-wood shalt thou make it. Ex. xxx. I.

A cubit shall be the length thereof, and a cubit the breadth thereof, (four square shall it be,) and two cubits shall be the height thereof; the horns thereof shall be of the same. — 2.

And thou shalt overlay it with pure gold, the top thereof, and the sides thereof, round about, and the horns thereof: and thou shalt make unto it a crown of gold round about. — 3.

And two golden rings shalt thou make to it under the crown of it, by the two corners thereof; upon the two sides of it shalt thou make it: and they shall be for places for the staves to bear

And thou shalt make the staves of shittim-

wood, and overlay them with gold. — — 5.

And he made the incense altar of shittimwood; the length of it was a cubit, and the breadth of it a cubit, (it was four-square,) and two cubits was the height of it; the horns thereof were of the same. - xxxvii. 25.

And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown

of gold round about. 

And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the . overlaid them with gold. Ex. xxxvii. 28

### 13. WHERE PLACED.

· And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. Ex. xl. 5.

And he put the golden altar in the tent of the congregation before the vail. — 26.

# CHAP. II.

# THE ARK OF THE COVENANT.

# SECT. 14. STRUCTURE.

AND they shall make an ark of shittim-wood: - two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. Ex. xxv. 10.

And thou shalt overlay it with pure gold; within and without shalt thou overlay it; and shalt make upon it a crown of gold round about. — — 11.

And thou shalt cast four rings of gold for it, and put them in the four corners thereof: and two rings shall be in the one side of it, and two rings in the other side of it. — — 12.

And thou shalt make staves of shittim-wood,

and overlay them with gold. — — 13.

And thou shalt put the staves into the rings 

The staves shall be in the rings of the ark; they shall not be taken from it.

And Bezaleel made the ark of shittim-wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it. - xxxvii. 1*.* 

And he overlaid it with pure gold within and without, and made a crown of gold to it round

And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. — — 3.

And he made staves of shittim-wood, and overlaid them with gold. — 4.

And he put the staves into the rings by the sides of the ark, to bear the ark. - 5.

### 15. USE.

And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. Ex. xxv. 22.

And he made the staves of shittim-wood, and | by the ark of the testimony, before the mercyseat that is over the testimony, where I will meet with thee. - xxx. 6.

> And let us bring again the ark of our God to us for we inquired not at it in the days of Saul. 1 Chron. xiii. 3.

And all the congregation said that they would do so; for the thing was right in the eyes of all the people.

Arise, O'Lord, into thy rest, thou, and the ark of thy strength. Ps. cxxxii. 8.

# 16. contents.

And thou shalt put into the ark the testimony which I shall give thee. Ex. xxv. 16.

And thou shalt put the mercy-seat above upon the ark: and in the ark thou shalt put the testimony that I shall give thee. — — 21.

And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark. — xl. 20.

And in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel. 2 Chron vi. 11.

Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant. Heb. ix. 4.

# 17. (WHERE.) PLACED IN A TENT.

On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation; Ex. xl. 2.

And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the Lord commanded Moses. 

And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt-offerings and peace-offerings before the Lord. 2 Sam. vi. 17.

And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. 1 Chron. xv. 1.

So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and

peace-offerings before God. — xvi. 1.

But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem. 2 Chron. i. 4.

# 18. IN THE TEMPLE.

And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. 1 Kings viii. 6.

For the cherubims spread forth their two wings over the place of the ark, and the cheru bims covered the ark and the staves thereof <del>- -- 7</del>.

And they drew out the staves, that the ends And thou shalt put it before the vail that is of the staves were seen out in the holy place beand there they are unto this day. 1 Kings viii. 8.

And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.

And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims. 2 Chron. v. 7.

And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle, but they were not seen without. And there it is unto this day. — — 9.

And said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build: it shall not be a burden upon your shoulders; serve now the Lord your God, and his people Israel. xxv. 3.

### 19. DOOR-KEEPERS.

And Berechiah and Elkanah were door-keepers for the ark, 1 Chron. xv. 23.

And Shebaniah, and Jehoshaphat, and Nethaneel, and Amaisai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God; and Obed-edom and Jehiah were door-keepers for the ark. -- 24.

# 20. A GUIDE AND GUARD.

And they departed from the mount of the Lord three days' journey: and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting-place for them. Num. x. 33.

But they presumed to go up unto the hill-top: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. - xiv. 44.

And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Jos. iii. 3.

Yet there shall be a space between you and it, about two thousand cubits by measure; come not near unto it; that ye may know the way by which ye must go: for ye have not passed this way heretofore.

And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. - --- 6.

And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. — -

Behold, the ark of the covenant of the Lord of all the earth passeth over before you into - — 1Ī.

For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses the diviners, saying, What shall we do to the

fore the oracle, and they were not seen without: | commanded Joshua: and the people hasted and passed over. — iv. 10.

> And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people. — — 11.

### 21. IN WAR.

And Joshua rose early in the morning, and the priests took up the ark of the Lord. Jos. vi. 12.

So the ark of the Lord compassed the city, going about it once: and they came into the

camp, and lodged in the camp. —— 11.

And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies. 1 Sam. iv. 3.

So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni, and Phineas, were there with the ark of the covenant of God.

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

And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. --- 6.

### 22. TAKEN CAPTIVE.

And the ark of God was taken; and the two sons of Eli, Hophni, and Phineas were slain. 1 Sam. iv. 11.

And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod. — v. 1.

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

And the ark of the Lord was in the country of the Philistines seven months. — vi. 1.

# 23. CAPTORS' DELIBERATION.

They sent, therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? and they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither. 1 Sam. v. 8.

Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place. — — 11.

And the Philistines called for the priests and

ark of the Lord? tell us wherewith we shall! send it to his place. 1 Sam. vi. 2.

And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you. — 3.

Then said they, What shall be the trespass-offering which we shall return to him? They answered, five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords.

### 24. THEIR EXPERIMENT.

Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: 1 Sam. vi. 7.

And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may

And see, if it goeth up by the way of his own coast to Beth shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it toas a chance that happened to us. - 9.

And the men did so; and took two milchkine, and tied them to the cart, and shut up their calves at home: -- 10.

And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their emerods. 

And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

# 25. RETURN OF THE ARK.

And the cart came into the field of Joshua a Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord. 1 Sam. vi. 14.

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

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

And they sent messengers to the inhabitants of Kirjath jearim, saying, The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you. — 21.

#### 26. REMOVALS.

And the men of Kirjath-jearim, came and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the fathers of the children of Israel, unto king Solo-Lord. 1 Sam. vii. 1.

And David was afraid of the Lord that day. and said, How shall the ark of the Lord come to me? 2 Sam. vi. 9.

So David would not remove the ark of the Lord unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite. — — 10.

And the ark of the Lord continued in the house of Obed edom the Gittite three months: and the Lord blessed Obed edom and all his household. — — 11.

And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed edom into the city of David with gladness. 

And it was so, that, when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings. - - 13.

And, lo, Zadok also, and all the Levites, were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. - xv. 24.

And the king said unto Zadok, Carry back the ark of God into the city; if I shall find favor in the eyes of the Lord, he will bring me again, and shew me both it and his habitation.

Zadok, therefore, and Abiathar carried the ark of God again to Jerusalem; and they tarried there. — 29.

And David was afraid of God that day, saying, How shall I bring the ark of God home to me? 1 Chron. xiii. 12.

· So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed edom the Gittite. — 13.

And the ark of God remained with the family of Obed edom in his house three months. And the Lord blessed the house of Obed edom, and all that he had.

### 27. SOLEMN PROCESSIONS

Again David gathered together all the chosen men of Israel, thirty thousand. 2 Sam. vi. 1.

And David arose, and went with all the peoole that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of The Lord of hosts, that dwelleth between the cherubims.

And they set the ark of God upon a new cart, and brought it out of the house of Abinidab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

And they brought it out of the house of Abinadab, which was at Gibeah, accompanying the ark of God; and Ahio went before the

So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet. 

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the mon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion. 1 Kings viii. 1.

And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanian, which is the seventh month

And all the elders of Israel came, and the

priests took up the ark. - 3.

And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

So David gathered all Israel together, from Shihor of Egypt, even unto the entering of Hamath, to bring the ark of God from Kirjath-

1 Chron. xiii. 5.

And David went up, and all Israel, to Baalah, that is, at Kirjath jearim, which belonged to Judah, to bring up thence the ark of God the Lord, that dwelleth between the cherubims, whose name is called on it. — 6.

And they carried the ark of God on a new cart out of the house of Abinadab; and Uzza and Abio drave the cart. — 7.

Then David said, none ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever. - xv. 2.

And David gathered all Israel together to Jerusalem, to bring up the ark of the Lord unto

his place, which he had prepared for it. — 3.

And David assembled the children of Aaron,

and the Levites.

So David and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house

of Obed-edom with joy. — 25.

And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven

- 26.

Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps. <del>-</del> — 28.

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion. 2 Chron. v. 2.

Wherefore all the men of Israel assembled themselves unto the king, in the feast which was in the seventh month. -

And all the elders of Israel came; and the

Levites took up the ark. **— — 4**.

And they brought up the ark, and the tubernacle of the congregation; and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

# ATTACHMENT TO THE ARK.

And when he came, lo, Eli sat upon a seat by the way side watching; for his heart trembled for the ark of God. And when the man came into the city and told it, all the city cried out. 1 Sam. iv. 13.

And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phineas, are dead, and the ark of God is taken — 17.

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

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

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

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

lamented after the Lord. - vii. 2.

And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the art of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted. ii. 26.

### 29. SUPERSEDED

And it shall come to pass, when ye be multiplied, and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. Jer. iii. 16.

# 30. mystic.

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. Rev. xi. 19.

# CHAP. III.

# UNITED HISTORY OF THE TABERNACLE AND SOLOMON'S TEMPLE.

NO TEMPLE FOR GOD ORIGINALLY. SECT. 31.

GO and tell my servant David, Thus saith the Lord, Shalt thou build me a house for me to dwell in? 2 Sam. vii. 5.

Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

In all the places wherein I have walked with all the children of Israel, spake I a word with

any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar? 2 Sam. vii. 7.

Since the day that I brought forth my people Israel out of Egypt I chose no city out of all the tribes of Israel to build a house, that my name might be therein; but I chose David to be over my people Israel. 1 Kings viii. 16.

For I have not dwelt in a house since the day

that I brought up Israel unto this day; but have gone from tent to tent, and from one taber-

nacle to another. 1 Chron. xvii. 5.
Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me a house of cedars? — ___6.

# 32. DAVID'S INTENTION TO BUILD.

And it came to pass, when the king sat in his house, and the Lord had given him rest round

about from all his enemies; 2 Sam. vii. 1.

That the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains.

And Nathan said to the king, Go, do all that is in thine heart: for the Lord is with thee.

Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedars, but the ark of the covenant of the Lord remaineth under cur-1 Chron. xvii. 1.

Then Nathan said unto David, Do all that is in thine heart; for God is with thee.

And David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it. David prepared abundantly before his death.

And David said to Solomon, My son, as for me, it was in my mind to build a house unto the name of the Lord my God. --7.

Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building. — xxviii. 2.

# 33. INTENTION APPROVED.

And it was in the heart of David my father to build a house for the name of the Lord God of Israel. 1 Kings viii. 17.

And the Lord said unto David, my father, Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart. -- 18.

Now, it was in the heart of David my father to build a house for the name of the Lord God of Israel. 2 Chron. vi. 7.

But the Lord said to David my father, Forasmuch as it was in thine heart to build a house for my name, thou didst well in that it was in rael to help Solomon his son, saying, 1 Chron thine heart. — — 8.

# 34. BUT NOT PERMITTED, AND WHY.

And it came to pass the same night, that the word of God came to Nathan, saying. 1 Chron.

Go, and tell David my servant, Thus saith the Lord; Thou shalt not build me a house to dwell in.

But God said unto me, Thou shalt not build a house for my name, because thou hast been a man of war, and hast shed blood. — xxviii. 3.

### 35. SOLOMON APPOINTED THERETO.

Nevertheless thou shalt not build the house; but thy son, that shall come forth out of thy loins, he shall build the house unto my name. I Kings viii. 19.

And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. 1 Čhron xvii. 11.

He shall build me a house, and I will establish

his throne for ever. -- 12.

Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon; and I will give peace and quietness unto Israel in his days. — xxii. 9.

He shall build a house for my name, and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever. 

And he said unto me, Solomon thy son he shall build my house and my courts: for I have chosen him to be my son, and I will be his fa-— xxviii. 6.

Notwithstanding thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name. 2 Chron. vi. 9.

# 36. DAVID'S CHARGE TO SOLOMON.

Then he called for Solomon his son, and charged him to build a house for the Lord God of Israel. 1 Chron. xxii. 6.

Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee. -- 11.

Of the gold, the silver, and the brass, and the iron, there is no number. Arise, therefore, and be doing, and the Lord be with thee. - 16.

Take heed now; for the Lord hath chosen thee to build a house for the sanctuary, be

strong, and do it. - xxviii. 10.

And David said to Solomon his son, Be strong, and of good courage, and do it: fear not, nor be dismayed; for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord. -- 20.

### 37. CO-OPERATION REQUESTED.

David also commanded all the princes of Is xxii. 17.

Is not the Lord your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the Lord, and before his people. 1 Chron. xii. 18.

Now set your heart and your soul to seek the Lord your God: arise, therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord. — — 19.

### 38. solomon's resolution to build.

And Solomon sent to Hiram, saying, 1 Kings

Thou knowest how that David my father could not build a house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet.

But now the Lord my God hath given me rest on every side, so that there is neither adver-

sary nor evil occurrent. - 4.

And, behold, I purpose to build a house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name.

And Solomon determined to build a house for the name of the Lord, and a house for his king-

dom. 2 Chron. ii. 1.

Behold, I build a house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shew-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the newmoons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel. — 4.

# 39. FULFILLED.

So Solomon built the house, and finished it.

And the Lord hath performed his word that he spake; and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built a house for the name of the Lord God of Israel:

The Lord, therefore, hath performed his word that he hath spoken; for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God | of Israel. 2 Chron. vi. 10.

Thus Solomon finished the house of the Lord, and the king's house; and all that came into Solomon's heart to make in the house of the Lord, and in his own house he prosperously ef-

- vii. 11. fected.

Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; Acts vii. 45.

Who found favor before God, and desired to and a tabernacle for the God of Jacob. - 46. But Solomon built him a house. — 47.

# 40. TABERNACLE (WHEN.)

And it came to pass, in the first month, in the second year, on the first day of the month, that the tabernacle was reared up. Ex. xl. 17.

And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. 

And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses. - 19.

# 41. TABERNACLE (WHERE.)

And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there: and the land was subdued before them, xviii. 1.

For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt-offering, were at that season in the highplace at Gibeon. 1 Chron. xxi. 29.

# 42. TEMPLE (WHEN BUILT.)

And it came to pass, in the four hundred and fourscore year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord. 1 Kings

In the fourth year was the foundation of the house of the Lord laid, in the month Zif; -37.

And in the eleventh year, in the month Bul, (which is the eighth month,) was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it. — — 38.

And he began to build in the second day of the second month, in the fourth year of his reign. 2 Chron. iii. 2.

# 43. (TEMPLE) WHERE.

At that time, when David saw that the Lord had answered him in the threshing floor of Ornan the Jebusite, then he sacrificed there. 1 Chron. xxi. 28.

Then David said, This is the house of the Lord God, and this is the altar of the burnt of-

fering for İsrael. - xxii. 1.

Then Solomon began to build the house of the Lord at Jerusalem, in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite. 2 Chron. iii 1.

And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, - xx. 8.

Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever. Ps. lxviii. 16.

In Judah is God known; his name is great in Israel. - lxxvi. 1.

In Salem also is his tabernacle, and his dwelling-place in Zion. - 2.

Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; lxxxviii. 67.

[ 836 ]

But chose the tribe of Judah, the mount Zion which he loved. Ps. lxxxviii. 68.

And he built his sanctuary like high palaces, like the earth which he hath established for ever.

Lo, we heard of it at Ephratah; we found it in the fields of the wood. — cxxxii. 6.

#### 44. BUILT WITHOUT NOISE.

And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building. 1 Kings vi. 7.

Now all the work of Solomon was prepared unto the day of the foundation of the house of

the Lord, and until it was finished: so the house of the Lord was perfected. 2 Chron. viii. 16.

# CHAP. IV.

### DIMENSIONS.

SECT. 45. RULE TO MEASURE. (MYSTIC.)

AND there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. Rev. xi. 1.

But the court which is without the temple leave out, and measure it not; for it is given

unto the Gentiles. — 2.

# 46. THE COURT.

And likewise for the north side in length, there shall be hangings of a hundred cubits long, and his twenty pillars, and their twenty sockets of brass: the hooks of the pillars and their fillets of silver. Ex. xxvii. 11.

And for the breadth of the court, on the west side, shall be hangings of fifty cubits: their pillars ten and their sockets ten. — 12.

And the breadth of the court on the east side eastward shall be fifty cubits. — — 13.

The length of the court shall be a hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass. — — 18.

So he measured the court, a hundred cubits long, and a hundred cubits broad, four-square, and the altar that was before the house. Ezck. xl. 47.

# 47. GATE OF THE COURT.

And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits. Ezek. xl. 11.

Then he measured the breadth, from the forefront of the lower gate unto the fore-front of the inner court without, a hundred cubits eastward and northward. — — 19.

And the gate of the inner court was over against the gate, toward the north, and toward the east: and he measured from gate to gate a hundred cubits.

### 48. EAST GATE.

Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad, and the other threshold of the gate, which was one reed broad. Ezek. xl. 6.

And he brought me into the inner court toward the east; and he measured the gate ac-

cording to these measures. - 32.

And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures; and there were windows therein, and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. — — 33.

And the arches thereof were toward the outward court; and palm-trees were upon the posts thereof on this side and on that side: and the going up to it had eight steps. - 34.

Now, when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about. — xlii. 15.

He measured the east side with the measuring reed five hundred reeds, with the measuringreed, round about. - 16.

He measured the north side five hundred reeds, with the measuring reed round about. -- 17.

He measured the south side five hundred reeds, with the measuring-reed. —— 18.

He turned about to the west side, and measured five hundred reeds, with the measuring-

He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place. -- 20.

# 49. SOUTH GATE.

After that he brought me toward the south, and, behold, a gate toward the south: and he measured the posts thereof, and the arches thereof, according to these measures. Ezek.

And there were windows in it, and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five - 25. and twenty cubits.

And there were seven steps to go up to it, and the arches thereof were before them; and it had palm-trees, one on this side, and another on that side upon the posts thereof. — — 26.

And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south a hundred cubits.

And he brought me to the inner court by the south gate: and he measured the south gate according to these measures. — 28.

And the little chambers thereof, and the posts thereof, and the arches thereof, according to

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fifty cubits long, and five and twenty cubits the breadth twenty cubits. Ezek. xli. 2. Ezek. xl. 29. broad.

And the arches round about were five and twenty cubits long, and five cubits broad. -

And the arches thereof were toward the outer court; and palm-trees were upon the posts thereof: and the going up to it had eight steps. - --- 31.

# 50. NORTH GATE.

And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof. Exek. xl. 22.

And the little chambers thereof were three on this side, and three on that side: and the posts thereof, and the arches thereof, were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twen-- 21.

And he brought me to the north gate, and measured it according to these measures; — 35.

The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

And the posts thereof were toward the outer court; and palm-trees were upon the posts thereof on this side and on that side: and the going up to it had eight steps. — 37.

And the chambers, and the entries thereof, were by the posts of the gates, where they washed the burnt-offering. — 38.

# 51. THE PORCH.

And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house. Kings vi. 3.

And the porch that was in the front of the house, the length of it was according to the breadth of the house twenty cubits, and the height was a hundred and twenty: and he overlaid it within with pure gold. 2 Chron. iii. 4.

He measured also the porch of the gate within, one reed. Ezek. xl. 8.

Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits;

and the porch of the gate was inward. — — 9.

And from the face of the gate of the entrance, unto the face of the porch of the inner gate were fifty cubits.

And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

The length of the porch was twenty cubits, and the breadth eleven cubits: and he brought me by the steps whereby they went up to it; and there were pillars by the posts, one on this side, and another on that side. — — 49.

#### **52**. THE DOOR.

And the breadth of the door was ten cubits; and the sides of the door were five cubits on the

these measures: and there were windows in it, one side, and five cubits on the other side: and and in the arches thereof round about; it was he measured the length thereof forty cubits, and

### 53. THE WALLS.

And, behold, a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits long by the cubit and a hand-breadth: so he measured the breadth of the building one reed, and the height one reed. Ezek. xl. 5.

After he measured the wall of the house, six cubits; and the breadth of every side-chamber, four cubits, round about the house on every

The thickness of the wall, which was for the side-chamber without, was five cubits; and that which was left was the place of the side chambers that were within. — — 9.

Now the building that was before the separate place at the end toward the west, was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits. -- 12.

#### 54. THE TEMPLE.

And the house which king Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. 1 Kings vi. 2.

And the house, that is, the temple before it,

was forty cubits long.

Now these are the things wherein Solomon was instructed for the building of the house of God: The length by cubits, after the first measure, was threescore cubits, and the breadth twenty cubits. 2 Chron. iii. 3.

So he measured the house, a hundred cubits long: and the separate place, and the building, with the walls thereof, a hundred cubits long; Ezek. xli, 13.

Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits. — — 14.

And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side, and on the other side, a hundred cubits, with the inner temple, and the porches of the court; - 15.

# 55. CHAMBERS.

And every little chamber was one reed long and one reed broad; and between the little chambers were five cubits; and the threshold of the gate, by the porch of the gate within, was Ezek. xl. 7.

And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side. - 10.

The space also before the little chambers was one cubit on this side and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side. — — 12.

He measured then the gate from the roof of

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one little chamber to the roof of another: the breadth was five and twenty cubits, door against door. Ezek. xl. 13.

And between the chambers was the wideness of twenty cubits round about the house on every side. — xli. 10.

And the doors of the side-chambers were toward the place that was left, one door toward the north, and another door toward the south; and the breadth of the place that was left was five cubits round about. — 11.

#### 56. POSTS.

He made also posts of threescore cubits, even unto the post of the court round about the gate. Ezek. xl. 14.

Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle.

zli. 1.

Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits. — 3.

The posts of the temple were squared, and the face of the sanctuary: the appearance of the one as the appearance of the other. — 21.

# CHAP. V.

# ARCHITECTURE.

### SECT. 57. RULE.

ACCORDING to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. Ex. xxv. 9.

And look that thou make them after their pattern, which was shewed thee in the mount. — 40.

And thou shalt rear up the tabernacle, according to the fashion thereof which was shewed thee in the mount. — xxvi. 30.

Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it. — xxvii. 8.

And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel. Ezek. xl. 4.

Thou, son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. — xliii. 10.

And if they be ashamed of all that they have done, shew them the form of the house, and the fashiou thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof: and all the forms

And the Lord said unto me, Son of man, mark well and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. — xliv. 5.

Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he make it according to the fashion that he had seen: Acts vii. 44.

Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. Heb. viii. 5.

### 58. DIVINE ARCHITECT.

According to all that the Lord commanded Moses, so the children of Israel made all the work. Ex. xxxix. 42.

And Moses did look upon all the work, and, behold, they had done it; as the Lord had commanded even so had they done it: and Moses blessed them. — — 43.

Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy-seat. 1 Chron. xxviii. 11.

And the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things. — — 12.

All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern. —— 19.

# 59. FOUNDATION.

And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. 1 Kings v. 17.

I saw also the height of the house round about: the foundations of the side-chambers were a full reed of six great cubits. Ezek. xli. 8.

# 60. TABERNACLE WALLS.

And thou shalt make the boards for the tabernacle, twenty boards on the south side, southward. Ex. xxvi. 18.

And for the second side of the tabernacle, on the north side, there shall be twenty boards. — 20.

And for the sides of the tabernacle westward thou shalt make six boards. — 22.

comings in thereof, and all the forms thereof, and two boards shalt thou make for the corall the ordinances thereof: and all the forms ners of the tabernacle in the two sides. — 23.

And they shall be coupled together beneath, | under another board for his two tennons. and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. Ex. xxvi. 24.

And he made boards for the tabernacle: twenty boards for the south-side southward,

And for the other side of the tabernacle, which is toward the north corner, he made twenty - -- 25

And for the sides of the tabernacle westward ne made six boards. — — 27.

And two boards made he for the corners of the tabernacle in the two sides.

And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. - 29.

# 61. DESCRIPT.

And thou shalt make boards for the tabernacle of shittim-wood, standing up. Ex. xxvi. 15.

Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one 

Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

And he made boards for the tabernacle of shittim-wood, standing up. — xxxvi. 20.

The length of a board was ten cubits, and the breadth of a board one cubit and a half.

One board had two tenons, equally distant one from another: this did he make for all the boards of the tabernacle.

# 62. BARS.

And thou shalt make bars of shittim-wood: five for the boards of the one side of the taber-Ex. xxvi. 26.

And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the two sides 27.

And the middle bar in the midst of the boards shall reach from end to end. — 28.

And he made bars of shittim-wood: five for the boards of the one side of the tabernacle, **xxxvi.** 31.

And five bars for the boards of the other side of the tabernacle, and five bars for the boards -of the tabernacle for the sides westward. — 32.

And he made the middle bar to shoot through the boards from the one end to the other. -33.

# 63. TEMPLE CIELING

And he built the walls of the house within with boards of cedar, both the floor of the house and the walls of the cieling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir. 1 Kings vi. 15.

# 64. SOCKETS AND TENONS.

And thou shalt make forty sockets of silver leaves of the other door were folding. - 34. under the twenty boards: two sockets under And the temple ar one board for his two tenons, and two sockets doors. Ezek. xli. 23.

And their forty sockets of silver: two sockets under one board, and two sockets under another -- 21 board.

And they shall be eight boards, and their sockets of silver, sixteen sockets, two sockets under one board, and two sockets under another - - 25.

And forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons. — xxxvi. 24.

And their forty sockets of silver: two sockets under one board, and two sockets under another board. --26.

And they were eight boards, and their sockets were sixteen sockets of silver, under every board <del>---- 30.</del> two sockets.

And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver: and all the pillars of the court were filletted with silver. -– xxxviii. 17.

And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; a hundred sockets of the hundred talents, a talent for a socket. — 27.

And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar. — 30.

And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about. — — 31.

# 65. HOOKS, PINS, AND NAILS

The pins of the tabernacle, and the pins of the court, and their cords. Ex. xxxv. 18.

And all the pins of the tabernacle, and of the court round about, were of brass. - xxxviii.

And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them. - 28.

And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold. 2 Chron. iii, 9.

#### 66. DOORS.

And for the entering of the oracle he made doors of olive tree: the lintel and side posts

were a fifth part of the wall. 1 Kings vi. 31.

The two doors also were of olive tree; and he carved upon them carvings of cherubims, and palm-trees, and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm-trees. — — 32.

So also made he for the door of the temple posts of olive-tree, a fourth part of the wall. **–** 33.

And the two doors were of fir-tree: the two leaves of the one door were folding, and the two

And the temple and the sanctuary had two

And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door. Ezck. xli. 24.

And there were made on them, on the doors of the temple, cherubins and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without.

— 25.

#### 67. windows.

And for the house he made windows of nar-

row lights. 1 Kings vi. 4.

And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches; and windows were round about inward: and upon each post were palm-trees. Ezek. xl. 16.

The door posts, and the narrow windows, and the galleries round about on the three stories over against the door, cieled with wood round about, and from the ground up to the windows, and the windows were covered: — xli. 16.

To that above the door, even unto the inner house and without, and by all the wall round about, within and without, by measure. — 17.

And there were narrow windows, and palmtrees on the one side and on the other side on the sides of the porch, and upon the sidechambers of the house, and thick planks. — 26.

### 68. STAIRCASE.

The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third. 1 Kings vi. 8.

And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east: and they went up unto it by seven steps; and the arches thereof were before them. Ezek. xl. 22.

# 69. GATES.

When the princes of Judah heard these things, then they came up from the king's house unto the house of the Lord, and sat down in'the entry of the new gate of the Lord's house. Jer. xxvi. 10.

### 70. ROOF.

And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins. Ex. xxvi. 14.

And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering. — xxxix. 34.

So he built the house, and finished it; and covered the house with beams and boards of cedar. 1 Kings vi. 9.

### 71. courts.

And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

And he built the inner court with three rows of hewed stones, and a row of cedar-beams. 1 Kings vi. 36.

Furthermore, he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. 2 Chron. iv. 9.

### 72. OUTWARD COURT.

Then brought he me into the outward court, and, lo, there were chambers. and a pavement made for the court round about: thirty chambers were upon the pavement. Ezek. xl. 17.

And the pavement by the side of the gates, over against the length of the gates, was the

lower pavement. — — 18.

Then he brought me forth into the outer court, the way toward the north; and he brought me into the chamber that was over against the separate place, and which was before the building toward the north. — xlii. 1.

Before the length of an hundred cubits was the north door, and the breadth was fifty cubits.

_ _ 2

Over against the twenty cubits which were for the inner court, and over against the pavement which was for the outer court, was gallery against gallery in three stories. — — 3.

# 73. RECAPITULATION.

And every wise-hearted among you shall come, and make all that the Lord hath commanded. Ex. xxxv. 10.

and his sockets; —— 11.

The ark and the staves thereof, with the mercy seat and the vail of the covering. — 12.

The table and his staves, and all his vessels, and the shew-bread; —— 13.

This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, conto Acron the pricet

son to Aaron the priest. — xxxviii. 21.

Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord had commanded Moses so did they. — xxxix. 32.

And they brought the tabernacle unto Moses, the tent and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets.

— 33.

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. Heb. ix. 1.

For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called The Sanctuary.

# CHAP. VI.

# INTERNAL STRUCTURE AND OFFICES.

# SECT. 74. THE VAIL.

AND thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen, of cunning work: with cherubims shall it be made. Ex. xxvi. 31.

And thou shalt hang it upon four pillars of shittim-wood overlaid with gold: their hooks, shall be of gold upon the four sockets of silver. - 32.

And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy. - xxvi. 33.

And he made a vail of blue, and purple, and scarlet, and fine twined linen: with oherubims made he it of cunning work. — xxxvi. 35.

#### 75. HOLY OF HOLIES.

And he shall build twenty cubits on the sides of the house, both the floor and the walls, with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place. 1 Kings vi. 16.

And the oracle he prepared in the house within, to set there the ark of the covenant of

the Lord. —— 19.

And the oracle in the fore-part was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar. - -- 20.

So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle, and he over-

laid it with gold. -21.

And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof , twenty cubits, and he overlaid it with fine gold, amounting to six hundred talents. 2 Chron.

So he measured the length thereof twenty cubits: and the breadth twenty cubits before the temple: and he said unto me, This is the

most holy place. Ezek. xli. 4.

And after the second vail the tabernacle, which is called The Holiest of all; Heb. ix. 3.

# 76. SANCTITY THEREOF.

And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place, within the vail before the mercy-seat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy seat. Lev. xvi. 2.

But in the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: Heb. ix. 7.

into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: -- 8.

# THE MERCY-SEAT.

And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. Ex. xxv. 17.

And thou shalt put the mercy-seat upon the ark of the testimony, in the most holy place.

- xxvi. 34.

And he made the mercy-seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. - xxxvii. 6.

### 78. SIGNIFICANT IMAGERY COMMANDED.

And thou shalt make two cherubims of gold: of beaten work shalt thou make them, in the two ends of the mercy-seat. Ex. xxv. 18.

And make one cherub on the one end, and the other cherub on the other end; even of the mercy seat shall ye make the cherubins on the two ends thereof. — — 19.

And the cherubins shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be. **———** 20.

And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the Lord. 1 Chron. xxviii. 11.

### 79. IMAGERY MADE.

And he made two cherubims of gold; beaten out of one piece made he them, on the two ends of the mercy seat. Ex. xxxvii. 7.

One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy-seat made he the cherubims on the two ends thereof. - 8.

And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to nother: even to the mercy-seat-ward were the faces of the cherubins. - 9.

And within the oracle he made two cherubims of olive-tree, each ten cubits high. 1 Kings vi. 23.

And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten - --- 24. cubits.

And the other cherub was ten cubits: both the cherubims were of one measure and one size. — — 25.

The height of the one cherub was ten cubits, and so was it of the other cherub. - 26.

And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched The Holy Ghost this signifying, that the way one another in the midst of the house. — 27. cherubins of image-work, and overlaid them

with gold. 2 Chron. iii. 10.

And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house; and the other wing was likewise five cubits, reachthg to the wing of the other cherub.

And one wing of the other cherub was five cubits, reaching to the wall of the house; and the other wing was five cubits also, joining to the wing of the other cherub. --12.

The wings of these cherubims spread them selves forth twenty cubits; and they stood on their feet, and their faces were inward. - 13.

For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

### 80. REFLECTIONS THEREON.

And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. Heb. ix. 5.

#### 81. ORNAMENTAL IMAGERY.

And he overlaid the cherubims with gold. 1 Kings vi. 28.

And he carved all the walls of the house round about with carved figures of cherubims. and palm-trees, and open flowers within and 

And he carved thereon cherubims, and palmtrees, and open flowers; and covered them with gold fitted upon the carved work. — — 35.

And under it was the similitude of oxen, which did compass it round about; ten in a cubit compassing the sea round about. Two rows of oxen were cast when it was cast. 2 Chron. iv. 3.

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. 2 Chron. iv. 4.

And it was made with cherubims and palmtrees, so that a palin-tree was between a cherub and a cherub; and every cherub had two faces: Ezek. xli. 18.

So that the face of a man was toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: it was made through all the house round **— —** 19.

From the ground unto above the door were cherubins and palm-trees made, and on the wall of the temple. — —20.

### 82. OTHER ORNAMENTS.

And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. Ex. xxvi. 29.

And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold - xxxvi. 34.

And in the most holy house he made two with knops and open flowers: all was cedar; there was no stone seen. 1 Kings vi. 18.

And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold. — 22.

And the floor of the house he overlaid with

gold within and without. — 30.

And the greater house he cieled with fir-trees, which he overlaid with fine gold, and set there-

on palm-trees and chains. 2 Chron. iii. 5.

And he garnished the house with precious stones for beauty; and the gold was gold of Parvaim. ——6.

He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls. — - 7.

#### 83. CURTAINS.

Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. Ex. xxvi. 1.

The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. -2.

The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. --3.

And thou shalt make curtains of goats' hair, to be a covering upon the tabernacle; eleven curtains shalt thou make. ----

The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.

And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth shall hang over the backside of the tabernacle

And a cubit on the one side, and a cubit on the other side, of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. — — 13.

And every wise hearted man among them that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them. - xxxvi. 8.

The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size

And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them. — — 14.

The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size. — — 15

### 84. JUNCTION.

And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the cou-And the cedar of the house within was carved pling of the second. Ex. xxvi. 4.

Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second, that the loops may take hold one of another. Ex. xxvi. 5.

And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle. — 6.

And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. — — 9.

And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. - 10.

And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. - 11.

And he coupled the five curtains one unto another; and the other five curtains he coupled one unto another. - xxxvi. 10.

And he made loops of blue on the edge of one curtain, from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second.

Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another.

And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle. -

And he coupled five curtains by themselves, and six curtains by themselves. -- 16.

And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. — — 17.

And he made fifty taches of brass to couple the tent together, that it might be one. Ex. **x**xxvi. 18.

# 85. TAPESTRY.

And thou shalt make a hanging for the door of the tent of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. Ex. xxvi. 36.

And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen, of a

hundred cubits long, for one side. — xxvii. 9.

The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sock-

And on the other side shall be hangings, fifteen cubits: their pillars three and their sockets - 15.

The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court. — xxxv. 17.

And he made a hanging for the tabernacledoor of blue, and purple, and scarlet, and fine twined linen of needle-work. — xxxvi. 37.

And he made the court on the south side southward, the hangings of the court were of nne twined linen, a hundred cubits. — xxxviii. 9.

their sockets of brass twenty: the hooks of the pillars and their fillets of silver.

And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten: hooks of the pillars and their fillets of silver. 12.

And for the east side eastward, fifty cubite

The hangings of the one side of the gate were fifteen cubits, their pillars three, and their sockets three. — — 14.

And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits, their pillars three, and their sockets

And the hanging for the gate of the court was needle work, of blue, and purple, and scarlet, and fine twined linen; and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the

And thou shalt set up the court round about, and hang up the hanging at the court-gate.

And he set up the hanging at the door of the tabernacle. — — 28.

# 86. TABERNACLE PILLARS.

And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them. Ex. xxvi.

And the twenty pillars thereof, and their twenty sockets shall be of brass: the hooks of the pillars and their fillets shall be of silver. - xxvii.

All the pillars round about the court shall be filleted with silver: their hooks shall be of silver, and their sockets of brass. — — 17.

And he made thereunto four pillars of shittimwood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver. — xxxvi. 36.

And the five pillars of it with their hooks; and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass. Ex. xxxvi. 38.

Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets were of silver. — xxxviii. 10.

And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver. -

# 87. TEMPLE PILLARS.

For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about. I Kings vii. 15.

Also he made before the house two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits. 2 Chron. iii. 15.

And he set up the pillars in the porch of the And for the north side, the hangings were a temple: and he set up the right pillar, and callhundred cubits, their pillars were twenty, and 'ed the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz 1 Kings vii. 21.

And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, Jachin; and the name of that on the left, Boaz. 2 Chron. iii. 17.

The height of the one pillar was eighteen cubits, and the chapiter upon it was brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work. 2 Kings xxv. 17.

And concerning the pillars, the height of one pillar was eighteen cubits, and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers; it was hollow. Jer. lii. 21.

# 88. ORNAMENTED.

And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits. 1 Kings vii. 16.

And nets of checker-work, and wreaths of chain-work, for the chapiters which were upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter. --17.

And the chapiters, that were upon the top of the pillars, were of lily work in the porch, four cubits. — — 19.

And the chapiters upon the two pillars had pomegranutes also above, over against the belly which was by the net work: and the pomegranates were two hundred, in rows round about upon the other chapiter. — — 20.

And upon the top of the pillars was lily-work: so was the work of the pillars finished. — 22.

The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two net-works to cover the two bowls of the chapiters which were upon the top of the pillars. — — 41.

And four hundred pomegranates for the two net-works, even two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that were upon the pillars; — 42.

And he made chains, as in the oracle, and put them on the heads of the pillars; and made a hundred pomegranates, and put them on the chains. 2 Chron. iii. 16.

And a chapiter of brass was upon it; and the height of one chapiter was five cubits, with net-work and pomegranates upon the chapiters round about, all of brass: the second pillar also and the pomegranates were like unto these. Jer.

And there were ninety and six pomegranates forepart of the chamb on a side; and all the pomegranates upon the fifty cubits. — 7. net-work were a hundred round about. — 23. For the length of

### 89. CHAMBERS.

And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle; and he made chambers round about. 1 Kings vi. 5.

And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar. — 10.

And the side-chambers were three, one over another, and thirty in order: and they entered into the wall which was of the house for the side-chambers round about, that they might have hold, but they had not hold in the wall of the house. Ezek. xli. 6.

And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north. — xlii. 4.

And from under these chambers was the entry on the east side, as one goeth into them from the outer court. ——9.

The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building. — — 10.

And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they; and all their goings out were both according to their fashions, and according to their doors.—

And there were many lights in the upper chamber where they were gathered together. Acts xx. 8.

# 90. CONSTRUCTION OF THE CHAMBERS.

The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round, that the beams should not be fastened in the walls of the house. 1 Kings vi. 6.

And there was an enlarging, and a winding about still upward to the side chambers; for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst. Ezek. xli. 7.

Now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building. — xlii. 5.

For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground. —— 6.

And the wall that was without over against the chambers, towards the outer court on the forepart of the chambers, the length thereof was fifty cubits. --7.

For the length of the chambers that were in

the outer court was fifty cubits: and, lo, before! the temple were a hundred cubits. Ezek. xlii. 8.

# 91. DESIGNATION.

And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south, one at the side of the east gate, having the prospect toward the north. Ezek. xl. 44.

And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house. — 45.

And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar, these are the sons of Zadok among the sons of Levi, which come near to the Lord to minister unto him. — — 46.

Then said he unto me, The north chambers, and the south chambers, which are before the separate place they be holy chambers, where the priests that approach unto the Lord shall eat the most holy things; there shall they lay the most holy things, and the meat offering; and the sin-offering, and the trespass-offering, for the place is holy. — xlii. 13

# 92. OFFICES.

After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the

two sides westward. Ezek. xlvi. 19.

Then said he unto me, This is the place where the priests shall boil the trespass-offering, and the sin-offering, where they shall bake the meatoffering: that they bear them not out into the outer court, to sanctify the people.

Then he brought me forth into the outer court, and caused me to pass by the four corners of the court: and, behold, in every corner of the court there was a court. -- 21.

In the four corners of the court there were courts joined of forty cubits long, and thirty broad; these four corners were of one mea-<del>---- 22</del>.

And there was a row of building round about in them, round about them four, and it was made with boiling-places under the rows round about. — — 23.

Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people. —24.

# 93. PUBLIC RESORT.

And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it The Tabernacle of the Congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the Ex. xxxiii. 7.

And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent-door, and looked after Meses, until he was gone into the taling all the work that he made king Solomon for bernacle. — — 8.

Now, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. Heb. ix. 6.

# . 94. TABERNACLE MYSTIC.

And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened. Rev. xv. 5.

### CHAP. VII.

### SACRED UTENSILS.

# SECT. 95. GENERAL CATALOGUE.

ALL the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass. Ex. xxvii. 19.

The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the taberna-— xxxi. 7.

And the tabernacle and his furniture, and the pure candlestick, with all his furniture, and the altar of incense. — — 8.

And the altar of burnt-offering with all his furniture, and the laver and his foot, — 9.

And the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priests' office, — 10.

And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do. <u> — —11.</u>

And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entrance of the tabernacle; — xxxv. 15.

The altar of burnt offering, with his brazen gate, his staves, and all his vessels; the laver and his foot; - --- 16.

The ark of the testimony, and the staves thereof, and the mercy-seat; xxxix. 35.

The table, and all the vessels thereof, and the shew-bread; <del>--- 36</del>.

And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle-door; 

The brasen altar and his gate of brass, his staves, and all his vessels; the laver and his

The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation; — — 40.

And Hiram made the lavers, and the shovels, and the basons: so Hiram made an end of dothe house of the Lord. 1 Kings vii. 40.

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1 Kings vii. 43.

And one sea, and twelve oxen under the sea; - 44.

### 96. VASES OF GOLD AND SILVER, &C.

And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. Ex. xxv. 29.

And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers, to cover withal, of pure — xxxvii. 16.

And Solomon made all the vessels that pertained unto the house of the Lord; the altar of gold, and the table of gold, whereupon the shewbread was. 1 Kings vii. 48.

And the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple. - 50.

And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shew-bread was set; 2 Chron. iv. 19,

And the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver: and they offered burnt-offerings in the house of the Lord continually all the days of Jehoiada. - xxiv. 14.

I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels a hundred talents, and of gold a hundred talents; *Ezra* viii. 26.

Also twenty basons of gold of a thousand drams, and two vessels of fine copper, precious as gold. — 27.

# 97. DESIDERATA.

Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord. 2 Kings xii. 13.

### 98. LAMPS, &C.

The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light; Ex. **x**xxix. 37.

And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold; 1 Kings vii. 49.

And he made ten candlesticks of gold, accor-

And the ten bases, and ten lavers on the bales; | ding to their form, and set them in the temple, five on the right hand, and five on the left. Chron. iv. 7.

> Moreover, the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold. — — 20.

> And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold. - 21.

# 99. CANDLESTICK. (RULE.)

And thou shalt make a candlestick of pure gold; of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same. Ex. xxv. 31.

And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candle-stick out of the other side: — 32.

Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

And in the candlestick shall be four bowls made like unto almonds with their knops and their flowers. — — 34.

And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. <del>--- 35.</del>

Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold. - 36.

And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. — — 37.

And the tongs thereof, and the snuff-dishes thereof, shall be of pure gold. — — 38.

Of a talent of pure gold shall he make it, with all these vessels.

# 100. CANDLESTICK, HOW MADE.

And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and

his flowers, were of the same: Ex. xxxvii. 17.

And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower; so throughout the six branches going out of the candlestick, — 19.

And in the candlestick were four bowls made like almonds, his knops and his flowers: - 20.

And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. - Ž1.

Their knops and their branches were of the

same: all of it was one beaten work of pure and Samuel was laid down to sleep. gold. Ex. xxxvii. 22.

And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold.

Of a talent of pure gold made he it, and all the vessels thereof. - -- 24.

And this work of the candlestick was of beaten gold; unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the Lord had shewed Moses, so he made the candlestick. Num. viii. 4.

### 101. MYSTIC

And I turned to see the voice that spake with And being turned, I saw seven golden candlesticks. Rev. i. 12.

These are the two olive trees, and the two candlesticks standing before the God of the earth. — xi. 4.

# 102. OIL FOR LIGHT.

And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten for the light, to cause the lamp to burn always. Ex. xxvii. 20.

In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord. It shall be a statute for ever unto their generations on the behalf of the children of Israel. - 21.

The candlestick also for the light, and his furniture, and his lamps, with the oil for the light. — xxxv. 14.

Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause the lamps to burn continually. Lev. xxiv. 2.

Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord continually: it shall be a statute for ever in your generations. — — 3.

He shall order the lamps upon the pure candlestick before the Lord continually.

# 103. LIGHTED.

And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. Ex. xl. 4.

And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. - 24.

And he lighted the lamps before the Lord; as the Lord commanded Moses. — 25

Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick. Num. viii. 2.

And Aaron did so: he lighted the lamps thereof over against the candlestick; as the Lord commanded Moses. — 3.

iii. 3.

#### 104. TABLE.

Thou shalt also make a table of shittim-wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. Ex. xxv. 23.

And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

And thou shalt make unto it a border of a hand-breadth round about; and thou shalt make a golden crown to the border thereof round _ _ 25.

And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. — 26.

Over against the border shall the rings be, for places of the staves to bear the table. <del>-</del> 27.

And thou shalt make the staves of shittimwood, and overlay them with gold, that the table may be borne with them. 

And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. — xxxvii. 10.

And he overlaid it with pure gold, and made thereunto a crown of gold round about. — 11

Also he made thereunto a border of a handbreadth round about; and made a crown of gold for the border thereof round about. --12.

And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof. — — 13.

Over against the border were the rings, the places for the staves to bear the table. — 14.

And he made the staves of shittim wood, and overlaid them with gold, to bear the table. - 15.

And the four tables were of hewn stone for the burnt-offering, of a cubit and a half long, and a cubit and a half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice. Ezek. xl. 42.

And within were hooks, a hand-broad, fastened round about: and upon the table was the flesh of the offering. — 43.

# 105. SITUATION OF THE TABLE.

And thou shalt set the table without the vail, and the candlestick over against the table, on the side of the tabernacle toward the south: and thou shalt put the table on the north side. Ex. xxvi. 35.

And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. - xl. 22.

He made also ten tables, and placed them in the temple, five on the right side, and five on the left: and he made a hundred basons of gold. 2 Chron. iv. 8.

And in the porch of the gate were two tables on this side, and two tables on that side, to slay And ere the lamp of God went out in the thereon the burnt-offering, and the sin-offering, temple of the Lord, where the ark of God was, and the trespuss offering. Ezek. xl. 39.

And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables. Ezek. xl. 40.

Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices. - 41.

# 106. LAVER.

And thou shalt set the laver between the tent of the congregation and the altar and shalt put water therein. Ex. xl. 7.

And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. - 30.

Then made he ten lavers of brass: one aver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver. 1 Kings vii. 38.

And he put five bases on the right side of the house, and five on the left side of the house and he set the sea on the right side of the house eastward, over against the south.

He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt-offering they washed in them; but the sea was for the priest to wash in. 2 Chron. iv. 6.

### 107. BASES.

And he made ten pases of brass: four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of 1 Kings vii. 27.

And the work of the bases was on this manner: they had borders, and the borders were

between the ledges: - 28.

And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above; and beneath the lions and oxen were certain additions made of thin work. _ _ 29

And every base had four brasen wheels, and plates of brass; and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition. -

And the mouth of it, within the chapiter, and above, was a cubit; but the mouth thereof was round, after the work of a base, a cubit and a half; and also upon the mouth of it were gravings with their borders, four square, not round.

And under the borders were four wheels; and the axle-trees of the wheels were joined to the base; and the height of a wheel was a cupit and half a cubit. <del>---- 32</del>.

And the work of the wheel was like the work of a chariot-wheel; their axle trees, and their naves, and their felloes, and their spokes, were all molten. — — 33.

And there were four undersetters to the four corners of one base; and the undersetters were of the very base itself. — — 34.

And in the top of the base was there a round compass of half a cubit high: and on the top of the base, the ledges thereof, and the borders | house of the Lord, and in the house of the king thereof, were of the same. — — 35.

For on the plates of the ledges therof, and on the borders thereof, he graved cherubims. lions, and palm-trees, according to the proportion of every one, and additions round about

After this manner he made the ten bases: all of them had one casting, one measure, and one

### 108. BEA.

And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits; and a line of thirty cubits did compass it round about. 1 Kings vii. 23.

And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows when it was cast.

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. --25.

And it was a handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two

thousand baths. — — 26.

Also he made a molten sea, of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. 2 Chron. iv. 2.

And the thickness of it was a hand breadth. and the brim of it like the work of the brim of a cup, with the flowers of lilies; and it received and held three thousand baths.

And he set the sea on the right side of the east end, over against the south. 

### 109. SACRILEGIOUS PROFANATION.

And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem. 2 Chron. xxviii.

#### 110. DEPORTATION FORETOLD.

But if they be propnets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts, that the vessels which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, go not to Babylon. Jer. xxvii. 18.

For thus saith the Lord of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusulem to Babylon, and all the nobles of Judah and Jerusalem: — — 20.

Yea, thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain in the of Judah and of Jerusalem, - 21.

They shall be carried to Bubylon, and there shall they be until the day that I visit them, saith the Lord: then will I bring them up, and restore them to this place. Jer. xxvii. 22.

#### 111. DEPORTATION.

And the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. 2 Kings xxv. 13.

And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass, wherewith they ministered, took they away.

- — 14.

And the fire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

The two pillars, one sea, and the bases, which Solomon had made for the house of the Lord; the brass of all these vessels was without weight.

Nebuchadnezzar also carried off the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon. 2 Chron. xxxvi 7.

# 112. RESTORATION FORETOLD.

Depart ye, depart ye; go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord. Is. lii. 11.

#### 113. RESTORATION.

Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; Ezra i. 7.

And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple at Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he had made governor; — v. 14.

And said unto him, Take these vessels, go carry them into the temple that is in Jerusalem, and let the house of God be builded in his

place.

And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God. - vi. 5.

The vessels also that are given thee, for the service of the house of thy God, those deliver thou before the God of Jerusalem. — vii. 19.

Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them. — viii. 24.

And weighed unto them the silver, and the sellors, and his lords, and all Israel there present, of, and had anointed them, and sanctified them had offered; — 25.

# 114. NUMBER AND QUALITY.

Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer. and numbered them unto Sheshbazzar, the prince *Ezra* i. 8.

And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine

and twenty knives, — 9.

Thirty basons of gold, silver basons of a second sort four hundred and ten, and other ves-

sels a thousand. - 10.

All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity, that were brought up from Babylon unto Jerusalem. --  $\bar{1}1$ .

Now on the fourth day was the silver, and the gold, and the vessels, weighed in the house of our God, by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites; — viii. 33.

By number and by weight of every one: and all the weight was written at that time. — 34.

# 115. SANCTITY OF THE VESSELS.

And I said unto them, Ye are holy unto the Lord; the vessels are holy also; and the silver and the gold are a free-will offering unto the Lord God of your fathers. Ezra viii. 28.

Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and the chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the - 29.

So took the priests and the Levites the weight of the silver and the gold, and the vessels, to bring them to Jerusalem, unto the house of our <del>--- 30.</del>

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD  $\cdot$ and the pots in the Lord's house shall be like the bowls before the altar. Zech. xiv. 20.

Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and see the therein. — 21.

### CHAP. VIII.

### SANCTITY.

#### SECT. 116. TABERNACLE DEDICATED.

AND it came to pass, on the day that Moses had fully set up the tabernacle, and had anointgold, and the vessels, even the offering of the ed it, and sanctified it, and all the instruments house of our God, which the king and his count thereof, both the altar, and all the vessels there-Num. vii. 1.

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of their fathers, (who were the princes of the tribes, and were over them that were numbered,) offered. Num. vii. 2.

And they brought their offering before the Lord, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

And the Lord spake unto Moses, saying,

Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service. — - 5.

And Moses took the wagons, and the oxen, and gave them unto the Levites.

Two wagons and four oxen he gave unto the sons of Gershon, according to their service;

And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar, the son of Aaron --- 8. the priest

But unto the sons of Kohath he gave none; because the service of the sanctuary belonging unto them was, that they should bear upon their shoulders. — — 9.

And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar. 

And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah. - 12.

And his offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil, for a meat-offering:

One spoon of ten shekels of gold, full of incense: — — 14.

One young bullock, one ram, one lamb of the first year, for a burnt offering: — — 15.

One kid of the goats for a sin offering:

And for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Nahshon the son of Amminadab. - 17

On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

He offered for his offering one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

One spoon of gold of ten shckels, full of incense: — 20.

One young bullock, one ram, one lamb of the first year, for a burnt offering: --21.

One kid of the goats for a sin offering:

L

And for a sacrifice of peace-offerings, two

That the princes of Israel, heads of the house oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Nethaneel the son of Zuar. **–** – 23.

On the third day Eliab the son of Helon, prince of the children of Zebulon, did offer: -24.

His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat offering: -25.

One golden spoon of ten shekels, full of in-_— — 26.

One young bullock, one ram, one lamb of the first year, for a burnt-offering: - -27.

One kid of the goats for a sin offering. And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year. This was the offering of Eliab the son of Helon. - -- 29.

On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, did offer:

His offering was one silver charger of the weight of a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat offering:

One golden spoon of ten shekels, full of incense: — — 32.

One young bullock, one ram, one lamb of the first year, for a burnt offering: — — 33.

One kid of the goats for a sin-offering: -34. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Elizur the son of Shedeur. — 35.

On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, did - 36.

His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat offering. — 37.

One golden spoon of ten shekels, full of incense: — — 38.

One young bullock, one ram, one lamb of the first year, for a burnt offering: — — 39.

One kid of the goats for a sin-offering: -

And for a sacrifice of peace offermgs, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Shelumiel the son of Zurishaddai.

On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, offered: — 42.

His offering was one silver charger of the weight of a hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat offering: — — 43.

One golden spoon of ten shekels, full of in-

One young bullock, one ram, one lamb of the first year, for a burnt offering: — — 45.

One kid of the goats for a sin-offering: - 46.

And for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Eliasaph the son of Deuel. Num. vii. 47.

CHAP. VIII.]

On the seventh day Elishama the son of Ammihud prince of the children of Ephraim, offered:

His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat offering: -- 49.

One golden spoon of ten shekels, full of in-

One young bullock, one ram, one lamb of the

first year, for a burnt-offering: - - 51.

One kid of the goats for a sin-offering:

And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year. This was the offering of Elishama __ _ 53. the son of Ammihud.

On the eighth day offered Gamaliel the son of Pedashur, prince of the children of Manasseh: -- 54.

His offering was one silver charger of the weight of a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary: both of them full of fine flour mingled with oil, for a meat-offering:

One golden spoon of ten shekels full of in-__ <u>__ 56</u>.

One young bullock, one ram, one lamb of the first year, for a burnt offering: - 57.

One kid of the goats for a sin-offering.

And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year. This was the offering of Gamaliel the son of Pedahzur. - - 59.

On the ninth day Abinan the son of Gideoni, prince of the children of Benjamin, offered:

His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering: — 61.

One golden spoon of ten shekels, full of in-

One young bullock, one ram, one lamb of the first year, for a burnt offering: -- 63.

One kid of the goats for a sin offering:

And for a sacrifice of peace offerings, two oxen, fixe rams, five he-goats, five lambs of the first year. This was the offering of Abidan the son of Gideoni. <del>--- 65.</del>

On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, offered: - 66.

His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat offering.

One golden spoon of ten shekels, full of incense: — — 68.

One young bullock, one ram, one lamb of the first year, for a burnt-offering: -- 69.

One kid of the goats for a sin-offering:

And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year. This was the offering of Ahiezer the son of Ammishaddai.

On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered:

His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering: — — 73

One golden spoon of ten shekels, full of in

One young bullock, one ram, one lamb of the first year, for a burnt offering: — — 75.

One kid of the goats for a sin-offering:

And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Pagiel the son of Ocran. - -- 77.

On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, offered:

His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering: — 79.

One golden spoon of ten shekels full of incense:

One young bullock, one ram, one lamb of the first year, for a burnt-offering: — — 81.

One kid of the goats for a sin-offering:

And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year. This was the offering of Ahira the son of Enan. — 83.

This was the dedication of the altar (in the day when it was anointed) by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold; — — 84.

Each charger of silver weighing a hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctu-

The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was a hundred and twenty shekels.

All the oxen for the burnt-offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering; and the kids of the goats for sin offering, twelve:

And all the oxen, for the sacrifice of the peaceofferings, were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

# 117. SOLOMON'S TEMPLE DEDICATED.

Then the king and all the people offered sacrifices before the Lord. 2 Chron. vii. 4.

And king Solomon offered a sacrifice of twenty and two thousand oxen, and a hundred and twenty thousand sheep. So the king and all the people dedicated the house of God. 2 Chron.

# 118. SECOND TEMPLE DEDICATED.

And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God

with joy. Ezra vi. 16.

And offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. — 17.

#### 119. ACCEPTATION.

In all places where I record my name I will come unto thee, and I will bless thee. Ex. xx. 24.

And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be said, I exceedingly fear and quake; there perpetually. 1 Kings ix. 3.

And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of

sacrifice. 2 Chron. vii. 12.

Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.

For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually. - -- 16.

### 120. SANCTITY OF PLACES IN GENERAL.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. Gen. xxviii. 16.

And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. — 17.

And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Ex. iii. 5.

And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death. -- xiv. 12.

There shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long they shall come up to

the mount. — -13.

And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount,

and sanctify it. **— 2**3.

And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee; but let not the priests and the people break through, to come up unto the Lord, lest he break forth upon them. — 24.

So Moses went down unto the people, and spake unto them. — 25.

And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship ye - xxiv. 1. afar off.

And Moses alone shall come near the Lord: but they shall not come nigh: neither shall the people go up with him. - 2.

And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. - xxxiv. 2.

And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that

Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou stand est is holy ground. Acts vii. 33.

For they could not endure that which was commanded. And if so much as a beast touch the mountain it shall be stoned, or thrust through with a dart: Heb. xii. 20.

And so terrible was the sight, that Moses

# SANCTITY OF TEMPLES, &C.

Ye shall keep my subbaths, and reverence my sanctuary: I am the Lord. Lev. xix. 30.

Furthermore, David the king said unto all the congregation, Solomon, my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the Lord God. 1 Chron. xxix. 1.

And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her; for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy whereunto the ark of the Lord bath come. 2 Chron. viii. 11.

Thy testimonies are very sure: holiness becometh thine own house, O Lord, for ever.

 $m{P}$ s. xciii. 5.

This is the law of the house: Upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold, this is the law of the house. Ezek, xliii. 12.

Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

Jonah ii. 4.

# 122. PURIFICATION BY JESUS CHRIST.

And Jesus went into the temple of God, and cast out all them that bought and sold in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves. Mat. xxi. 12.

And he said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. --13.

And they come to Jerusalem: and Jesus wont into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves. Mar. xi. 15.

And would not suffer that any man should

carry any vessel through the temple. — — 16

cast out them that sold therein, and them that him. bought, Luke xix. 45.

Saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. —— 46.

And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; John ii. 15.

And he said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.

### 123. PROTECTION.

And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. Is. iv. 5.

And there shall be a tabernacle for a shadow in the day time from the heat and for a place of refuge, and for a covert from storm and from

The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine for the which thou hast labored: — lxii. 8.

But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holi-- 9.

A glorious high throne from the beginning is the place of our sanctuary. Jer. xvii. 12.

The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. — l. 28.

And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more: for now have I seen with mine eyes. Zech. ix. 8.

### 124. FOR AN ASYLUM.

And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. 1 Kings i. 50.

And it was told Solomon, saying, Behold, Adonijah feareth king Solomon; for, lo, he hath caught hold on the horns of the altar, saying, let king Solomon swear unto me to-day, that he will not slay his servant with the sword. 1 Kings i. 51.

So king Solomon sent, and they brought him down from the altar. And he came, and bowed himself at king Solomon: and Solomon said unto him, Go to thine house. 

Then tidings came to Joab; (for Joab had turned after Adonijah, though he turned not after Absalom;) and Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar. — ii. 28.

And it was told king Solomon that Joab was fled unto the tabernacle of the Lord; and, behold, he is by the altar: then Solomon sent Be-

And he went into the temple, and began to | naiah the son of Jehoida, saying, Go, fall upon **— — 2**9.

And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he an swered me. - -- 30.

### PRESUMPTUOUS PRETENCE.

Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are these. Jer. vii. 4.

### 126. STRANGERS FORBIDDEN.

But let none come into the house of the Lord save the priests, and they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the Lord. 2 Chron. xxiii. 6.

Thus saith the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel. Ezek.

And in that day there shall be no more the Canaanite in the house of the Lord of hosts. Zech. xiv. 21.

Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Acts xxiv. 18.

### INTRUSION OF STRANGERS.

And before this Eliashib the priest having the oversight of the chamber of the house of our God, was allied unto Tobiah: Neh. xiii. 4.

And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, (which was commanded to be given to the Levites, and the singers, and the porters,) and the offerings of the priests. -- 5.

But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king. - 6.

And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all

your abominations. Ezek. xliv. 6.

In that ye have brought into my sanctuary strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the bood, and they have broken my covenant, because of all your abominations. - --- 7.

And ye have not kept the charge of mine holy things; but ye have set keepers of my charge in my sanctuary for yourselves. — 8.

#### 128. RESENTMENT.

We are confounded, because we have heard reproach; shame hath covered our faces: for strangers are come into the sanctuaries of the Lord's house. *Jer.* li. 51.

The adversary hath spread out his hand upon

all her pleasant things: for he hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation. Lam. i. 10.

And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house

of God. Neh. xiii. 7.

And it grieved me sore; therefore I cast forth all the household-stuff of Tobiah out of the chamber. — 8.

And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him. Acts xxi. 27.

Crying out, Men of Israel, help: this is the man that teacheth all nien every where against the people, and the law, and this place; and further, brought Greeks also into the temple, and hath polluted that holy place. — 28.

(For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

### 129. MERIT OF ERECTING PLACES FOR WORSHIP.

And, when they came to Jesus, they besought aim instantly, saying, That he was worthy for whom he should do this: Luke vii. 4.

For he loveth our nation, and he hath built us a synagogue. — — 5.

# 130. PROFANATION.

Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. Jer. vii. 11.

And he said unto them, Defile the house, and fill the courts with the slain; go ye forth. And they went forth, and slew in the city. Ezek.

And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. Mar. xi. 17.

And the Jews' passover was at hand; and Jesus went up to Jerusalem, John ii. 13.

And found in the temple those that sold oxen, and sheep, and doves and the changers of money, sitting. — — 14.

### 131. ANIMADVERSION.

For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs. 2 Chron. xxix 6

Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense, nor offered burnt-offerings in the holy place, unto the God of Israel. — 7.

Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. ——— 8.

For, lo, our fathers have fallen by the sword;

all her pleasant things: for he hath seen that and our sons, and our daughters, and our wives, the heathen entered into her sanctuary, whom are in captivity for this. — — 9.

And say unto the Ammonites, Hear the word of the Lord God, Thus saith the Lord God, Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate: and against the house of Judah, when they went into captivity; Ezek. xxv. 3.

Behold, therefore, I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. —— 4.

# 132. NOT TO BE A CEMETERY.

And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places Ezek. xliii. 7.

In their setting of their threshold by my thresholds, and their posts by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. —— 8.

Now let them put away their whoredom, and the carcases of their kings far from me, and I will dwell in the midst of them for ever. — 9

### 133. INGRESS AND EGRESS (MYSTIC.)

Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east, and it was shut. Ezek. xliv. 1.

Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. --2.

It is for the prince; the prince he shall sit in it to eat bread before the Lord: he shall enter by the way of the porch of that gate, and shall go out by the way of the same. —— 3.

And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof. — xlvi. 8.

shall go forth by the way thereof. — xlvi. 8.

But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship, shall go out by the way of the south gate, and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it. —— 9.

And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. —— 10.

# CHAP. IX.

# SUCCEEDING EVENTS.

### SECT. 134. REPAIRS.

AND they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders that wrought upon the house of the Lord. 2 Kings xii. 11.

And to masons, and hewers of stone, and to buy timber and hewed stone, to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it.

- 12.

But they gave that to the workmen, and repaired therewith the house of the Lord.

And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord: and let them give it to the doers of the work which is in the house of the Lord, to repair the breaches of the house. - xxii. 5.

Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the

And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord.

And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord. 2 Chron. xxiv. 12.

So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it. -

He built the high gate of the house of the Lord, and on the wall of Ophel he built much. xxvii. 3.

He, in the first year of his reign, in the first month, opened the doors of the house of the

Lord, and repaired them. — xxix. 3.

Now, in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God. — xxxiv. 8.

And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and they returned to Jerusalem.

And they put it in the hand of the workmen that had the oversight of the house of the Lord, were left in the treasures of the house of the and they gave it to the workmen that wrought Lord, and the treasures of the king's house, and in the house of the Lord, to repair and mend

the house. — — 10.

Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed. —— 11.

# 135. PRIESTS' INDIFFERENCE.

Let the priests take it to them, every man ot his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found. 2 Kings xii. 5.

But it was so, that, in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house.

Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? Now, therefore, receive no more money of your acquaintance, but deliver it for the breaches of

And the priests consented to receive no more money of the people, neither to repair the breaches of the house. — 8.

### 136. PURIFICATION.

And he brought in the priests and the Levites, and gathered them together into the east street, 2 Chron. xxix. 4.

And said unto them, Hear me, ye Levites; sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place. — 5.

And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord, to cleanse the house of the Lord. — 15.

And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it out abroad into the brook Kidron. — — 16.

Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end. -- 17.

Then they went into Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-breud table, with all the vessels thereof.

Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold,

they are before the altar of the Lord. — 19.

Then I commanded, and they cleansed the chambers, and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense. Neh. xiii. 9.

### 137. DEPREDATIONS DOMESTIC.

Then Asa took all the silver and the gold that delivered them into the hand of his servants: and king Asa sent them to Ben-hadad the son eus, saying, 1 Kings xv. 18.

And Jehoush king of Judah took all the hal-lowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem. 2 Kings xii. 18.

And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria. — xvi. 8.

And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a pavement --17.of stones.

And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. — xviii. 15.

At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim. 2 Chron. xxv. 7.

For Ahaz took away a portion out of the house of the Lord, and out of the house of the king, and of the princes and gave it unto the king of Assyria: but he helped him not. — xxviii. 21.

# 138. SPOILATIONS FOREIGN.

And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made. 1 Kings xiv. 26.

And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and hostages, and returned to Samaria. 2 Kings xiv. 14.

And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. xxiv. 13.

So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away all the shields of gold which Solomon had made. Chron. xii. 9.

And he took all the gold and the silver, and all the vessels that were found in the house of God with Obededom, and the treasures of the king's house, the hostages also, and returned to Samaria. - xxv. 24.

And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and

of Hezion, king of Syria, that dwelt at Damas- of his princes: all these he brought to Babylon. 2 Chron. xxxvi. 18.

Also the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babylon. Jer. lii. 17.

The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. — — 18.

And the busons, and the fire pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.

The two pillars, one sea, and twelve brazen bulls that were under the bases, which king Solomon had made in the house of the Lord, the brass of all these vessels was without weight. **— 20**.

Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things. Joel iii. 5.

### 139. DESECRATION.

And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god; and brought the vessels into the treasure-house of his god.

Belshazzar, whiles he tasted the wine, com manded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem, that the king and his princes, his wives and his concubines, might drink therein. — v. 2.

Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines, drank

But hast lifted up thyself against the Lord of heaven, and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

Then was the part of the hand sent from him; and this writing was written. — — 24.

# 140. DESTRUCTION FORETOLD.

But if ye shall at all turn from following me, you, or your children, and will not keep my commandments and my statutes, which I have set before you, but go and serve other gods, and worship them; 1 Kings ix. 6.

Then will I cut off Israel out of the land which I have given them: and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people:

And at this house, which is high, every one

hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house? 1 Kings

And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them; therefore hath the Lord brought upon them all this evil.

And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not: Jer.

vii. 13.

Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you, and to your fathers, as I have done to Shiloh.

My face will I turn also from them, and they shall pollute my secret place: for the robbers

shall enter into it, and defile it. Ezek. vii. 22.

Speak unto the house of Israel, Thus saith the Lord God, Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth. — xxiv. 21.

### 141. DESTRUCTIONS.

But go ye now, unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. Jer. vii. 12

And they burnt the house of God, and brake down the walls of Jerusalem, and burnt all the palaces with fire, and destroyed all the goodly

vessels thereof. 2 Chron. xxxvi. 19.

Now, in the fifth month, in the tenth day of the month, (which was the nineteenth year of Nebuchadnezzar king of Babylon) came Nebuzar adan captain of the guard, which served the king of Babylon, into Jerusalem, Jer. lii. 12.

And burnt the house of the Lord; and the king's houses of Jerusalem, and all the houses of the great men, burnt he with fire: -- 13.

But after that our fathers had provoked the God of heaven unto wrath he gave them into the hand of Nebuchadnezzar the king of Babylon the Chaldean, who destroyed this house, and carried the people away into Babylon. Ezra v. 12.

# 142. LAMENTED.

Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary. Ps. lxxiv. 3.

Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.

A man was famous according as he had lifted up axes upon the thick trees.

But now they break down the carved work thereof at once and axes and hammers.

They have cast fire into thy sanctuary; they have defiled by casting down the dwelling-place of thy name to the ground.

that passeth by it shall be astonished, and shall together: they have burnt up all the synagogues of God in the land. — — 8.

> O God, the heathen are come into thine inheritance; thy holy temple have they defiled: they have laid Jerusalem on heaps. - lxxix.

> Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire: and all our pleasant things are laid waste.

> Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us

v**er**y sore? **——— 12**.

The Lord hath cast off his altar; he hath abhorred his sanctuary: he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast. Lam. ii. 7.

How is the gold become dim! how is the most fine gold become changed! the stones of the sanctuary are poured out in the top of every

street, – iv. 1.

### 143. REBUILDING FORETOLD.

Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, even unto them. Ezra v. 1.

Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head-stone thereof with shouting, crying, Grace, grace, unto it. Zech. iv. 7

And they that are far off shall come and build in the temple of the Lord; and ye shall know that the Lord hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God. – vi. 15.

# 144. FAVORABLE CONTRASTS.

Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedach the high priest, and to the residue of the

people, saying, Hag. ii. 2.
Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as no-

- 3.

Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua son of Josedech the high priest; and be strong, all ye people of land, saith the Lord, and work: for I am with you, saith the Lord of hosts.

And now, I pray you, Consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord. — — 15.

Since those days were, when one came to a heap of twenty measures, there were but ten: when one came to the press fat for to draw out fifty vessels out of the press, there were but twen-- 16.

Thus saith the Lord of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built. Zech. viii. 9.

For before these days there was no hire for They said in their hearts, Let us destroy them man, nor any hire for beast: neither was there

any peace to him that went out or came in, because of the affliction: for I felt all men every one against his neighbor. Zech. viii. 10.

### 145. DIVINE PROMISES.

Then spake Haggai the Lord's messenger, in the Lord's message unto the people, saying, I am with you, saith the Lord. Hag. i. 13.

Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider  $\dot{u}$ .—
ii. 18.

day I will bless you. —— 19.

The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it: and thou shalt know that the Lord of hosts hath sent me unto you. Zech. iv. 9.

For who hath despised the day of small things; for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth. — 10.

# 146. STIMULI.

Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Hag. i. 2.

Then came the word of the Lord by Haggai the prophet saving -- 3

the prophet, saying, —— 3.

Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? — 4.

Go up to the mountain and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. —— 8.

Ye looked for much, and, lo, it came to little; and when ye brought it home I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. — 9.

# 147. CYRUS'S DECREE.

In the first year of Cyrus the king, the same Cyrus the king made a decree eoncerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; Ezra vi. 3.

With three rows of great stones, and a row of new timber: and let the expences be given out of the king's house. —— 4.

Also I have made a decree, that whosoever shall after this word, let timber be pulled down from his house, and, being set up, let him be hanged thereon; and let his house be made a dunghill for this. ——11.

And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed. —— 12.

Then the peop hands of the pe them in building.

And hired cour

Then Tatnai, governor on this side the river Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. —— 13.

### 148. DIVINE SERVICE RENEWED.

From the first day of the seventh month be gan they to offer burnt-offerings unto the Lord. but the foundation of the temple of the Lord was not yet laid. Ezra iii. 6.

# 149. REBUILDING BEGUN.

They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa; according to the grant that they had of Cyrus king of Persia. Ezra iii. 7.

Now, in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem, and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. —— 8.

Then stood Jeshua, with his sons and his brethren, Kadmiel, and his sons, the sons of Judah together, to set forward the workmen in the house of God; the sons of Henadad, with their sons and their brethren the Levites. — 9.

Then rose up Zerubbabel, the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them. — v. 2.

Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him; and the people did fear before the Lord. Hag. i. 12.

# 150. OBSTACLES.

Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel. Ezra iv. 1.

Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek our God as ye do, and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither. — 2.

But Zerrubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us.

Then the people of the land weakened the hands of the people of Judah, and troubled them in building. — — 4.

And hired counsellors against them, to frus

trate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. Ezra iv. 5.

And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. — — 6.

At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said unto them, Who hath commanded you to build this house, and to make up this wall? — v. 3.

Then said we unto them after this manner, What are the names of the men that make this

But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius; and then they returned answer by letter concerning this matter. — 5.

The copy of the letter that Tatnai, governor on this side the river, and Shethar boznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king:

— 6.

They sent a leter unto him, wherein was written thus; Unto Darius the king, all peace.

— 7.

Be it known unto the king, that we went into the province of Judah, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. — 8.

Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? — 9.

We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. — 10.

And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded, and set up. —— 11.

### 151. DECREE APPRALED TO.

But in the first year of Cyrus the king of Babylon, the same king Cyrus made a decree to build this house of God. Ezra v. 13.

### 152. CONFIRMATION.

Now, therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: Ezra vi. 6.

Let the work of the house of God alone, let the governor of the Jews, and the elders of the Jews, build this house of God in his place. 153. REBUILT.

Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem. And since that time, even until now, hath it been in building, and yet it is not finished. Ezra v. 16.

And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo: and they builded, and they finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus and Darius, and Artaxerxes king of Persia. — vi. 14.

And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. — 15.

And the Lord stirred up the spirit of Zerrubbabel, the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts their God. Hag. i. 14.

# 154. FINAL DESTRUCTION FORETOLD.

And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. Mat. xxiv. 1.

And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. — 2.

And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

Mar. xiii. 1.

And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. --2.

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, Luke xxi. 5.

As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. — — 6.

# CHAP. X.

# PUBLIC WORSHIP.

### SECT. 155. COMMANDMENTS.

ENTER into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. Ps. c. 4.

Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil. Ec. v. 1.

Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few. -2.

Let all things be done decently, and in order. 1 Cor. xiv. 40.

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching. Heb. x. 25.

### 156. RESOLUTION.

But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple. Ps.

I will wash my hands in innocency; so will I compass thine altar, O Lord. — xxvi. 6.

That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

Open to me the gates of righteousness: I will go into them, and I will praise the Lord:

This gate of the Lord, into which the righteous shall enter. — 20.

We will go into his tabernacles: we will worship at his footstool. — cxxxii. 7.

### 157. DELIGHT THEREIN.

Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. Ps. **xxv**i. 8.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. - xxvii. 4.

My tears have been my meat day and night, while they continually say unto me, Where is

thy God. — xlii. 3.

When I remember these things, I pour out my soul in me: for I had gone with the multitude: I went with them to the house of God with the voice of joy and praise, with a multitude that kept holy-day.

O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles. — xliii. 3.

Then will I go unto the altar of God, unto God my exceding joy: yea, upon the harp will I Sherebiah, Bani, and Chenani, and cried with praise thee, O God, my God. — — 4.

O God, thou art my God; early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; — lxiii. 1.

To see thy power and thy glory, so as I have

seen thee in the sanctuary. --2.

How amiable are thy tabernacles, O Lord of hosts! — lxxxiv. 1.

My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God. —— 2.

Yea, the sparrow hath found a house, and the

swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. ---3.

I was glad when they said unto me, Let us go into the house of the Lord. - cxxii. 1.

Because of the house of the Lord our God, I will seek thy good.

I will gather them that are sorrowful for the solemn assembly who are of thee, to whom the reproach of it was a burden. Zeph. iii. 18

# 158. INSTANCES OF PUBLIC WORSHIP.

And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, 2 Chron. xx. 5.

And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord 2 Kings xix. 14

Then Hezekiah the king rose early, and gathered the rulers of the city and went up to the house of the Lord. 2 Chron. xxix. 20.

Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house, and said to all the people, Jer. xix. 14.

So the priests, and the prophets, and all the people, heard Jeremiah speaking these words in the house of the Lord. — xxvi. 7.

And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night Luke ii. 37.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. Acts iii, 1.

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the synagogue of the Jews

# 159. EMPLOYMENT THERE.

- xvii. 10.

We have thought of thy loving kindness, O

God, in the midst of thy temple. Ps. xlviii. 9. Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Jer. vii. 2.

And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God. Neh. ix. 3.

Then stood up upon the stairs of the Levites Jeshua, and Bani, Kadmiel, Shebaniah, Bunni a loud voice unto the Lord their God.

and blessing God. Amen. Luke xxiv. 53.

And when they were at Salamis they preached the word of God in the synagogues of the Jews; and they had also John to their minister **x**iji. 5.

And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. — xviii. 19.

#### 160. BENEFITS.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle **Ps.** xxvii. 5.

Blessed are they that dwell in thy house: they will be still praising thee. Selah. - lxxxiv. 4.

Blessed is the man whose strength is in thee; in whose heart are the ways of them.

Who passing through the valley of Baca make it a well; the rain also filleth the pools. — 6.

They go from strength to strength; every one of them in Zion appeareth before God. --7. For a day in thy courts is betterr than a

thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of - --- 10.

Those that be planted in the house of the Lord, shall flourish in the courts of our God. - xcii. 13.

# 161. UNWILLING DETENTION.

Now a certain man of the servants of Saul was there that day, detained before the Lord; and his name was Doeg, an Edomite, the chiefest of the herd-men that belonged to Saul. 1 Sam xxi. 7.

# 162. POMPOUS SEATS REPROVED.

Wo unto you Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Luke xi. 43.

### 163. PULPIT.

And Ezra the scribe stood upon a pulpit of wood which they made for the purpose; and beside him stood Mattithiah, and Shema, and and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, aud Meshullam. Neh. viii. 4.

# 164. TONGUES CONTRASTED.

He that speaketh in an unknown tongue edifieth himself: but he that prophesieth edifieth the church. 1 Cor. xiv. 4.

Wherefore tongues are for a sign, not to them by course; and let one interpret. — 27. that believe, but to them that believe not: but prophesying serveth not for them that believe silence in the church; and let him speak to himnot but for them which believe.

If, therefore, the whole church be come together into one place, and all speak with tongues, forbid not to speak with tongues. — 36.

And were continually in the temple, praising | and there come in those that are unlearned or unbelievers, will they not say that ye are mad?

> But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. — 24.

> And thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth. -<del>----- 25</del>.

#### 165. UNKNOWN UNFRUITFUL

For he that speaketh in an unknown tongue shall he hide me; he shall set me up upon a rock, speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. 1 Cor. xiv. 2.

Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. --9.

For if I pray in an unknown tongue, my spirit prayeth but my understanding is unfruitful. -

Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen, at the giving of thanks, seeing he understandeth not what thou sayest? -

For thou verily givest thanks well, but the other is not edified. - --- 17.

# 166. COMPROMISE.

I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. 1 Cor. xiv. 5.

Wherefore, let him that speaketh in an unknown tongue, pray that ye may interpret.

I thank my God, I speak with tongues more than you all: - 18.

Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. --26.

If any man speak in an unknown tongue, la it be by two, or at the most by three, and that

But if there be no interpreter, let him keep self, and to God. - 28.

Wherefore, brethren, covet to prophesy, and

# BOOK XXX.—WAR.

# CHAP. I.

### UPON THE LAWFULNESS OF WAR.

# SECT. 1. INEVITABLE.

DESTRUCTION cometh; and they shall seek peace, and there shall be none. Ezek. vii. 25.

And ye shall hear of wars, and rumors of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. *Mat.* xxiv. 6.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in diverse places. - 7.

All these are the beginning of sorrows.

And when ye shall hear of wars, and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. *Mar*. xiii. 7.

For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in diverse places, and there shall be famines and troubles: these are the beginnings of sorrows. — — 8.

But when ye shall hear of wars and commotions be not terrified; for these things must first come to pass; but the end is not by and by. *Luke* xxi. 9.

Then said he unto them, Nation shall rise against nation, and kingdom against kingdom.

### 2. UNDER PROVIDENCE.

Be ye afraid of the sword: for wrath bringth the punishments of the sword, that ye may scabbard, rest, and be still. know there is a judgment. Job xix. 29.

For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity. 1 Chron. v. 22. war was of God.

And nation was destroyed of nation, and city of city: for God did vex them with all adversity. 2 Chron. xv. 6.

Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together; Is. ix. 11.

The Syrians before, and the Philistines behind, and they shall devour Israel with open For all this his anger is not turned mouth. away, but his hand is stretched out still. — 12.

I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.

The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. — — 4.

They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land.

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. — 9.

The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. xxxiv. 6.

Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself? Jer. xlvii. 5.

O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy

How can it be quiet, seeing the Lord hath

[ 863 ]

given it a charge against Ashkelon, and against the sea shore? there hath he appointed it. Jer. xlvii. 7.

# 3. COMMANDED FOR REVENGE.

Then came Amalek, and fought with Israel in Rephidim. Ex. xvii. 8.

And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod ___ 9. of God in my hand.

So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill. — — 10.

And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. - --- 14.

And the Lord spake unto Moses, saying, Num. xxv. 16

Vex the Midianites, and smite them; — 17. For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake. — 18.

And the Lord spake unto Moses, saying,

Avenge the children of Israel of the Midianites; afterward shalt thou be gathered unto thy 

And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian. - 3.

Remember what Amalek did unto thee by the way, when ye were come forth out of

Egypt; Deut. xxv. 17.

How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. — — 18.

Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven: thou shalt not forget it. — -19.

I have heard a rumor from the Lord, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle. Jer. xlix. 14.

Put yourselves in array against Babylon round about: all ye that bend the bow shoot at her, spare no arrows; for she hath sinned against the Lord. — l. 14.

Shout against her round about; she hath given her hand: her foundations are fallen, her walls are thrown down; for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her. —— 15.

Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod; waste and utterly destroy after them, saith the Lord, and do according to all I have commanded thee.

Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers. - li. 27.

Prepare against her the nations, with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his domi-

nion. — — 28.

Proclaim ye this among the Gentiles, Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Joel

# FOR CONQUEST.

And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here? Num. xxxii. 6.

And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? — - 7.

And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to - 20,

And will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, — — 21.

And the land be subdued before the Lord; then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord.

But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin <del>--- 23</del>. will find you out.

Rise ye up, take your journey, and pass over the river Arnon; behold, I have given into thy hand Sihon the Amorite, king of Heshbon, and his land; begin to possess it, and contend with him in battle. Deut. ii. 24.

And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee; begin to possess that thou mayest inherit this

And I commanded you at that time, saying, The Lord your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all that are meet for the war. — iii. 18.

And to the Reubenites, and to the Gadites and to half the tribe of Manasseh, spake Joshua, saying, *Josh*. i. 12.

Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

-Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valor, and help them, — — 14.

Until the Lord hath given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giv eth them; then ye shall return unto the land of your possession, and enjoy it, which Moses the

[ 864 ]

Lord's servant gave you on this side Jordan, and returned from going against Jeroboam. toward the sun-rising. Josh. i. 15.

# 5. GOD-INSPIRING.

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

Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. — xi. 29.

Moreover, the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians. Chron. xxi. 16.

### 6. COMMANDS TO KILL

Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood. Jer. xlviii. 10.

Against him that bendeth let the archer bend his bow, and against him that lifteth him-self up in his brigandine; and spare ye not her young men, destroy ye utterly all her host. — li. 3.

# 7. INSTANCES OF RESTRAINT.

Meddle not with them; for I will not give you of their land, no, not so much as a footbreadth; because I have given mount Seir unto Esau for a possession. Deut. ii. 5.

Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. - - 6

And the Lord said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession, because I have given Ar unto the children of Lot for a possession. – ii. 9.

So it came to pass, when all the men of war were consumed and dead from among the peo-

ple, — — 16.

That the Lord spake unto me, saying, — 17. Thou art to pass over through Ar, the coast of Moab, this day: — — 18.

And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession, because I have given it unto the children of Lot for a possession. — — 19.

Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the Lord our God forbade

**–** 37.

Speak unto Rehoboam, the son of Solomon, king of Judah, and to all Israel in Judah, and

Benjamin, saying, 2 Chron. xi. 3.

Thus saith the Lord, Ye shall not go up Thus saith the Lora, 10 such and 10 start against your brethren: return every rattling of the wheels, and of the prancing man to his house; for this thing is done of and of the jumping chariots. —— 2.

The horseman lifteth up both the bright

Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shep-herd; and the Lord said, These have no master; let them return therefore, every man to his house in peace. — xviii. 16.

For thus saith the Lord God, the holy One of Israel, In returning and rest shall ye be saved, in quietness and in confidence shall be your strength: and ye would not. Is. xxx. 15.

# 8. WAR REPROBATED.

But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight. 1 Chron. xxii. 8.

The Lord hath broken the staff of the wicked and the sceptre of the rulers. Is. xiv. 5.

He who smote the people in wrath with a continual stroke, he that ruled the nations in

anger, is persecuted, and none hindereth. —6.

The whole earth is at rest, and is quiet; they

break forth into singing. — 7.

And, behold, at evening tide trouble, and before the morning he is not. This is the portion of them that spoil us, and the lot of them that – xvii. 14. rob us.

For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered — xxxiv. 2. them to the slaughter.

Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth; Jer. li. 49.

Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end; Ezek. xxxv. 5.

Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, even blood shall pursue thee. — 6.

But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea: and his stink shall come up, and his ill favor shall come up because he hath done great things. *Joel* ii. 20.

Woe to the bloody city! it is all full of lies and robbery; the prey departeth not: Nahum

The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses,

sword and the glittering spear; and there is a multitude of slain, and a great number of carcases and there is none end of their corpses; they stumble upon their corpses. Nahum iii. 3.

Thou hast consulted shame to thy house, by cutting off many people, and hast sinned against thy soul. Hab. ii. 10.

And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Mat. xxvi. 51.

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints. Rev. xiii. 10.

#### 9. WARS DEPRECATED.

O thou enemy! destructions are come to a perpetual end; and thou hast destroyed cities: their memorial is perished with them. Ps. ix. 6.

For they speak not peace; but they devise deceitful matters against them that are quiet in the land. -- xxxv. 20.

Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war. — lxviii. 30.

My soul hath long dwelt with him that hateth peace. — cxx. 6.

I am for peace, but when I speak they are

Deliver me, O Lord, from the evil man; preserve me from the violent man; — cxl. 1.

Which imagine mischiefs in their heart: continually are they gathered together for war.

Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy *Prov*. xii. 20.

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any man falsely; and be content with your wages. Luke iii. 14.

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? James iv. 1.

Ye lust and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not: -

### 10. INTERVALS OF PEACE.

And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants neither would the Syrians help the children of Ammon any more. 1 Chron. xix. 19.

And they continued three years without war between Syria and Israel. 1 Kings xxii. 1.

And Jehoshaphat made peace with the king of Israel. 

And there was no more war unto the five and thirtieth year of the reign of Asa. 2 Chron. xv. 19.

And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. — xvii. 10.

And the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel.

So the realm of Jehoshaphat was quiet; for his God gave him rest round about. -- 30.

The Lord will give strength unto his people

with peace. Ps. xxix. 11.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Prov. xvi. 7.

Therefore, son of man, prophesy, and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth falsely, shalt thou not know it ? Ezek. xxxviii. 14.

#### 11. FUTURE UNIVERSAL PEACE.

Come, behold the works of the Lord, what desolations he hath made in the earth. Ps.

He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. Is. ii. 4.

And I will break the bow, and the sword, and the battle, out of the earth, and will make

them to lie down safely. Hos. ii. 18.

And he shall judge among many people, and rebuke strong nations afar off: they shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. *Mic.* iv. 13.

And the fruit of righteousness is sown in

peace of them that make peace. James iii. 18.

# CHAP. II.

### PROVIDENCE IN WAR.

### SECT. 12. GOD DIRECTING OPERATIONS.

AND the Lord said unto Joshua, Fear not, of war neither be thou dismayed; take all the people with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai and his people and his city, and his land. Jos. viii. 1.

And thou shalt do to Ai and her king as thou didst unto Jericho and her king; only the spoil thereof, and the cattle thereof, shall he take for a prey unto yourselves. Lay thee an ambush for the city behind it. — 2.

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And the Lord said, Judah shall go up: be all the earth may know that there is a God in hold I have delivered the land into his hand. Judges i. 2.

And the prophet Gad said unto David, Abide not in the hold; depart and get thee into the land of Judah. Then David departed, and came into the forest of Hareth. 1 Sam. xxii. 5.

And David did so as the Lord commanded him, and smote the Philistines from Geba until thou come to Gazer. 2 Sam. v. 25.

Therefore David enquired again of God: and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees. 1 Chron. xiv. 14.

And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, that then thou shalt go out to battle; for God is gone forth before thee, to smite the host of the Philis-

David, therefore, did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer. — 16.

He teacheth my hands to war, so that a bow of steel is broken by mine arms. Ps. xviii. 34.

## 13. DIVINE COUNSEL REFUSED.

Go not up, for the Lord is not among you; that ye be not smitten before your enemies. Num. xiv. 42.

For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord,

therefore the Lord will not be with you. — 43.

Then ye answered and said unto me, We have sinned against the Lord, we will go up and fight according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war ye were ready to go up into the hill. Deut. i. 41.

And the Lord said unto me, Say unto them, Go not up, neither fight, for I am not among you; lest ye be smittten before your enemies.

So I spake unto you, but ye would not hear, but rebelled against the commandment of the Lord, and went presumptuously up into the hill. - - 43.

And the Amorites, which dwelt in that mountain, came out against you, and chased you as bees do, and destroyed you in Seir, even unto Hormah. — — 44.

# 14. ARMS VAIN WITHOUT GOD.

How should one chase a thousand, and two put ten thousand to flight, except their Rock hath sold them, and the Lord had shut them up? Deut. xxxii. 30

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. I Sam. xvii. 45.

This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that eth down the people under me, - xxii. 48.

Israel. --- 46.

And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

For I will not trust in my bow, neither shall my sword save me. Ps. xliv. 6.

And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. 2 Chron. xvi. 7.

Were not the Ethiopians and the Lubims a huge host, with many chariots and horsemen? yet because thou didst rely on the Lord, he delivered them into thine hand: --- 8.

But there came a man of God to him, saying, O king, let not the army of Israel go with thee: for the Lord is not with Israel, to wit, with all the chidren of Ephraim. - xxv. 7.

But if thou wilt go, do it: be strong for the battle: God shall make thee fall before the enemy; for God hath power to help, and to cast down. - 8.

Now the Egyptians are men and not God; and their horses flesh, and not spirit: when the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together. Is. xxxi. 3.

But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Hos. i. 7.

## 15. VICTORY FROM GOD.

For the Lord your God is he that goeth with you to fight for you against your enemies, to save you. Deut. xx. 4.

For the Lord hath driven out from before

you great nations and strong: but as for you, no man hath been able to stand before you unto this day. Josh. xxiii. 9.

And he went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand. — xxiv. 11.

And the house of Joseph, they also went up. against Beth el: and the Lord was with them. Judges i. 22.

So God subdued on that day Jabin the king of Canaan before the children of Israel. - iv.

And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan. _ --- 24.

And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim. 2 Sam. v. 20.

It is God that avengeth me, and that bring-

And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me; thou hast delivered me from the violent man 2 Sam. xxii. 49.

For thou hast girded me with strength unto the battle; thou hast subdued under me those

that rose up against me. Ps. xviii. 39.

And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents as before-time. 2 Kings xiii. 5.

So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopiansfled. 2

Chron. xiv. 12.

And Asa, and the people that were with him, pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host; and they carried - 13. away very much spoil.

And God helped him against the Philistines, and against the Arabians that dwelt in Gur-

— xxvi. 7. baal, and the Mehunims.

Thus the Lord saved Hezekiah, and the inhabitants of Jerusalem, from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. xxxii. 22.

#### 16. VICTORY PROMISED.

And ye shall chase your enemies, and they shall fall before you by the sword. Lev. xxvi. 7

And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword. --8.

And the Lord said unto me, Fear not: for I will deliver him and his people, and his land into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. Deut. iii. 2.

But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. - vii. 23.

And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them. - 24.

And the Lord shall do unto them as he did to Sihon and Og, kings of the Amorites, and unto the land of them whom he destroyed. – xxxi. 4.

And the Lord shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. — — 5.

There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Josh. i. 5.

And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. — vi. 2.

And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretchthe city. — viii. 18.

And the Lord said unto Joshua, be not afraid because of them; for to-morrow, about this time, will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire. — xi. 6.

One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you,

as he hath promised you. — xxiii. 10.

And it came to pass the same night, that the Lord said unto him, Arise, get thee down unto the host, for I have delivered it into thine hand. Judges vii. 9.

And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the vallies: therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord. 1 Kings xx. 28.

#### 17. CONFIDENCE IN GOD FOR VICTORY.

When mine enemies are turned back, they shall fall and perish at thy presence. Ps. ix. 3.

Through thee will we push down our enemies; through thy name will we tread them under that rise up against us. - xliv. 5.

Through God we shall do valiantly; for he it is that shall tread down our enemies.

lx. 13.

Through God we shall do valiantly: for he it is that shall tread down our enemies. .

All nations compassed me about: but in the name of the Lord will I destroy them. cxviii. 10.

They compassed me about, yea, they compassed me about: but in the name of the Lord I will destroy them. — — 11.

Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers. 2 Chron. xii. 18.

And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Heb. xi. 32.

Who through faith subdued kingdoms,

wrought righteousness, obtained promises, stopped the mouths of lions, — 33.

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. — — 34.

#### DELIVERANCE IN IMMINENT DANGER.

They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord will I destroy them. Ps. cxviii. 12.

Thou hast thrust sore at me that I might fall; but the Lord helped me. — — 13.

It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful — cxliv. 10. sword.

And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel; therefore they compassed about him to fight: but Jehoshaphat cried out, ed out the spear that he had in his hand toward | and the Lord helped him: and God moved them to depart from him. 2 Chron. xviii. 31.

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the chariots perceived that it was not the king of Israel, they turned back again from pursuing him. 2 Chron. xviii. 32.

#### DEFEATS FROM GOD.

And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon; and chased them along the way that goeth up to Beth horon, and smote them to Azekah, and unto Makkedah. Josh. x. 10.

And he smote his enemies in the hinder parts; he put them to a perpetual reproach.

Thou hast broken Rahab in pieces, as one that is slain: thou hast scattered thine enemies with

thy strong arm. — lxxxix. 10.

And it came to pass, at the end of the year, that the host of Syria came up against him; and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. 2 Chron. xxiv. 23.

For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand; because they had forsaken the Lord God of their fathers: so they executed judgment against Joash.

Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them; and the hills did tremble, and their carcases were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretch-Is. v. 25. ed out still.

Why are thy valiant men swept away? they stood not, because the Lord did drive them. Jer. xlvi. 15.

He made many to fall, yea, one fell upon another; and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword. — — 16.

# 20. DEFEAT THREATENED.

And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. Lev. xxvi. 17.

The adversaries of the Lord shall be broken

to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed. 1 Sam. ii. 10.

That I will break the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders. Is.

For through the voice of the Lord shall the Assyrian be beaten down which smote with a – xxx. 31.

And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

And Zedekiah king of Judah, and his princes, will I give into the hand of their enemics, and

For it came to pass, that, when the captains of | into the hand of the king of Babylon's army,

which are gone up from you. Jer. xxxiv. 21.

Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her; and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me? — xlix. 19.

Therefore hear the counsel of the Lord that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of Teman, Surely the least of the flock shall draw them out; surely he shall make their habitation desolate with them. 

And say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: Ezek. xxxviii. 3.

And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords: -- 4.

Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

Gomer, and all his bands; the house of Togarmah of the north quarters, and-all his bands:

and many people with thee. — — 6.

And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel. — xxxix. 2.

#### 21. SIN THE CAUSE.

Therefore the children of Israel could not stand before their enemics, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Jos. vii.

Up, sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you. -

Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shishak. 2 Chron. xii. 5.

Whereupon the princes of Israel and the king humbled themselves; and they said, The Lord is righteous.

And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves, therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

Nevertheless they shall be his servants; that they may know my service and the service of the kingdoms of the countries.

For the Lord brought Judah low, because of into the hand of them that seek their life, and Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord. 2 Chron. xxviii. 19.

And the Lord spake to Manasseh, and to his people; but they would not hearken. — xxxiii.

Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. ——11.

## 22. DEFEATS LAMENTED.

But thou hast cast off, and put us to shame; and goest not forth with our armies. Ps. xliv. 9.

Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

— lxxxix. 42.

Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. — — 43.

Thou hast made his glory to cease, and cast his throne down to the ground. —— 44.

## CHAP. III.

## RECRUITING.

## SECT. 23. DIVINE CHOICE.

OF every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. Num. xxxi. 4.

So there were delivered, out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. — 5.

And the Lord said unto Gideon, The people arc yet too many; bring them down to the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. Judges vii. 4.

And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand; and let all the other people go every man unto his place.

— 7.

So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel, every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him in the valley. —— 8.

## 24. volunteers.

And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the first-born; and next unto him Abinadab, and the third Shammah. 1 Sam. xvii. 13.

And David was the youngest: and the three eldest followed Saul. — 14.

Now these are they that came to David to Ziklag, while he kept himself close because of Saul the son of Kish; and they were among the mighty men, helpers of the war. 1 Chron. xii. 1.

As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh. — 20.

And they helped David against the band of the rovers; for they were all mighty men of valor, and were captains in the host. — 21.

And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus. 1 Kings xi. 24.

# 25. CHARACTERS OF SOME.

And they gave him threescore and ten pieces of silver out of the house of Baal-berith; wherewith Abimelech hired vain and light persons, which followed him. Judges ix. 4.

Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him. — xi. 3.

David, therefore, departed thence, and escaped to the cave Adullam: and when his brethren, and all his father's house heard it, they went down thither to him. 1 Sam. xxii. 1.

And every one that was in distress, and every one that was in debt, and every one that was discontented, guthered themselves unto him; and he became a captain over them: and there were with him about four hundred men. — 2.

And with Absalom went two hundred men out of Jerusalem that were called; and they went in their simplicity, and they knew not any thing. 2 Sam. xv. 11.

## 26. IMPREST MEN.

Saul reigned one year, and when he had reigned two years over Israel, 1 Sam. xiii. 1.

Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in Mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. —— 2.

And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him. — xiv. 52.

And it came to pass in those days, that the Philistines gathered their armies together for warfare to fight with Israel: and Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men. 1 Sam xxviii. 1.

And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever. — 2.

## 27. DOMESTIC SOLDIERS.

And when Abram heard that his brother was

taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. Gen. xiv. 14.

#### A UNIVERSAL RISING.

And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them. Judges iii. 27.

But the spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. — vi. 34.

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

And, behold, Saul came after the herd out

of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh. ——5.

And the spirit of God came upon Saul when he heard those tidings, and his anger was kin-

dled greatly.

And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent.

And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and

went also after him. 2 Sam. xx. 14.

And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armor, and upward, and stood in the border. 2 Kings iii. 21.

#### 29. NUMBERS DEFINITE.

And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them. Jos. iv. 12.

About forty thousand prepared for war passed over before the Lord unto battle, to the

plains of Jericho. 

And there went from thence of the family of the Danites, out of Zorah, and out of Eshtaol, six hundred men appointed with weapons of war. Judges xviii. 11.

Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer sheba, with the land of Gilead, unto the Lord in Mizpeh. xx. l.

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

And the children of Benjamin were numbered at that time, out of the cities, twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered thousand chosen men; Jeroboam also set the **eeven** hundred chosen men. — — 15.

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

And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand. 1 Sum.

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

The sons of Reuben, and the Gadites, and half the tribes of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war. 1 Chron. v. 18.

The children of Judah, that bare shield and spear, were six thousand and eight hundred,

ready armed to the war. - xii. 24.

Of the children of Simeon, mighty men of valor for the war, seven thousand and one hun-**— — 25.** 

And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul. **— — 29.** 

And of the children of Ephraim, twenty thousand and eight hundred, mighty men of valor, famous throughout the house of their fathers. · --- 30.

And of Naphtali a thousand captains, and with them with shield and spear, thirty and seven thousand.

And of the Danites, expert in war, twenty and eight thousand and six hundred. — — 35.

And of Asher, such as went forth to battle, expert in war, forty thousand.

And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instruments of war for the battle, a hundred and twenty thousand.

And when Rehoboam was come to Jerusalem he assembled all the house of Judah, with the tribe of Benjamin, a hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. 1 Kings xii. 21.

And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin a hundred and fourscore chosen men which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. 2 Chron. xi. 1.

And it came to pass, that in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord. - xii. 2

With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkims, and the Ethiopians

And Abijah set the battle in array, with an army of valiant men of war, even four hundred battle in array against him with eight hundred thousand chosen men, being mighty men of valor.

And Asa had an army of men that bare targets and spears: out of Judah three hundred thousand, and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valor. xiv. 8.

And there came out against them Zerah the Ethiopian, with a host of a thousand thousand, and three hundred chariots, and came unto Ma-

And he had much business in the cities of Judah: and the men of war, mighty men of valor, were in Jerusalem. - xvii. 13.

And these are the numbers of them, according to the house of their fathers: Of Judah, the captains of thousands, Adnah the chief, and with him, mighty men of valor, three hundred 

And next to him was Jehohanan the captain, and with him two hundred and fourscore thou-

And next him was Amasiah the son of Zichri, who willingly offered himself unto the Lord; and with him two hundred thousand mighty **———** 16.

And of Benjamin; Eliada a mighty man of valor, and with him armed men with bow and shield, two hundred thousand. 

And next him was Jehozabad, and with him a hundred and fourscore thousand ready prepared for the war.

Moreover, Uzziah had a host of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains. 2 Chron. xxvi. 11.

The whole number of the chief of the fathers of the mighty men of valor were two thousand and six hundred. —— 12.

And under their hand was an army, three hundred thousand, and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

## 30. INDEFINITE NUMBERS.

is upon the sea shore in multitude, with horses and chariots very many. Jos. xi. 4.

And the Midianites, and the Amalekites, and all the children of the east, lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sen-side for multitude. Judges vii. 12.

And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up and pitched in Michmash, eastward from Beth-aven. 1 Sam. xiii. 5.

And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country. 1 Kings xx. 27.

Behold a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. Jer. 1. 41.

Thou shalt ascend, and come like a storm; thou shalt be like a cloud to cover the land, thou. and all thy bands and many people with thee. Ezek. xxxviii. 9.

But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through; then shall he return, and be stirred up even to his fortress. Dan. xi. 10.

And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude, but the multitude shall be given into his hand.

For the king of the north shall return, and shall set forth a multitude greater than the for-mer, and shall certainly come, after certain years, with a great army, and with much riches. - — 13.

And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. - -- 25.

For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion. Joel i. 6.

## CHAP. IV.

## ALLIES.

### SECT. 31. ALLIANCES REQUESTED.

WHEREFORE Adonizedek king of Jerusalem, sent unto Hoham king of Hebron, and And they went out, they and all their hosts unto Piram king of Jarmuth, and unto Japhia with them, much people, even as the sand that king of Lachish, and unto Debir king of Eglon, saying, Jos. x. 3.

Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua, and with the children of Israel. — 4.

Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

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

And he said urto Jehoshaphat, Wilt thou go with me to battle to Ramoth gilead? And Jehoshaphat said to the king of Israel, I am as

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thy horses. 1 Kings xxii. 4.

And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up? I am as thou art, my people as thy people, and my horses as thy horses. 2 Kings

Now Jehoshaphat had riches and honor in abundance, and joined affinity with Ahab. 2 Chron. xviii. 1.

And after certain years he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, for the people that he had with him, and persuaded him to go up with him to Ramoth gilead. — 2.

And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war. — 3.

At that time did king Ahaz send unto the kings of Assyria to help him. — xxviii. 16.

### 32. (ALLIES) INSTANCES OF.

And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the vallies, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof, Josh. ix. 1.

That they gathered themselves together to fight with Joshua, and with Israel, with one ac-

— — 2.

And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, — xi. 1.

And to the kings that were on the north of the mountains, and of the plains south of Cinneroth, and in the valley, and in the borders of Dor on the west;

And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perrizite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh. -- 3.

And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other besides the Ammonites, came against Jehoshaphat to battle. 2 Chron. xx. 1.

He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramothgilead: and the Syrians smote Joram.

But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth. **Neh.** iv. 7.

thou art, my people as thy people, my horses as | and to fight against Jerusalem, and to hinder it.

### 33. ALLUSION.

Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies. Sol. vi. 13.

### 34. MERCENARY TROOPS.

And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish tob twelve thousand men. 2 Sam. x. 6.

And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle. -

Then Asa brought out silver and gold out of the treasures of the house of the Lord, and of the king's house, and sent to Ben hadad king of Syria, that dwelt at Damascus, saying, Chron. xvi. 2.

There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me. —— 3.

He hired also a hundred thousand mighty men of valor out of Israel for a hundred talents

of silver. — xxv. 6.

# 35. USEFUL ALLIES.

And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. Josh. x. 6. So Joshua ascended from Gilgal, he, and all

the people of war with him, and all the mighty

men of valor.

So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel beth-manchah, and all Cinneroth, with all the land of Naphtali. 1 Kings xv. 20.

And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali. 2 Chron. xvi. 4.

And the king of Assyria hearkened unto him; for the king of Assyria went up against Damascus, and took it, and carried the people of it cap-And conspired all of them together to come tive to Kir, and slew Rezin. 2 Kings xvi. 9.

## 36. USELESS ALLIES.

And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? 2 Kings xviii. 19.

Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now, on whom dost thou trust, that thou rebellest

against me? — 20.

Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. ——21.

And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened

him not. 2 Chron. xxviii. 20.

## 37. SECESSION, &C.

And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more. 2 Sam. x. 19.

And say unto him, Take heed, and be quiet; fear not, neither be faint hearted for the two

And say unto him, Take heed, and be quiet; fear not, neither be faint hearted for the two tails of these smoking fire-brands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Is. vii. 4.

Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee,

saying, ----5.

Thus saith the Lord God, It shall not stand,

neither shall it come to pass. --7.

For the head of Syria is Damascus, and the head of Damascus is Rezin; and within three-score and five years shall Ephraim be broken, that it be not a people. —— 8.

And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be estab-

lished. — — 9.

Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. — viii. 9.

shall be broken in pieces. — viii. 9.

Take counsel together, and it shall come to nought; speak the word, and it shall not stand:

for God is with us. — 10.

Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. — liv. 15.

# 38. OBSERVATIONS.

They have taken crafty counsel against thy people, and consulted against thy hidden ones. Ps. lxxxiii. 3.

They have said, Come and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. ——4.

For they nave consulted together with one consent; they are confederate against thee; 5.

The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; —— 6. Gebal, and Ammon, and Amalek: the Phil-

Gebal, and Ammon, and Amalek: the Philistines, with the inhabitants of Tyre; — 7.

Assur also is joined with them: they have

Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. — viii. 12.

CHAP. V.

## OFFICERS.

# SECT. 39. OFFICERS. (SUPERIOR.)

AND when Saul's son heard that Abner was dead in Hebron his hands were feeble, and all the Israelites were troubled. 2 Sam. iv. 1.

And Saul's son had two men that were captains of bands; the name of the one was Bannah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: for Beeroth also was reckoned to Benjamin: — 2.

And of the Gadites there separated themselves unto David, into the hold to the wilderness, men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains; 1 Chron. xii. 8.

Ezer the first, Obadiah the second, Eliab the third. — — 9.

Mishmannah the fourth, Jeremiah the fifth,

Attai the sixth, Eliel the seventh, —— 11.

Johanan the eighth, Elizabad the ninth, 12.

Jeremiah the tenth, Machbanai the eleventh.
—— 13.

These were of the sons of Gad, captains of the host; one of the least was over a hundred, and the greatest over a thousand. ——14.

Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites, and over the Peiethites; 2 Sam. xx. 23.

And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar; and the general of the king's army was Joab. 1 Chron. xxvii. 34.

Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty-years old and above, and found them three hun-

war, that could handle spear and shield. 2 before me, shall I be your head? Chron. xxv. 5.

#### 40. PROMOTED BY AUTHORITY.

And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people. Deut. xx. 9.

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

And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab. 2 Sam. xix. 13.

And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah, Joab's mother. — xvii. 25.

And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. — xviii. 1.

But of the children of Israel did Solomon make no servants for his work: but they were men of war, and chief of his captains, and captains of his chariots and horsemen. 2 Chron.

And do this thing, Take the kings away, every man out of his place, and put captains in their rooms. 1 Kings xx. 24.

And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men. 2 Kings xxv. 23.

## 41. BY SUPERIOR MERIT.

And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead. Judges x. 18.

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

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

And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress? — — 7.

And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

And Jephthan said unto the elders of Gilead, Then the princes of the Philistines went forth: If ye bring me home again to fight against the and it came to pass, after they went forth, that

dred thousand choice men, able to go forth to | children of Ammon, and the Lord deliver them

And the elders of Gilead said unto Jephthah, The Lord be witness between us, if we do not

so according to thy words. —— 10.

Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord in Mizpel. — — 11.

And David said, Whosoever smitch the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief. 1 Chron. xi. 6.

## 42. ESQUIRE, OR ARMOR-BEARER.

Then he called hastily unto the young man his armor bearer, and said unto him, Draw thy sword and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died. Judges ix. 54.

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

Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armor, Come, and let us go over to the Philistines' garrison that is on the other side. But he told not his father. 1 Sam. xiv. 1.

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

And Jonathan climbed up upon his hands and upon his feet, and his armor bearer after him: and they fell before Jonathan: and his armorbearer slew after him. - 13.

And that first slaughter which Jonathan and his armor-bearer made was about twenty men within as it were a half acre of land, which a yoke of oxen might plough. - 14.

And David came to Saul, and stood before him: and he loved him greatly; and he became his armor-bearer. — xvi. 21.

And the staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron: and one bearing a shield went — xvii. 7. before him.

And the Philistine came on, and drew near unto David; and the man that bare the shield went before him. — 41.

#### 43. GOOD OFFICERS ESTEEMED.

For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian. Judges ix. 17.

And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. 1 Sam. xii. 11.

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

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

David behaved himself more wisely than all the to cry alarm against you. O children of Israel, servants of Saul; so that his name was much

set by. 1 Sam. xviii. 30.

I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days. - xxv. 28.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable; because by him the Lord had given deliverance unto Syria; he was also a mighty man in valor; but he was a leper. 2 Kings v. 1.

## 44. MILITARY SUBORDINATION.

And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment. 1 Chron. xii. 32.

And David sent forth a third part of the people under the hand of Joab; and a third part under the hand of Abishai the son of Zeruiah, Joab's brother; and a third part under the hand of Ittai the Gittite: and the king said unto the people, I will surely go forth with you myself also. 2 Sam. xviii. 2.

And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord. 1 Kings xx. 13.

And Ahab said, By whom? And he said Thus saith the Lord, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered,

Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, even all the children of Israel, being seven thousand.

So these young men of the princes of the provinces came out of the city, and the army which followed them. —— 19.

For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth Mat. viii. 9.

For I also am a man set under authority, having under me soldiers; and I say unto one, Go, and he goeth; and to another, Come, and he cometh: and to my servant, Do this, and he doeth it. Luke vii. 8.

#### 45. ARMY CHAPLAINS.

And it shall be, when ye are come nigh unto the battle, that the priest shall approach and

speak unto the people, Deut. xx. 2.

And shall say unto them, Hear, O Israel; Ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of

And, behold, God himself is with us for our their spears, and their bows. Nch. iv. 13. captain, and his priests with sounding trumpets

fight ye not against the Lord God of your fathers; for ye shall not prosper. 2 Chron. xiii. 12.

Of the children of Levi, four thousand and six

hundred. 1 Chron. xii. 26.

And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven

hundred. — — 27.

And Zadock, a young man mighty of valor, and of his father's house twenty and two captains. — — 28.

#### 46. PIETY.

There was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band. Acts. x 1.

A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. - 2.

And, when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them

that waited on him continually; — — 7.

And, when he had declared all these things unto them, he sent them to Joppa. — 8.

## CHAP. VI.

#### ARMY.

# BECT. 47. MILITARY DRESSES.

WHICH were clothed with blue, captains and rulers, all of them desirable young men, horse-

men riding upon horses. Ezek. xxiii. 6.
She doated upon the Assyrians her neighbors, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. - 12.

The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. Nahum ii. 3.

#### 48. MBN ARMED.

Order ye the buckler and shield, and draw near to battle. Jer. xlvi. 3.

Harness the horses: and get up, ye horsemer and stand forth with your helmets: furbish the spears, and put on the brigandines. — 4.

They shall hold the bow and the lance: they are cruel, and will not show mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon. -

Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families, with their swords,

And it came to pass from that time forth, that

the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons: and the rulers were behind all the house of Judah. Neh. iv. 16.

They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. — 17.

#### 49. DIBARMED.

So it came to pass, in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son, was there found. 1 Sam. xiii. 22.

And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Ezek. xxxix. 3.

#### 50. WAR-CHARIOTS.

And Joshua did unto them as the Lord bade him; he houghed their horses, and burnt their chariots with fire. Josh. xi. 9.

And Solomon gathered together chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen whom he bestowed in the cities for chariots, and with the king at Jerusalem. 1 Kings x. 26.

And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot-cities and with the king at Jerusalem. 2 Chron. i. 14.

And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, whom he bestowed to the chariot-cities, and with the king at Jerusalem. — ix. 25.

Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. 2 Kings vi. 14.

And when the servant of the man of God

was risen early, and gone forth, behold, a host compassed the city, both with horses and chariots: and his servants said unto him, Alas, my master! how shall we do?

And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreel – ix. 21.

How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? — xviii. 24.

And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.

And it shall come to pass, that thy choicest vallies shall be full of chariots, and the horsemen shall set themselves in array at the gate.

## 51. IRON WAR-CHARIOTS.

And the children of Joseph said, The hill is

dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel. Jos. xvii. 16.

But the mountain shall be thine; for it is a wood, and thou shalt cut it down; and the outgoings of it shall be thine: for thou shalt drive out the Canaanites though they have iron cha-

riots, and though they be strong. — 18.

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

And the children of Israel cried unto the Lord; for he had nine hundred chariots of iron: and twenty years he mightily oppressed the children of Israel.  $\longrightarrow$  iv. 3.

And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him from Harosheth of the Gentiles, unto the river of Kishon.

## 52. PICTURESQUE DESCRIPTION.

Whose arrows are sharp, and all their bows bent; their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.

How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen. — xxxvi. 9.

Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses Woe unto us! for we are swifter than eagles. are spoiled. Jer. iv. 13.

Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans that handle the shield, and the Lydians that handle and bend the bow. - xlvi. 9.

By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots when he shall enter into thy gates, as men enter into a city wherein is made a breach. Ezek. xxvi. 10.

The chariots shall rage in the streets, they shall justle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings. Nah. ii. 4.

### 53. CAVALRY.

Now, therefore, I pray thee, give pledges to my Lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. 2 Kings xviii. 23.

Now, therefore, give pledges, I pray thee, to my master, the king of Assyria, and I will give thee two thousand horses, if thou be able on thy

part to set riders upon them. Is. xxxvi. 8.

The snorting of his horses was heard from Dan; the whole land trembled at the sound of the reighing of his strong ones: for they are come, and have devoured the land, and all that is in it, the city, and those that dwell therein. *Jer*. viii. 16.

Therefore, O Aholibah, thus saith the Lord not enough for us; and all the Canaanites that God, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side; *Ezek*. xxiii. 22.

The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses. ---

With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. — xxvi. 11.

And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company,

and a mighty army. — xxxviii. 15 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.

*Hab.* i. 8.

Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the bat-Zech. x. 3.

And they shall be as mighty men which tread down their enemies in the mire of the streets in the battle; and they shall fight, because the Lord is with them; and the riders on horses shall be confounded.

#### 54. VAIN WITHOUT GOD.

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

Some trust in chariots, and some in horses: but we will remember the name of the Lord our

God. Ps. xx. 7.

They are brought down and fallen; but we are arisen, and stand upright. — — 8.

The horse is prepared against the day of bat-

tle; but safety is of the Lord. Prov. xxi. 31.
But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you *Is.* xxx. 16.

Which bringeth forth the chariot and horse, the army and the power; they shall lie down to-gether, they shall not rise: they are extinct, they are quenched as tow. — xlii. 17.

And it came to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots. Micah v. 10.

Speak to Zerubbabel governor of Judah, saying, I will shake the heavens and the earth; *Hag.* ii. 21.

And I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

## 55. PROVISIONS.

people, saying, Josh. i. 10.

Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land which the Lord your God giveth you to possess it. --11.

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

So all the men of Israel were gathered against

the city, knit together as one man. - 11.

And it came to pass, when David was come to Mahanaim, that Shobi, the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim, 2 Sam. xvii. 27.

Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parch-

ed pulse, — 28.

And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him to eat: for they said, The people is hungry, and weary, and thirsty, in the wilder-- - 29.

So the king of Israel went, and the king of Judah, and the king of Edom; and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them. 2 Kings iii. 9.

And the king of Israel said, Alas, that the Lord hath called these three kings together, to deliver them into the hand of Moab! —— 10.

Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. Ezek. xxxviii. 7.

### 56. CONTRIBUTIONS LEVIED.

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

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

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

And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him. - 8.

And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower. — — 9.

And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we Then Joshua commanded the officers of the should give bread unto thy men that are weary?

#### 57. BAGGAGE.

And they shall come against thee with chariots, wagons, and wheels, and with an assembly of all people which shall set against thee bucker, and shield, and helmet, round about: and I will set judgment before them, and they shall judge thee according to their judgments. *Ezek*. xxiii. 24.

#### 58. PIONEERS.

By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof; and I will enter into the lodgings of his borders, and into the forest of his Carmel. 2 Kings xix. 23.

And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast them into the fire. Jer. xxii. 7.

The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood. — xlvi. 22.

They shall cut down her forest, saith the Lord, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.

#### 59. DISBANDING.

Now the Philistines gathered together all their armies to Aphek; and the Israelites pitched by a fountain which is in Jezreel. 1 Sam. xxix. 1.

And the lords of the Philiatines passed on by hundreds and by thousands: but David and his men passed on in the rere ward with Achish.

Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day.

And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these

Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands? — — 5.

Then Achish called David, and said unto him, Surely as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight; for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favor thee not. — -

Wherefore, now return, and go in peace, that thou displease not the lords of the Philistines.

- 7.

And David said unto Achish, but what have I done? and what hast thou found in thy servant, so long as I have been with thee unto this day, that I may not go fight against the enemies of my Lord the king. -- 8.

And Achish answered and said to David, I know that thou art good in my sight as an angel of God: notwithstanding, the princes of the Philistines have said, He shall not go up with us to battle. --9.

Wherefore now rise up early in the morning, with thy master's servants that are come with thee; and as soon as ye be up early in the morning, and have light, depart. --10.

So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle, but they helped them not; for the lords of the Philistines upon advisement, sent him away, saying, He will fall to his master Saul, to the jeopardy of our heads. 1 Chron. xii. 19.

And there went a proclamation throughout the host, about the going down of the sun, saying, Every man to his city, and every man to

his own country. 1 Kings xxii. 36.

Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again; wherefore their anger was greatly kindled against Judah, and they return. ed home in great anger. 2 Chron. xxv. 10.

But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil. -

#### 60. ARMY COLORS.

Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house; far off about the tabernacle of the congregation shall they pitch. Num. ii. 2.

Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah. Ps. lx. 4.

Thou art beautiful, O my love, as Tirzah; comely as Jerusalem; terrible as an army with banners. Sol. vi. 4.

All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains: and when he bloweth a trumpet, hear ye. Is. xviii. 3.

Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction. Jer. iv. 6.

How long shall I see the standard, and hear the sound of the trumpet? -21.

Set up the standard upon the walls of Babylon, make the watch strong; set up the watchmen; prepare the ambushes: for the Lord hath both devised and done that which he spake against the inhabitants of Babylon. — li. 12.

#### 61. MARTIAL MUSIC.

And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of

Eleazar the priest to the war, with the holy instruments, and the trumpets to blow in his hand. **Num.** xxxi. 6.

And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. Josh. vi. 4.

And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord.

And it came to pass, when Joshua had spoken unto the people, that the seven priests, bearing the seven trumpets of rams' horns, passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them. —— 8.

And the armed men went before the priests that blew with the trumpets, and the rere-ward came after the ark, the priests going on, and

blowing with the trumpets. --2.

And seven priests, bearing seven trumpets of rams' horns before the ark of the Lord, went on continually, and blew with the trumpets; and the armed men went before them; but the rereward came after the ark of the Lord, the priests going on, and blowing with the trumpets. 13.

Declare ye in Judah, and publish in Jerusalem, and say, Blow ye the trumpet in the land; cry, Gather together; and say, Assemble yourselves, and let us go unto the defenced cities.

*Jer*. iv. 5.

My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me: I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. ——— 19.

For the builders, every one had his sword girded by his side, and so builded; and he that sounded the trumpet was by me. Neh. iv. 18.

Blow ye the cornet in Gibeah, and the trumpet in Ramah; cry aloud at Beth aven, after thee, O Benjamin. Hos. v. 8.

## 62. ORDERS BY MUSIC.

Make thee two trumpets of silver; of a whole piece shalt thou make them; that thou mayest use them for the calling of the assembly, and for the journeying of the camps. Num. x. 2.

And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

And if they blow but with one trumpet, then the princes which are heads of the thousands of Israel, shall gather themselves unto thee. — 4.

When ye blow an alarm, then the camps that lie on the east parts shall go forward. — 5.

When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. —— 6.

But when the congregation is to be gathered together, ye shall blow, but ye shall not sound

an alarm. --7.

And the sons of Aaron the priest shall blow !

with the trumpets: and they shall be to you for an ordinance for ever throughout your generations. — — 8.

And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets: and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. — 9.

They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof. Ezek.

vii. 14.

And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. Neh. iv. 19.

In what place, therefore, ye hear the sound of the trumpet, resort ye thither unto us: our

God shall fight for us. --20.

For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 1 Cor. xiv. 8.

### CHAP. VII.

#### ARMS.

# SECT. 63. ARMORY.

THY neck is like the tower of David builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men. Sol.

And Uzziah prepared for them, throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and slings to cast

2 Chron. xxvi. 14.

Make bright the arrows; gather the shields: the Lord hath raised up the spirit of the kings of the Medes, for his device is against Babylon, to destroy it: because it is the vengeance of the Lord, the vengeance of his temple. Jer. li. 11.

They of Persia, and of Lud, and of Phut, were to thine army, thy men of war: they hanged the shield and helmet in thee; they set forth

thy comeliness. Ezek. xxvii. 10.

The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers; they hanged their shields upon thy walls round about; they have made thy beauty perfect. —— 11.

Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I

am strong. Joel iii. 10.

And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armory, at the turning of the wall. Neh. iii. 19.

## 64. BODY-ARMOR DEFENSIVE.

And he had a helmet of brass upon his head

and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. 1 Sum. xvii. 5.

And he had greaves of brass upon his legs, and a target of brass between his shoulders.

And Saul armed David with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail.

And David girded his sword upon his armor, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. — 39.

## 65. SHIELD AND TARGET.

And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. 2 Sam. viii. 7.

And he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon. 1 Kings x. 17.

And three hundred shields made he of beaten gold; three hundred shekels of gold went to one shield: and the king put them in the house of the forest of Lebanon. 2 Chron. ix. 16.

Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, and anoint the shield. Is. xxi. 5.

And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target. 1 Kings x. 16.

And king Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold went to one target. 2 Chron. ix. 15.

#### 66. BOW, ARROWS, AND QUIVER.

He shall flee from the iron weapon, and the bow of steel shall strike him through. Job xx. 24. My glory was fresh in me, and my bow was

renewed in my hand. — xxix. 20.

And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city. 1 Sam. xx. 40.

For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. *Ps*. xi 2.

For, lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain. Jer. l. 9.

Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together. Zech. x. 4.

Their quiver is as an open sepulchre, they are all mighty men. Jer. v. 16.

# 67. SLING.

And he took his staff in his hand, and chose him five smooth stones out of the brook, and put a scrip, and his sling was in his hand; and he thy thigh. drew near to the Philistine. 1 Sam. xvii. 40.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted and ran toward the army to meet the Philistine. **— — 4**8.

And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the **- 4**9.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine. and slew him; but there was no sword in the hand of David. _ __ 50.

## 68. ORDNANCE.

And he made in Jerusalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal: and his name spread far abroad; for he was marvellously helped till he was strong. 2 Chron. xxvi. 15.

#### 69. sword.

It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him. Job xx. 25.

Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead they fled. 1 Sam. xvii. 51.

And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

quired haste. — xxi. 8.

And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it; for there is no other save that here. And David said, There is none like that: give it me.

When they were at the great stone which is in Gibeon Amasa went before them: and Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. 2 Sam. xx. 8.

Son of man, prophesy, and say, Thus saith the Lord, Say, A sword, a sword is sharpened, and also furbished: Ezek. xxi. 9.

It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every tree. 

And he hath given it to be furbished, that it may be handled: the sword is sharpened, and it is furbished, to give it into the hand of the

- 11. slayer.

Cry and howl, son of man; for it shall be upon my people, it shall be upon all the princes of Israel: terrors, by reason of the sword, them in a shepherd's bag which he had, even in shall be upon my people: smite therefore upon - 12.

Because it is a trial, and what if the sword

contemn even the rod; it shall be no more, saith the Lord God. Ezek. xxi. 13.

Thou, therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers. — 14.

I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter. --15.

Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is

I will also smite mine hands together, and I will cause my fury to rest: I the Lord have 

Then said he unto them, But now he that hath a purse let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one. Luke xxii. 36.

And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

- -- 38.

## 70. SPEAR AND DAGGER.

But, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. 1 Sam. xxvi. 11.

So David took the spear and the cruse of

water from Saul's bolster. — 12.

And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it. — — 22.

But Ehud made him a dagger which had two edges of a cubit length; and he did gird it under his raiment upon his right thigh. Judges

# 71. ARMS DESTROYED.

He teacheth my hands to war; so that a bow of steel is broken by mine arms. 2 Sam. xxii. 35.

There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah. *Ps*. lxxvi. 3.

Thus saith the Lord of hosts, Behold, I will break the bow of Elam, the chief of their might. *Jer*. xlix. 35.

Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have

Ezek. xxxix. 8.

And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand staves and the spears, and they shall burn them with fire seven years;

So that they shall take no wood out of the field, neither cut down any out of the forests: for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. - -- 10.

## 72. REMARKS ON ARMS.

Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the water to destroy. Is. liv. 16.

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. 17.

#### CHAP. VIII.

## BATTLES.

# SECT. 73 WARS IN GENERAL.

JOSHUA made war a long time with all those kings. Josh. xi. 18.

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

Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker. 2 Sam. iii. 1.

And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. 1 Chron. v. 19. And there was war between Rehoboam and

Jeroboam all their days. 1 Kings xiv. 30.

And there was war between Rehoboam and Jeroboam all the days of his life. — xv. 6.

And there was war between Asa and Baasha king of Israel all their days. --- 16.

And there was war between Asa and Baasha king of Israel all their days.

#### 74. DEFENSIVE WAR.

Gad, a troop shall overcome him: but he shall overcome at the last. Gen. xlix. 19.

And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates. 1 Chron. xviii. 3.

Wherein the king granted the Jews which were in every city to gather themselves together and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey. Est. viii. 11.

Upon one day, in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month which is the month Adar

The copy of the writing, for a commandment to be given in every province, was published unto all people and that the Jews should be ready against that day to avenge themselves on their enemies. - 13.

#### 75. CIVIL WARS.

Then Jephthah gathered together all the men Wisdom is better than weapons of war: but of Gilead, and fought with Ephraim: and the one sinner destroyeth much good. Ec. ix. 18. | men of Gilead smote Ephraim, because they [ 882 ]

said, Ye Gileadites are fugitives of Ephraim and they which be with him are valiant men. among the Ephraimites, and among the Manas-Judges xii. 4.

And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another. 1 Sam. xiv. 16.

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

For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. 2 Chron. xx.

And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. Jer. xi. 9.

The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

#### 76. SOME ARE FROM GOD.

And the Lord set every man's sword against his fellow, even throughout all the host; and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath. Judges

And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against Is. xix. 2. kingdom.

And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. Ezek. xxxviii. 21.

# 77. COUNCIL OF WAR.

Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith. 2 Sam. xvii. 5.

And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not, speak thou.

And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this

For (said Hushai) thou knowest thy father and his men, that they be mighty men, and they be chased in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people. —8.

Behold, he is hid now in some pit, or in some other place; and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absa-

Israel knoweth that the father is a mighty man, come and help thee. ---11.

- 1Ò.

And Absalom and all the men of Israel said The counsel of Hushai the Archite is better than the counsel of Ahitophel: for the Lord had appointed to defeat the good counsel of Ahitophel, to the intent that the Lord might bring evil upon Absalom.

Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahitophel counsel Absaiom and the elders of Israel; and thus and thus have I counselled.

#### 78. PLAN OF OPERATIONS.

And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai, and make not all the people to labor thither; for they are but few. Josh. vii. 3.

And he commanded them, saying, Behold ye shall lie in wait against the city, even behind the city; go ye not very far from the city, but be ye

all ready. — viii. 4.

And I, and all the people that are with me, will approach unto the city; and it shall come to pass, when they come out against us as at the first, that we flee before them, --5.

(For they will come out after us,) till we have drawn them from the city: for they will say, They flee before us, as at the first: therefore we will flee before them. — 6.

Then ye shall rise up from the ambush, and seize upon the city: for the Lord your God will deliver it into your hand. --7.

And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the Lord shall ye do. See, I have commanded you. — 8.

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

And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp it shall be, that as I do, so shall ye do. — — 17.

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

And when David heard of it, he sent Joab, and all the host of the mighty men. 2 Sam. x. 7.

And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field. - -- 8.

When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in ar ray against the Syrians. — — 9.

And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon. — 10.

And he said, If the Syrians be too strong for And he also that is valiant, whose heart is as me, then thou shalt help me; but if the children the heart of a lion, shall utterly melt: for all of Ammon be too strong for thee, then I will Moreover, Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: 2 Sam. xvii. 1.

And I will come upon him while he is weary and weak-handed, and will make him afraid: and all the people that are with him shall flee; and I will snite the king only. — 2.

and I will sinite the king only. — 2.

And I will bring back all the people unto thee; the man whom thou seekest is as if all returned: so all the people shall be in peace.

And the saying pleased Absalom well, and all the elders of Israel. — — 4.

Therefore I counsel, that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. ———11.

So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one. —— 12.

Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. — — 13.

And the children of Ammon came out and put the battle in array before the gate of the city; and the kings that were come were by themselves in the field. 1 Chron. xix. 9.

Now when when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians. ———10.

Now therefore, send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him. 2 Sam. xvii. 16.

Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel. 2 Chron. xviii. 30.

#### 79. ENGAGEMENTS.

And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; Gen. xiv, 1.

That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela, which is Zoar. — 2.

All these were joined together in the vale of Siddim which is the salt sea. — — 3.

And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Bela, — 12.

(the same is Zoar,) and they joined battle with them in the vale of Siddim. ——— 8.

With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. —— 9.

And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he and all his people to the battle at Edrei. Num. xxi. 33.

Then we turned and went up the way to Bashan and Og the king of Bashan came out against us and all his people, to battle at Edrei. Deut. iii. 1.

And Gaal went out before the men of Shechem, and fought with Abimelech. *Judges* ix. 39.

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

And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah. — 20.

And the people, the men of Israel, encouraged themselves, and set their battle again in array, in the place where they put themselves in array the first day. — 22.

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

Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. 1 Sam. xvii. 19.

And when the Syrians saw that they were smitten before Israel, they gathered themselves together. 2 Sam. x. 15.

And Hadarezer sent, and brought out the Syrians that were beyond the river; and they came to Helam: and Shobach, the captain of the host of Hadarezer, went before them. — 16.

And when the Syrians saw that they were put to the worse before Israel they sent messengers and drew forth the Syrians that were beyond the river; and Shophach the captain of the host of Hadarezar, went before them. 1 Chron. xix. 16.

And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him. — 17.

Then As a went out against him, and they set the battle in array in the valley of Zephathah at Mareshah. 2 Chron. xiv. 10.

But when Johanan the son of Kareah, and all the captains of the forces that *voere* with him, heard of all the evil that Ishmael the son of Nethaniah had done, *Jer.* xli. 11.

Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.

#### 80. CATASTROPHE.

And Joshua discomfited Amalek and his people with the edge of the sword. Ex. xvii. 13.

Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Horman. Num. xiv. 45.

And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning-watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together. 1 Sam. xi. 11.

So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself he vexed them. xiv. 47.

And he gathered a host, and smote the Amalekites, and delivered Israel out of the hands of

them that spoiled them. — — 48.

And there was war again: and David went out and fought with the Philistines, and slew them with a great slaughter; and they fled from - xix. 8.

And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David. 2 Sam. ii. 17.

So Joab, and all the people that were with him, drew nigh before the Syrians unto the battle; and they fled before him. 1 Chron. xix. 14.

But Amaziah would not hear: therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked each other in the face at Beth-shemesh, which belongeth to Judah. Kings xiv. 11.

And Judah was put to the worse before Israel, and they fled every man to their tents. - 12.

So Joash the king of Israel went up, and they saw one another in the fuce, both he and Amaziah king of Judah, at Beth-shemesh, which belongeth to Judah. 2 Chron. xxv. 21.

And Judah was put to the worse before Is. rael, and they fled every man to his tent.

## 81. JEWISH CONQUESTS.

But Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel. Num. xxxi. 23.

And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

And Israel took all these cities; and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it. — xxxii. 39.

river, even unto Gilead, there was not one city too strong for us: and our Lord delivered all unto us. Deut. ii. 36.

And we took all his cities at that time; there was not a city which we took not from them, threescore cities, all the region of Argob, the

kingdom of Og in Bashan. — iii. 4.

And we took at that time, out of the hand of the two kings of the Amorites, the land that was on this side Jordan, from the river of Arnou unto Mount Hermon: -

All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

On this side Jordan, in the valley over against Beth peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt: — iv. 46.

And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote — xxix. 7.

And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh. --8.

And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. Jos. x. 41.

And all these kings, and their land, did Joshua take at one time; because the Lord God of Israel fought for Israel. - -- 42. .

So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; — xi. 16.

Even from the mount Halak, that goeth up to Seir, even unto Baal gad in the valley of Lebanon under mount Hermon; and all their kings he took, and smote them, and slew them.

So Joshua took the whole land, according to all that the Lord said unto Moses, and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war.

And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak. – xv. 14.

And the coast of the children of Dan went out too little for them; therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father. - xix. 47.

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

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

And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the cast land of Gilead. 1 Chron. v. 10.

From Aroer, which is by the brink of the And after this it came to pass, that David river of Arnon, and from the city that is by the smote the Philistines, and subdued them: and

the Philistines. 2 Sam. viii. 1.

Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines. 1 Chron. xviii. 1.

And Abijah pursued after Jeroboam, and took cities from him; Beth el with the towns thereof and Jeshanah with the towns thereof, and Ephraim with the towns thereof. 2 Chron. xiii.

And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms; because there was pasture there for their flocks. 1 Chron. iv. 41.

And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

#### 82. GENTILE CONQUESTS.

For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. Num. xxi. 26.

A people great, and many, and tall as the Anakims; but the Lord destroyed them before them, and they succeeded them, and dwelt in their stead. Deut. ii. 21.

As he did to the children of Esau which dwelt in Seir, when he destroyed the Horims from before them, and they succeeded them, and dwelt in their stead, even unto this day:

And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead. - -- 23

The Philistines had also invaded the cities of the low country, and of the south of Judah; and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there. 2 Chron. xxviii. 18.

And the king of Egypt came not again any more out of his land: for the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt. 2 Kings xxiv. 7.

## 83. TERRITORY RECOVERED.

So the Philistines were subdued, and they came no more into the coast of Israel; and the hand of the Lord was against the Philistines all the days of Samuel. 1 Sam. vii. 13.

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

And Jehoash the son of Jehoahaz took again, left. Jer. l. 26.

David took Metheg-ammah out of the hand of | out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel. 2 Kings xiii. 25.

## 84. EXTERMINATORY WAR-(RULE.)

When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; Deut. vii. 1.

And when the Lord thy God shall deliver

them before thee, thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them;

And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto - 16.

But of the cities of these people, which the Lord thy God doth give thee for an inheritance. thou shalt save alive nothing that breatheth: -

But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded 

That they teach you not to do after all their abominations which they have done unto their gods; so should you sin against the Lord your

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

And this is the thing that ye shall do, Ye shall utterly destroy every male, and every wo-

man that hath lain by man. —— 11.
Samuel also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now, therefore, hearken thou unto the voice of the words of the Lord. 1 San.

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

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

And the Lord sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites and fight against them until they be consumed. - 18.

Come against her from the utmost border, open her storehouses; cast her up as heaps, and destroy her utterly: and let nothing of her be

#### EXTERMINATIONS.

So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land. Num. xxi. 35.

Then Sihon came out against us, he and all his people, to fight at Jahaz. Deut. ii. 32.

And the Lord our God delivered him before

us, and we smote him, and his sons, and all his people. — — 33.

And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city; we left none to remain. — — 34.

So the Lord our God delivered into our hands Og also the king of Bashan, and all his people: and we smote him, until none was left to him remaining. — iii. 3.

And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the Jos. vi. 21.

And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. — viii. 24.

For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho. -– x. 28.

Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah. — — 29.

And the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein: he let none remain in it; but did unto the king thereof as he did unto the king of Jericho. — 30.

And Joshua passed from Libnah, and all Israel with him unto Lachish, and encamped against it, and fought against it: -- 31.

And the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining. — — 33.

And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it: -- 34.

with the edge of the sword; and all the souls | Edom.) — — 16.

that were therein he utterly destroyed that day. according to all that he had done to Lackish.

And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it: — — 36.

And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein: he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the souls that were therein. — — 37.

And Joshua returned, and all Israel with him, to Debir, and fought against it. --38.

And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof, as he had done also to Libnah, and to her king. <del>---- 39.</del>

So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.

And the Lord delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

And Joshua at that time turned back and took Hazor, and smote the king thereof with the sword: for Hazor before time was the head of all those kingdoms. — — 10.

And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire.

And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword: and he utterly destroyed them, as Moses the servant of the Lord commanded. — — 12.

And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the. edge of the sword, until they had destroyed them, neither left they any to breathe.

And David and his men went up and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabit. ants of the land, as thou goest to Shur, even unto the land of Egypt. 1 Sam. xxvii. 8.

And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom. 1 Kings xi. 15.

(For six months did Joab remain there with And they took it on that day, and smote it all Israel, until he had cut off every male in

#### 86. EXULTATION.

I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them. 2 Sam. xxii. 38.

Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. Ps. xviii. 40.

Then did I beat them small as the dust before the wind; I did cast them out as the dirt in the streets. — 42.

#### 87. IMPERFECT EXTERMINATION.

And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. 1 Sam. xv. 7.

And he took Agag the king of the Amelekites alive, and utterly destroyed all the people with

the edge of the sword. — — 8.

And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amelekites. — — 20.

## 88. FIELD OF BATTLE DESCRIBED.

And Amasa wallowed in blood in the midst of the highway: and when the man saw that all the people stood still he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. 2 Sam. xx. 12.

When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri. —— 13.

That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same. Ps. lxviii. 23.

For every battle of the warrior is with confused noise, and garments rolled in blood: but this shall be with burning and fuel of fire. Is. ix. 5.

If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land which they know not. Jer. xiv. 18.

And the slain of the Lord shall be at that day, from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. — xxv. 33.

They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger, and in my fury, and for all whose wickedness I have hid my face from this city. — xxxiii. 5.

Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

*Ezek*. xi. 6.

And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. — — 9.

will execute judgments among you. — 9.
Ye shall fall by the sword: I will judge you in the border of Israel; and ye shall know that I am the Lord. —— 10.

They shall fall in the midst of them that are tion. — 5. slain by the sword: she is delivered to the For the cry

sword; draw her and all her multitudes. xxxii. 20.

Ashur is there, and all her company: his graves are about him; all of them slain, fallen by the sword: —— 22.

Whose graves are set in the sides of the pit, and her company is round about her grave; all of them slain, fallen by the sword, which caused terror in the land of the living. — 23.

There is Elam, and all her multitude round about her grave; all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. Ezek. xxxii. 24.

They have set her a bed in the midst of the slain with all her multitude: her graves are round about him; all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain. — 25.

There is Meshech, Tubal, and all her multitude: her graves are round about him; all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

— 26.

Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword. — 28.

There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. — 29.

And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. — xxxv. 8.

Thou shalt fall upon the open field; for I have spoken it, saith the Lord God. — xxxix. 5.

And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Zeph. i. 17.

#### 89. DOLOROUS CRIES.

And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him. Is. xv. 4.

For the cry is gone round about the borders

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of Moab; the howling thereof unto Eglaim, and I in the low country and in the plains; husband the howling thereof unto Beer-elim. Is. xv. 8.

Therefore, said I, Look away from me: I will weep bitterly, labor not to comfort me; because of the spoiling of the daughter of my people. - xxii. 4.

For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

A voice of crying shall be from Horonaim, spoiling and great destruction. Jer. xlviii. 3.

Moab is destroyed; her little ones have caused

a cry to be heard. —— 4.

For in the going up of Lubith continual weeping shall go up: for in the going down of Horonaim, the enemies have heard a cry of destruction. — — 5.

From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as a heifer of three years old; for the waters also of Nimrim shall be desolate.

A sound of battle is in the land, and of great

— l. 22. destruction.

And it shall come to pass in that day, saith the Lord. that there shall be the noise of a cry from the fish gate, and a howling from the second, and a great crashing from the hills. Zeph. 1. 10.

# CHAP. IX.

## FORTIFICATION.

SECT. 90. STRONG HOLDS.

AND David went up from thence, and dwelt in strong holds at En gedi. 1 Sam. xxiii. 29.

So David dwelt in the fort, and called it, The city of David: and David built round about, from Millo and inward. 2 Sam. v. 9.

And David dwelt in the castle; therefore they called it, The city of David. 1 Chron. xi. 7.

And he built the city round about, even from Millo round about: and Joab repaired the rest of the city. -- 8.

And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. 2 Chron. xi. 11.

And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

Moreover, Uzziah built towers in Jerusalem, at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.

Also he built towers in the desert, and digged many wells: for he had much cattle, both

men also, and vine-dressers in the mountains, and in Carmel: for he loved husbandry. — 10.

He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. Nahum ii. 1.

#### 91. FENCED CITIES.

And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities for the Lord your God hath delivered them into your hand. Josh. x. 19.

And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities.

And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by enter ing into a town that hath gates and bars. Sam. xxiii. 7.

And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. 2 Chron. xi. 5.

He built even Beth-lehem, and Etam, and Tekoa.

And Beth-zar, and Shoco, and Adullam.

And Gath, and Mareshah, and Ziph. — 8. And Adoraim, and Lachish, and Azekah.

And Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin fenced cities.

And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest. — xiv. 6.

Therefore he said unto Judah, Let us build these cities, and make about them walls and towers, gates and bars, while the land is yet before us; because we have sought the Lord our God, we have sought him, and he hath given us rest on every side: so they built and prospered.

Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there; for the Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord. Jer. viii 14

## 92. WALLS.

Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and, moreover, we saw the children of Anak there. Num. xiii. 28.

All these cities were fenced with high walls, gates and bars, besides unwalled towns a great

Deut. iii. 5. many.

Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. xxxii. 5.

Now after this he built a wall without the

city of David, on the west side of Gihon, in the of Judah, and set garrisons in the land of Judah valley, even to the entering in at the fish-gate, and in the cities of Ephraim, which Asia his fa-and compassed about Ophel, and raised it up a ther had taken. 2 Chron. xvii. 2. and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah. 2 Chron. xxxiii. 14.

And he discovered the covering of Judah, and thou didst look in that day to the armor of the house of the forest. Is. xxii. 8.

Ye have seen also the breaches of the city of David that they are many; and ye gathered together the waters of the lower pool. — 9.

And ye have numbered the houses of Jerusalem, and the houses have ye broken down to

fortify the wall.

Ye made also a ditch between the two walls, for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago. — 11.

#### 93. WATER.

And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, 2 Chron. xxxii. 2.

He took counsel with his princes, and his mighty men, to stop the waters of the fountains which were without the city; and they did help - 3.

So there was gathered much people together, who stopped at the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come and find much water? — 4.

I have digged, and drunk water; and with

the sole of my feet have I dried up all the rivers of the besieged places. Is. xxxvii. 25.

The gates of the rivers shall be opened, and the palace shall be dissolved. Nahum ii. 6.

Draw the waters for the siege, fortify thy strong holds: go into clay, and tread the morter, make strong the brick-kiln. --- iii. 14.

There shall the fire devour thee: the sword shall cut thee off; it shall eat thee up like the canker-worm, make thyself many as the cankerworm, make thyself many as the locusts. -- 15.

## GARRISONS.

And David was then in the hold, and the Philistines' garrison was then at Bethlehem. 1 Chron. xi. 16.

Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought gifts. And the Lord preserved David whithersoever he went. 2 Sam. viii. 6.

Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the Lord preserved David whithersoever he went. 1 Chron. xviii. 6.

And he put garrisons in Edom: throughout all Edom put he garrisons: and all they of Edom became David's servants. And the Lord preserved David whithersoever he went. Sam. viii. 14.

And he put garrisons in Edom; and all the Edomites became David's servants. Thus the Lord preserved David whithersoever he went. 1 Chron. xviii. 13.

And he placed forces in all the fenced cities

These waited on the king, besides those whom the king put in the fenced cities throughout all Judah. 🕟

#### 95. PASSES.

And he said unto them, Follow after me; for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over. Judges iii. 28.

And Gideon sent messengers throughout all mount Ephraim, saying, Comé down against the Midianites, and take before them the waters Then all the men unto Beth-barah and Jordan. of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan. - vii. 24.

And the garrison of the Philistines went out to the passage of Michmash. 1 Sam. xiii. 23.

And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh. – xiv. 4.

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

And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph: and Saul sought him every day; but God delivered him not into his hand. xxiii. 14.

In the six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah. 2 Chron. xvi. 1.

And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah. 1 Kings xv. 17.

## 96. SIEGES-RULE.

When thou comest nigh unto a city to fight against it, then proclaim peace unto it. Deut. xx. 10.

And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. - 11.

And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it. -- 12.

And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword. --13.

But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself: and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee.

Thus shalt-thou do unto all the cities which

cities of these nations. Deut. xx. 15.

#### 97. APPARATUS.

For thus hath the Lord of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her. Jer.

Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. xxxii. 24.

For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar king Baby-Ion, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. Ezek. xxvi. 7.

He shall slay with the sword thy daughters in the field; and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

And he shall set engines of war against thy walls, and with his axes he shall break down

thy towers. <del>--- 9</del>.

So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. Dan. xi. 15.

And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it. Hab. i. 10.

#### 98. BESIEGING.

Now, therefore, give me this mountain, whereof the Lord spake in that day; (for thou heardest in that day how the Anakims were there, and that the cities were great and fenced;) if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said. Jos. xiv.

And Saul called all the people together to war, to go down to Keilah, to besiege David and his 1 Sam. xxiii. 8. men.

And it came to pass after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah: but David tarried still at Jerusalem. 2 Sam. xi. 1.

And it came to pass, that after the year was expired, at the time that kings go out to battle, Joub led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah; (but David tarried at Jerusalem;) and Joab smote Rabbah, and 1 Chron. xx. 1. destroyed it.

And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down. 2 Sam. xx. 15.

And Omri went up from Gibbethon, and all king Hezekiah that Sennacherib king of Assyria

are very far off from thee, which are not of the | Israel with him, and they besieged Tirzah. Kings xvi. 17.

> And Ben-haded the king of Syria gathered all his host together; and there were thirty and two kings with him, and horses and chariots; and he went up and besieged Samaria, and warred against it. --- xx. 1.

> And it came to pass after this, that Ben-haded king of Syria gathered all his host, and went up, and besieged Samaria. 2 Kings vi.

And there was a great famine in Samaria: and behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of doves' dung for five pieces of silver. -- -- 25.

After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah and encamped against the fenced cities, and thought to win them for himself. 2 Chron. xxxii. 1.

#### 99. SIEGE RAISED.

This wisdom have I seen also under the sun, and it seemed great unto me: Ec. ix. 13.

There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: - 14.

Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

### 100. PLACE TAKEN.

And Joab fought against Rabbah of the children of Ammon, and took the royal city. 2 Sam. xii. 26.

And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. - 27.

Now, therefore, gather the rest of the people together, and encamp against the city and take it; lest I take the city, and it be called after my

And David gathered all the people together, and went to Rabbah, and fought against it, and took it. - --- 19.

And Solomon went to Hamath-zobah, and prevailed against it. 2 Chron. viii. 3.

A wise man scaleth the city of the mighty, and casteth down the strength of the confidence Prov. xxi. 22.

And he took the fenced cities which pertained to Judah, and came to Jerusalem. 2 Chron.

Then Hazael king of Syria went up and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem. 2 Kings

In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod and took it. Is. xx. 1.

Now, in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. 2 Kings xviii. 13.

Now it came to pass, in the fourteenth year of

come up against all the defenced cities of Judah, and took them. Is. xxxvi. 1.

## 101. TAKEN MIRACULOUSLY.

Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. Jos. vi. 1.

And ye shall compass the city, all ye men of war, and go round about the city once. shalt thou do six days. — — 3.

And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up, every man straight before ___ 5. him.

And the second day they compassed the city once, and returned into the camp: so they did six days. 

And it came to pass on the seventh day, that they rose early, about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. — — 15.

## FORTIFICATIONS TO BE DISMANTLED.

And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates, throughout all thy land which the Lord thy God hath given thee. Deut. xxviii. 52.

The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts. Is. xvii. 3.

And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust. - xxv. 12.

The foot shall tread it down, even the feet of the poor, and the steps of the needy. - xxvi. 6.

Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the Lord's. Jer. v. 10.

Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds. --- xlviii. 18.

Thus saith the Lord of hosts, The broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire; and the people shall labor in vain, and the folk in the fire, and they shall be weary. - li. 58.

And I will cut off the cities of thy land, and throw down all thy strong holds. Micah v. 11.

All thy strong holds shall be like fig trees; with the first ripe figs: if they be shaken they shall even fall into the mouth of the eater. Nah.

Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies; the fire shall devour thy bars.

#### FORTIFICATIONS DISMANTLED.

And he beat down the tower of Penuel, and turn to Egypt into their own land. — xxxvii.7. slew the men of the city. Judges viii. 17.

Thou hast broken down all his hedges; thor hast brought his strong holds to ruin. lxxxix. 40.

And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease. 2 Chron. xvi. 5.

Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah. - 6.

And Jehoash king of Israel took Amaziah, king of Judah, the son of Jehoash, the son of Ahaziah, at Beth shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim unto the corner-gate, four hundred cubits. 2 Kings xiv, 13.

And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim to the corner gate, four hundred cubits. 2 Chron. xxv. 23.

And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. — xxvi. 6.

For he bringeth down them that dwell on high: the lofty city he layeth low; he layeth it low, even to the ground; he bringeth it even to the dust. Is. xxvi. 5.

For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the

sword; Jer. xxxiii. 4.

The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the king-dom and the princes thereof. Lam. ii. 2.

The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. - 5.

#### 104. RULE TO BURN.

And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be a heap for ever; it shall not be built again. Deut. xiii. 16.

## 105. FIRE FORETOLD.

Behold, I will command, saith the Lord, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant. Jer. xxxiv. 22.

Thus saith the Lord, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to enquire of me, Behold, Pharaoh's army, which is come forth to help you, shall re-

And the Chaldeans shall come again, and fight

against this city, and take it, and burn it with fire. Jer. xxxvii. 8.

Thus saith the Lord, Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. — — 9.

For though ye had smitten the whole army

For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire. —— 10.

They that fled stood under the shadow of Heshbon, because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones. — xlviii. 45.

And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad. — xlix. 27.

And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord, when I set my face against them. Ezek. xv. 7.

And I will pour out mine indignation upon thee; I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy. — xxi. 31.

Thou shalt be for fuel to the fire: thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the Lord have spoken it. — 32.

Therefore thus saith the Lord God, Woe to the bloody city! I will even make the pile for fire great. — xxiv. 9.

And they shall know that I am the Lord when I have set a fire in Egypt, and when all her helpers shall be destroyed. — xxx. 8.

But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad, Amos i. 4.

But I will send a fire on the wall of Gaza, which shall devour the palaces thereof: -7.

But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof. — 10.

But I will send a fire upon Moab, and it shall devour the palaces of Kirioth; and Moab shall die with tumult, with shouting, and with the sound of the trumpet. — ii. 2.

But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem. — 5.

## 106. BURNING.

For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon. Num. xxi. 28.

And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

— xxxi. 10.

And Joshua burnt Ai, and made it a heap for ever, even a desolation, unto this day. Jos. viii. 28.

But as for the cities that stood still in their strength, Israel burned none of them, save Hazor, only; that did Joshua burn. — xi. 13.

Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it, with the edge of the sword, and set the city on fire. Judges i. 8.

And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done. — ix. 48.

And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women. — 49.

And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword; and burnt the city with fire. — xviii. 27.

And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city as the beast, and all that came to hand: also they set on fire all the cities that they came to. — xx. 48.

And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burnt it with fire. 1 Sam. xxx. 1.

We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burnt Ziklag with fire. —— 14.

Your country is desolate, your cities are burnt with fire: your land, strangers devour it in your presence, and it is desolate as overthrown by strangers. Is. i. 7.

### CHAP. X.

## TACTICS.

#### SECT. 107. MUSTER.

AND they said, What one is there of the tribes of Israel that came not up to Mizpeh, to the Lord? and behold, there came none to the camp from Jabesh-gilead to the assembly Judges xxi. 8.

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

And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin: and Saul num

bered the people that were present with him, about six hundred men. 1 Sam. xiii. 15.

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

Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present. 2 Sam. xx. 4.

So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him. — 5.

And it came to pass, at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel. 1 Kings xx. 26.

He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared. Nahum ii. 5.

#### 108. CAMP.

And Joshua returned, and all Israel with him, unto the camp to Gilgal. Jos. x. 15.

And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel. 21.

And Joshua returned and all Israel with him, unto the camp to Gilgal. — — 43.

Then the children of Ammon were gathered together, and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in Mizpeh. Judges x. 17.

And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michinash. 1 Sam. xiii. 16.

When Saul heard that David was discovered, and the men that were with him, (now Saul alode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were

standing about him,) — xxii. 6.

And David arose and came to the place where Saul had pitched; and David beheld the place where Saul lay, and Abner the son of Ner the captain of his host: and Saul lay in his trench, and the people pitched round about him. - xxvi. 5.

Then answered David, and said to Ahimelech the Hittite, and to the Abishai son of Zerniah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. -

So David and Abishai came to the people by , night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

Now three of the thirty captains went down to the rock to David, into the cave of Adullum; and the host of the Philistines encamped in the valley of Rephaim, 1 Chron. xi. 15.

And they rose up in the twilight to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. vii. 5.

#### 109. POSITION OF THE ARMY.

Then all the Midianites, and the Amalekites, and the children of the east, were gathered together, and went over, and pitched in the val-

ley of Jezreel. Judges vi. 33.

Then Jerubbaal, (who is Gideon,) and all the people that were with him, rose up early, and pitched beside the well of Harod; so that the host of the Midianites were on the north side of them by the hill of Moreh, in the valley. - vii. 1.

And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben ezer: and the Philistines pitched in Aphek. 1 Sam. iv. 1.

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

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dam-- xvii. 1.

And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philis-- 2.

And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them. - --- 3.

For Israel and the Philistines had put the battle in array, army against army. — - 21.

And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood. - xxiii. 15.

And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon? xxvi. 1.

Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way: but David abode in the wilderness; and he saw that Saul came after him into the wilderness. — 3.

And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. -- xxviii, 4.

And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David; and David heard of it, and went out against them. ---8.

And the Philistines came and spread themselves in the valley of Rephaim. — — 9.

And the Philistines yet again spread themselves abroad in the valley. - 13.

So Israel and Absalom pitched in the land of Gilead. 2 Sam. xvii. 26.

# 110. MILITARY EXERCISES.

Of Zebulun, such as went forth to battle, ex-2 Kings pert in war, with all instruments of war, fifty thousand, which could keep rank: they were not | top of the mountains. And Zebul said unto of double heart. 1 Chron. xii. 33.

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and behold they shall come with speed swiftly. Is. v. 26.

None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: -27.

The appearance of them is as the appearance of horses; and as horsemen so shall they run.

Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. ---5.

They shall run like mighty men, they shall climb the wall like men of war, and they shall march every one on his ways, and they shall not break their ranks;

Neither shall one thrust another, they shall walk every one in his path; and when they fall upon the sword they shall not be wounded. - 8.

They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses: they shall enter in at the windows like a thief. - 9.

#### 111. GUARD

Abide thou with me, fear not: for he that seeketh my life seeketh thy life; but with me thou shalt be in safeguard. 1 Sam. xxii. 23.

And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: Acts. xxiii. 23.

And provide them beasts, that they may set Paul on, and bring him safe unto Felix the gov ernor. — 24.

Then the soldiers, as it was commanded them, took Paul, and brought him by night to Anti-<del>- 31.</del>

On the morrow they left the horsemen to go with him, and returned to the castle; —

Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him. — 33.

#### 112. MARCHING.

When the host goeth forth against thine enemies, then keep thee from every wicked thing. Deut. xxiii. 9.

And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord. Jos. vi. 7.

And afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the valley. Judges i. 9.

And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that were with him, from lying in wait. — ix. 35.

him, Thou seest the shadow of the mountains as if they were men. — 36.

And Gaal spake again, and said, See, there come people down by the middle of the land, and another company come along by the plain _ 37. of Meonenim.

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

But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel. - xx. 14.

And Saul came to a city of Amalek, and laid wait in the valley. 1 Sam. xv. 5.

And Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon. 2 Sam. ii. 12.

But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David: and David heard of it, and went down to the hold. — v. 17.

The Phliistines also came and spread them-

selves in the valley of Rephaim. <del>–</del> – 18.

And the king went forth, and all the people after him; and tarried in the place that was far 2. Sam. xv. 17.

And all his servants passed on beside him, and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the

And David said to Ittai, Go and pass over And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. - 22.

And Absalom, and all the people, the men of Israel, came to Jerusalem, and Ahithophel with - xvi. 15.

Then David came to Mahanaim: and Absalom passed over Jordan, he and all the men of Israel with him. — xvii. 24.

And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. — xviii. 4.

And he said Which way shall we go? And he answered, The way through the wilderness of Edom. 2 Kings iii. 8.

So the king of Israel and Jehoshaphat the king of Judah, went up to Ramoth-gilead. Kings xxii. 29.

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth gilead. 2 Chron. xviii. 28.

To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. — xx. 16.

For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs. Hab. i. 6.

## 113. HALTING.

And when Gaal saw the people and said to And the six hundred men appointed with 7ebul, Behold, there come people down from the their weapons of war, which were of the children And the six hundred men appointed with

Judges xviii. 16.

He is come to Aiath, he is passed to Migron; at Mishmash he hath laid up his carriages. Is.

They are gone over the passage; they have taken up their lodging at Geba; Ramah is afraid, Gibeah of Saul is fled.

As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusaler. - 32.

## 114. NIGHT-MARCHES.

So Joshua arose, and all the people of war, to go up against Ai; and Joshua chose out thirty thousand mighty men of valor, and sent them away by night. Jos. viii. 3.

Joshua, therefore, came unto them suddenly, and went up from Gilgal all night.

And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim. 2 Sam. ii. 29.

And they took up Asahel, and buried him in the sepulchre of his father, which was in Bethlehem: and Joab and his men went all night, and they came to Hebron at break of day. Sam. ii. 32.

Then David arose, and all the people that were with him, and they passed over Jordan; by the morning-light there lacked not one of them that was not gone over Jordan. - xvii. 22.

### 115. SURPRISE.

And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. Gen. xiv. 15.

So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and they fell upon them. Jos. xi. 7.

And Gideon went up by the way of them that dwelt in tents, on the east of Nobah, and Jogbehah, and smote the host: for the host was secure. Judges viii. 11.

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

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

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

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

And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

And he took the people and divided them into three companies, and laid wait in the field, and

of Dan, stood by the entering of the gate. | out of the city; and he rose up against them and

smote them. — — 43.

And Abimelech, and the company that was with him rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew them. -- 44.

## 116. MISTAKE.

And they rose up early in the morning, and the sun shone upon the water, and the Monbites saw the water on the other side as red as blood: 2 Kings iii. 22.

And they said, This is blood; the kings are surely slain, and they have smitten one another; now, therefore, Moab to the spoil. — 23.

#### 117. STRATAGEM.

Joshua, therefore, sent them forth; and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people. Jos. viii. 9.

And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

And all the people, even the people of war that were with him, went up, and drew nigh and came before the city, and pitched on the north side of Ai; now there was a valley between them and - --- 11.

And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai on the west side of the city, — — 12.

And when they had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city. 14.

And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. — 15.

And all the people that were in Ai were called together to pursue after them; and they pursued after Joshua, and were drawn away from the city. <del>----- 16.</del>

And there was not a man left in Ai or Beth-el that went not out after Israel; and they left the city open, and pursued after Israel.

And the ambush rose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven; and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the 

And when Joshua and all Israel saw that the looked and, behold, the people were come forth 'ambush had taken the city, and that the smoke of the city ascended, then they turned again | mites looked behind them, and, behold, the flame and slew the men of Ai. Jos. viii. 21.

And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them re-**— 22.** main or escape.

So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. Judges vii. 19.

And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon.

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

And the three hundred blew the trumpets.

And Israel set liers in wait, round about Gibeah. — xx. 29.

And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times. <del>--- 30</del>.

And the children of Benjamin went out against the people, and were drawn away from the city: and they began to smite of the people, and kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel. Judges xx. 31.

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

And all the men of Israel rose up out of their place, and put themselves in array at Baal tamar; and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah. - --- 33.

And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil was near **-** --- 34.

So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gib-

And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew themselves along and smote all the city with the edge of the sword. **- --- 37**.

Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke to rise up of the city. -- -- 38

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

But when the flames began to arise up out against them. Judges vi. 3. of the city with a pillar of smoke, the Benja-

of the city ascended up to heaven.

And when the men of Israel turned again the men of Benjamin were amazed: for they saw that evil was come upon them. - 41.

Therefore they turned their backs before the men of Israel unto the way of the wilderness, but the battle overtook them; and them which came out of the cities they destroyed in the midst of them. -- 42.

Thus they enclosed the Benjamites round about, and chased them, and trode them down with ease, over against Gibeah toward the sunrising. - --- 43.

But Jeroboam caused an ambushment to come about behind them; so they were before Judah, and the ambushment was behind them. 2 Chron. xii. 13.

### 118. SHOUTING.

And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. Jos. vi. 10.

And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city. 

#### 119. FORAGING.

And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. Deut.

And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig trees; they shall impoverish thy fenced cities, wherein thon trustedst, with the sword. Jer. v. 17.

And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. Num. xxii. 4

And they encamped against them, and de stroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. Judges vi. 4.

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

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

#### 120. DEVASTATION.

And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up

And this is but a light thing in the sight of

the Lord; he will deliver the Mozbites also into your hand. 2 Kings iii. 18.

And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good

piece of land with stones. — — 19.

And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kirharaseth left they the stones thereof; howbeit the slingers went about *it*, and smote it. — 25.

Destruction upon destruction is cried: for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. Jer. iv. 20.

And the peaceable habitations are cut down, because of the fierce anger of the Lord. —

xxv. 37.

He hath forsaken his covert as the lion: for their land is desolate, because of the fierceness of the oppressor, and because of his fierce anger. —— 38.

Your mother shall be sore confounded; she

Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness,

a dry land and a desert. — l. 12.

Her cities are a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.

li. 43.

In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled; he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields. Micah ii. 4.

## CHAP. XI.

## FLIGHT.

#### SECT. 121. FLIGHT FORETOLD.

THE Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. Deut. xxviii. 7.

The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth. — 25.

Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. Is. xxxi. 8.

But Nineveh is of old like a pool of water; yet they shall flee away. Stand, stand, shall they cry; but none shall look back. Nahum ii. 8.

#### 122. CHANGING POSITION.

Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth. 1 Sam. xxiii. 13.

And David said in his heart, I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines: and Saul shall despair of me to seek me any more in any coast of Israel: so shall I escape out of his hand. — xxvii. 1.

And David arose, and he passed over with the six hundred men, that were with him unto Achish, the son of Maoch, king of Gath. — 2.

### 123. FLIGHT.

And the Lord discomfited Sisera, and all has chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. Judges iv. 15.

But six hundred men turned, and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months. — xx. 47.

Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. 1 Sam. xxxi. 1.

Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. 1 Chron. x. 1.

And when all the men of Israel that were in in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities and fled: and the Philistines came and dwelt in them. — 7.

And Joab drew nigh, and the people that were with him, unto the battle against the Syrians; and they fled before him. 2 Sam. x. 13.

And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem. 1 Chron. xix. 15.

And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. 2 Sam. xix. 3.

The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. Ps. lxxviii. 9.

For they fled from the sword, from the drawn sword, and from the bent bow, and from the grievousness of war. Is. xxi. 15.

But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites. Jer. xli. 15.

O Israel, thou hast sinned from the days of Gibeah; there they stood: the battle in Gibeah against the children of iniquity did not overtake them. Hos. x. 9.

#### 124. FLIGHT AND PURSUIT.

So there went up thither of the people about three thousand men; and they fled before the men of Ai. Jos. vii. 4.

And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water. — — 5.

And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah, and Zalmunna, and discomfited all the host. Judges viii. 12.

Then Saul went up from following the Philistines: and the Philistines went to their own

place, 1 Sam. xiv. 46.

And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

— xxiii. 24.

Saul also and his men went to seek him. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon: and when Saul heard that, he pursued after David in the wilderness of Maon. —— 25.

And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them. — 26.

And they slew every one his man: and the Syrians fled, and Israel pursued them; and Benhadad the king of Syria escaped on a horse with the horsemen. 1 Kings xx. 20.

And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them; but they went forward smiting the Moabites, even in their country. 2 Kings iii. 24.

## 125. PURSUIT.

But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left. Judges iv. 16.

And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midunites — vii 23

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

And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car. 1 Sam. vii. 11.

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

xiv. 21.

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

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

And the men of Israel and Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. — xvii. 52.

Then Saul took three thousand chosen men out of all Israel, and went out to seek David and his men upon the rocks of the wild goats. — xxiv. 2.

And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner. 2 Sam. ii. 19.

Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Amnah, that *lieth* before Giah, by the way of the wilderness of Gibeon. — 24.

And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us. — xx. 6.

And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem to pursue after Sheba the son of Bichri. — 7.

So Joab and Abishai his brother pusued after Sheba the son of Bichri. — — 10.

#### 126. FLIGHT IN VAIN.

And the vale of Siddim was full of slime pits: and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. Gen. xiv. 10.

I have pursued mine enemies, and have overtaken them; neither did I turn again till they were consumed. Ps. xviii. 37.

And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls; and he went out by the way of the plain. Jer. xxxix. 4.

But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him. — 5.

Wherefore have I seen them dismayed, and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith the Lord.

— xlvi. 5.

Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north, by the river Euphrates. — — 6.

But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. — lii. 8.

Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: Amos ii. 14.

Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver him-

self; neither shall he that rideth the horse deliver himself: Amos ii. 15.

And he that is courageous among the mighty shall flee away naked in that day, saith the Lord.

#### 127. INHABITANTS FLEE.

And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them. 1 Sam. xxxi. 7.

That Hadad fled, he, and certain Edomites of his father's with him, to go into Egypt; Hadad being yet a little child. 1 Kings xi. 17.

Madmenah is removed; the inhabitants of Gebim gather themselves to flee. Is. x. 31.

At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered. — xxxiii. 3.

But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem. Jer. xxxv. 11.

And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army. — xxxvii. 11.

for fear of Pharaoh's army, — xxxvii. 11.

Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people. — — 12.

Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein. — xlviii. 9.

late, without any to dwell therein. — xlviii. 9. Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. — xlix. 30.

# 128. FUGITIVES TO BE PROTECTED.

Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts: bewray not him that wandereth. Is. xvi. 3.

Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. ——4.

## CHAP. XII.

## PLUNDER.

SECT. 129. SPOILS FORETOLD.

AND by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have dominion, that thou shalt break his yoke from off thy neck. Gen. xxvii. 40.

Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders. Jer. xv. 13.

O my mountains in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders. — xvii. 3.

And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken.— xlviii. 8.

Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side. — xlix. 29.

And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord. — l. 10.

Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the Lord. — li. 48.

Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord. — 53.

A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans: — — 54.

Because the Lord hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered. —— 55.

Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken; every one of their bows is broken: for the Lord God of recompences shall surely requite. — 56.

Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Hab. ii. 7.

Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. Zeph. i. 13.

For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me. Zech. ii. 9.

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

130. TO SPOIL. (RULE,)

Concerning Kedas, and concerning the king.

doms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the Lord, Arise ye, go up to Kedar, and spoil the men of the east. Jer. xlix. 28.

Arise, get you up unto the wealthy nation that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. — — 31.

And their camels shall be a booty, and the multitudes of their cattle a spoil: and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord. — 32.

Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: Ezek. xxix. 18.

Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchad-rezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his army.

— 19.

I have given him the land of Egypt for his labor wherewith he served against it, because they wrought for me, saith the Lord God.

Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture. Nahum ii. 9.

## 131. spoils, when forbidden.

And you in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. Jos. vi. 18.

But the children of Israel committed a trespass in the accursed thing: for Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing; and the anger of the Lord was kindled against the children of Israel. — vii. 1.

Wherefore then didst thou not obey the voice of the Lord, but didst flee upon the spoil and didst evil in the sight of the Lord? 1 Sum. xv.

Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. Hab. ii. 8.

#### 132. INTENT TO SPOIL.

And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, Ezek. xxxviii. 11.

Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? ——13.

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. *Mar.* iii. 27.

## 133. spoils.

And they took all the goods of Sodom and Gomorrah, and all the victuals, and went their way. Gen. xiv. 11.

They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, — xxxiv. 28.

And all their wealth, and all their little ones, and their wives, took they captive, and spoiled even all that was in the house. — 29.

And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand, and seventy thousand, and five thousand sheep. Num. xxxi. 32.

And threescore and twelve thousand beeves

**— — 33**.

And threescore and one thousand asses. -- 34.

And the half, which was the portion of them that went out to war, was in number three hundred thousand, and seven and thirty thousand and five hundred sheep. — — 36.

And of the children of Israel's half, which Moses divided from the men that warred. —

(Now the half that pertained unto the congregation was three hundred thousand, and thirty thousand, and seven thousand and five hundred sheep, —— 43.

And thirty and six thousand beeves. — 44. And thirty thousand asses, and five hundred, — 45.

And sixteen thousand persons,) — 46.

Only the cattle we took for a prey unto ourselves, and the spoil of the city which we took. Deut. ii. 35.

But all the cattle, and the spoil of the cities, we took for a prey to ourselves. — iii. 7.

Only the cattle, and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the Lord which he commanded Joshua. Jos. viii. 27.

And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual: 1 Sam. xiii. 17.

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

And the children of Israel returned from

their tents. 1 Sam. xvii. 53.

And David took all the flocks and the herds, which they drave before those other cattle, and said, this is David's spoil. - xxx. 20.

And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them: (but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace.) 2 Sam. iii.

And from Betah, and from Berathai, cities of Hadadezer, king David took exceeding much

And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it. 2 Kings vii. 8.

And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men a hundred thousand. 1 Chron.

v. 21.

And they smote all the cities round about Gerar; for the fear of the Lord came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. 2 Chron. xiv.

They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem. - 15.

And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies and precious jewels, (which they stripped off for themselves,) more than they could carry away: and they were three days in gathering of the spoil, it was so much. -25.

A grievous vision is declared unto me: the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam; besiege, O Media: all the sighing thereof have I made to cease. Is. xxi. 2.

Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war. Micah ii. 8.

#### 134. DISTRIBUTION OF SPOIL.

And the king of Sodom said unto Abram, Give me the persons, and take the goods to thy. Gen. xiv. 21.

For the men of war had taken spoil, every man for himself Num. xxxi. 53.

And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren. Jos. xxii. 8.

And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at will distress them, that they may find it so. tne brook Besor; and they went forth to meet

chasing after the Philistines, and they spoiled David, and to meet the people that were with him: and when David came near to the people he saluted them. 1 Sam. xxx. 21.

Then answered all the wicked men, and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away and de-

Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand.

**— 23**.

For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike. - 24.

And it was so, from that day forward, that he made it a statute and an ordinance for Israel

unto this day. -- 25.

He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strong holds, even for a time. Dan. xi. 24.

#### 135. SPOILS RECOVERED.

And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. Gen. xiv. 16.

And David recovered all that the Amalekites had carried away; and David rescued his two

1 Sam. xxx. 18.

And there was nothing lacking to them, nerther small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.

Kings of armies did flee apace; and she that tarried at home divided the spoil. Ps. lxviii. 12.

That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress. Amos v. 9.

# CHAP. XIII.

#### PRISONERS OF WAR.

## SECT. 136. CAPTIVITY FORETOLD.

IS this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. Is. xxiii. 7.

Gather up thy wares out of the land, O in-

habitant of the fortress: Jer. x. 17.

For thus saith the Lord, Behold I will fling out the inhabitants of the land at this once, and O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without inhabitant. Jer.

The daughter of Egypt shall be confounded; she shall be delivered into the hand of the peo-

ple of the north. 

Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives. - xlviii.

For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. — 1. 3.

And their king shall go into captivity, he and his princes together, saith the Lord. Amos

They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand. Hab. i. 9.

## 137. PRISONERS OF WAR, &C. NUMBERED.

And they took Lot, Abraham's brother's son, (who dwelt in Sodom,) and his goods, and departed. Gen. xiv. 12.

And the king of Ai they took alive, and

brought him to Joshua. Jos. viii. 23.

And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footinen: and David houghed all the chariot-horses, but reserved of them for a hundred chariots. 2 Sam. viii. 4.

And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot-horses, but reserved of them a hundred chariots. 1 Chron. xviii. 4.

And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. 2 Chron. xxviii. 8.

#### 138. PRISONERS UN-NUMBERED.

And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies, then he fought against Israel, and took some of them prisoners. Num. xxi. 1.

And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. — xxxi. 9.

And they took all their spoil, and all the prey, both of men and of beast. - 11-

And they brought the captives, and the prey, and the spoil unto Moses and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho. — 12.

And had taken the women captives that were

therein; they slew not any, either great or small, but carried them away, and went on their way. I Sam. xxx. 2.

So David and his men came to the city, and, behold, it was burnt with fire; and their wives, and their sons, and their daughters, were taken that carried them captives. Ps. cvi. 46. captives. — — 3.

For again the Edomites had come and smitten Judah, and carried away captives. 2 Chron. xxviii. 17.

Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites. Jer. xli. 10.

Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is

The Lord of hosts. — xlviii. 15.
Thus saith the Lord, For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom. Amos i. 6.

#### 139. KIND TREATMENT.

And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel; peradventure he will save thy life. 1 Kings xx. 31.

So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel and said, Thy servant Benha dad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother. — — 32.

Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben hadad came forth to him; and he caused him to come up into the chariot.. -- 33.

And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? 2 Kings vi. 21.

And he answered, Thou shalt not smite them : wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master. -

And he prepared great provision for them: and when they had eaten and drunk he sent them away, and they went to their master. So the bands of Syria came no more into the land - 23. of Israel.

So the armed men left the captives and the spoil before the princes and all the congregation. 2 Chron. xxviii. 14.

And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palmtrees, to their brethren: then they returned to Samaria. - 15.

He made them also to be pitied of all those

# 140. LIBERATION.

And now ye purpose to keep under the children of Judah and Jerusalem for bond-men and bond-women unto you: but are there not with you, even with you, sins against the Lord your God? 2 Chron. xxviii. 10.

Now, hear me, therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord is

upon you. ——11.

Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, - — 12.

And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend to add more to our sins and to our trespass; for our trespass is great, and there is fierce wrath against Israel. - 13.

Shall the prey be taken from the mighty, or the lawful captive delivered? Is. xlix. 24.

But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. — 25.

# 141. TREATMENT OF THE KINGS OF THE AMORITES.

But these five kings fled, and hid themselves in a cave at Makkedah. Jos. x. 16.

And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. — 17.

And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep

Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave. --- 22.

And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eg-—— 23.

And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. — 24.

And Joshua said unto them, Fear not, nor be dismayed; be strong, and of good courage: for thus shall the Lord do to all your enemies against whom ye fight. — 25.

# 142. CORPORAL PUNISHMENTS.

And he took the elders of the city, and thorns of the wilderness and briars, and with them he taught the men of Succoth. Judges viii. 16.

And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made with one full line to keep alive; and so the Mothem pass through the brick kiln: and thus did abites became David's servants, and brought he unto all the cities of the children of Ammon. gifts. 2 Sam. viii. 2.

So David and all the people returned unto Jerusalem: 2 Sam. xii. 31.

And he brought out the people that were in it. and cut them with saws, and with harrows of iron, and with axes: even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

1 Chron. xx. 3.

Moreover, he put out Zedekiah's eyes and bound him with chains, to carry him to Babylon. Jer. xxxix. 7.

Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him. -- lii. 9.

And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. — — 10.

Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death. — — 11

# 143. DEATH, FORETOLD.

And afterward, saith the Lord, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life; and he shall smite them with the edge of the sword: he shall not spare them, neither have pity, nor have mercy. Jer. xxi. 7.

#### 144. PUT TO DEATH.

And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day. Jos. viii. 29.

And afterward Joshua smote them, and slew them, and hanged them on five trees. - x. 26.

And he said unto Jether his first born, Up, and slay them. But the youth drew not his sword; for he feared, because he was yet a youth. Judges viii. 20.

Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' neck. — 21.

Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely, the bitterness of death is past. I Sam. xv. 32.

And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces. 2 Chron. xxv. 12.

Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

*Jer.* xxxix. 6.

So Nebuzar adan, the captain of the guard, took them, and brought them to the king of Babylon to Riblah. — lii. 26.

And the king of Babylon smote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away captive out of his own land. — 27.

#### 145. TREATMENT AFTER DEATH.

And David took the head of the Philistine, and brought it to Jerusalem: but he put his armor in his tent. 1 Sam. xvii. 54.

And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. — xxxi. 8.

And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to publish it in the house of their idels, and among the people. — — 9.

their idols, and among the people. — — 9.

And they put his armor in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan. — — 10.

#### CHAP. XIV.

# RETURNS.

# SECT. 146. SLAUGHTER FORETOLD.

THY men shall fall by the sword, and thy mighty in the war. Is. iii. 25.

Every one that is found shall be thrust through; and every one that is joined unto them

shall full by the sword. — xiii. 15.

The spoilers are come upon all high places through the wilderness; for the sword of the Lord shall devour from the one end of the land even to the other end of the land; no flesh shall have peace. Jer. xii. 12.

Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee. — xlvi. 14.

Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the Lord of hosts. — xlix.

Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord. — 1. 30.

A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and

upon her princes, and upon her wise men. -

Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets. — li. 4.

I will bring them down like lambs to the slaughter, like rams with he goats. — 40.

He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them. Ezek. vi. 12.

The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.—
vii. 15.

And all his fugitives, with all his bands, shall fall by the sword, and they that remain shall be scattered toward all winds; and ye shall know that I the Lord have spoken it. — xvii. 21.

And when he hath taken away the multitude his heart shall be lifted up; and he shall cast down many ten thousands; but he shall not be strengthened  $b\hat{y}$  it. Dan. xi. 12.

For thus saith the Lord God, The city that went out by a thousand shall leave a hundred, and that which went forth by a hundred shall leave ten, to the house of Israel. Amos v. 3.

#### 147. PREVIOUS DREAD.

Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Is. xiii. 6.

Therefore shall all hands be faint, and every man's heart shall melt. — 7.

For a voice declareth from Dan, and publisheth affliction from mount Ephraim. Jer. iv. 15.

Make ye mention to the nations: behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah. ———16.

As keepers of a field are they against her round about; because she hath been rebellious

against me, saith the Lord. —— 17.

Thus saith the Lord God, Smite with thine hand, and stamp with thy foot, and say, Alas, for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence. Ezek. vi 11.

Son of man, prophesy and say, Thus saith the Lord God, Howl ye, Woe worth the day! — xxx. 2.

# 148. NUMBER, INDEFINITE, KILLED.

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

So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. — xi. 32.

So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah. 1 Sam. xxiii. 5.

And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter. 1 Kings xx. 21.

Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing. 2 Kings xiii. 7.

And when Judah came toward the watchtower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. 2 Chron.

Ishmael also slew all the Jews that were with him, even with Gedaliah at Mizpah, and the Chaldeans that were found there, and the men of war. Jer. xli. 3.

Thus the Jews smote all their enemies with the stroke of the sword, and slaughter and destruction, and did what they would unto those that hated them. Est. ix. 5.

# 149. NUMBER (OF JEWS) SLAIN.

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

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

And the Lord smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and a hundred men: and these drew the sword. - 35.

And there fell of Benjamin eighteen thousand men: all these were men of valor. — 44.

And they turned, and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; - and pursued hard after them unto Gidom, and slew two thousand men of them. — 45.

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

And the Philistines put themselves in array against Israel: and when they joined battle Israel was smitten before the Philistines; and they slew of the army in the field about four thousand men. 1 Sam. iv. 2.

And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. — 10.

And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel. 2 Sam. ii. 30.

But the servants of David had smitten of Benjamin, and of Abner's men, so that three name of it, Jocktheel unto this day. hundred and threescore men died. — — 31.

So the people went out into the field against Israel: and the battle was in the wood of Ephraim, — **xv**iii. 6.

Where the people of Israel were slain before the servants of David; and there was there a great slaughter that day of twenty thousand

And Abijah and his people slew them with a great slaughter; so there fell down slain of Israel five hundred thousand chosen men. Chron. xiii. 17.

For Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers.

## 150. NUMBER (OF GENTILES) SLAIN.

And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. Jos. viii. 25.

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

And they slew of Moab at that time about ten thousand men, all lusty, and all men of va-

lor; and there escaped not a man. — iii. 29.
Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east; for there fell a hundred and twenty thousand men that drew sword. viii. 10.

And when the Syrians of Damascus came to succor Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. 2 Sam. viii. 5.

And David gat him a name when he returned from smiting of the Syrians in the valley of Salt, being eighteen thousand men. — 13.

And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men. 1 Chron. xviii. 5.

Moreover, Abishai the son of Zeruiah slew of the Edomites in the valley of Salt eighteen thou---- 12.

And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach, the captain of their hosts, who died there. 2 Sam. x. 18.

But the Syrians fled before Israel: and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host. 1 Chron. xix. 18.

And they pitched one over against the other seven days; and so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians a hundred thousand footmen in one day. 1 Kings xx. 29.

He slew of Edom in the valley of Salt ten thousand, and took Selah by war, and called the xiv. 7.

forth his people, and went to the valley of Salt, and smote of the children of Seir ten thousand. 2 Chron. xxv. 11.

And in Shushan the palace the Jews slew and destroyed five hundred men. Est. ix. 6.

On that day the number of those that were slain in Shushan the palace was brought before the king. - 11.

And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now, what is thy petition? and it shall be granted thee; or what is thy request further? and it shall be done.

For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their - 15.

But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand (but they laid not their hands on the prey.)

#### 151. NAMES OF JEWS SLAIN.

And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons. 1 Sam. xxxi. 2.

So Saul died, and his three sons, and his armor-bearer, and all his men, that same day together.

And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi shua, the sons of Saul. 1 Chron. x. 2.

So Saul died, and his three sons, and all his

house died together. — — 6.

And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? 2 Sam.

Howbeit, he refused to turn aside: wherefore Abner, with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still. **- 23**.

Then said Joab, I may not tarry thus with And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

And ten young men that bare Joab's armor compassed about, and smote Absalom and slew 

And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. 2 Kings ix. 24.

In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river

And Amaziah strengthened himself, and led | Euphrates; and king Josiah went against him; and he slew him at Megiddo, when he had seen - xxiii. 29.

And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons. 2 Chron. xxi. 17.

And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next — xxviii. 7.

Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and slew him, whom the king of Babylon had made governor over the land. Jer. xli. 2.

#### 152. NAMES OF GENTILES SLAIN.

And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males. Num. xxxi. 7.

And they slew the kings of Midian, besides the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

And Judah went against the Canaanites that dwelt in Hebron; (now the name of Hebron before was Kirjath arba;) and they slew Sheshai, and Ahiman, and Talmai. Judges i. 10.

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

David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. 2 Sam. viii. 3.

And Parshandatha, and Dalphon, and Aspatha, Est. ix. 7.

And Poratha, and Adalia, and Aridatha,

And Parmashta, and Arisai, and Adridai, and

Vajezatha, — — 9. The ten sons of Haman the son of Hammedatha, the enemy of the Jews, they slew; but on the spoil laid they not their hands. — 10.

#### 153. WOUNDED.

And Abimelech chased him, and he fled before him; and many were overthrown and wounded, even unto the entering of the gate. Judges ix. 40.

And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. 1 Sam. xxxi. 3.

And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers. 1 Chron. x. 3.

And I have consumed them, and wounded them, that they could not arise; yea, they are fallen under my feet. 2 Sam. xxii. 39.

I have wounded them, that they were not able

to rise; they are fallen under my feet.

And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. 1 Kings

And the battle increased that day; and the king was stayed up in his chariot against the Byrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariotman, Turn thine hand, that thou mayest carry me out of the host; for I am wounded. Chron. xviii. 33.

And the battle increased that day; howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even; and about the time of the sun going down he died. - 34.

And he went with Joram, the son of Ahab, to the war against Hazael king of Syria in Ramoth gilead; and the Syrians wounded Joram. 2 Kings viii. 28.

And he returned to be healed in Jezreel, because of the wounds which were given him at Ramah, when he fought with Hazael king of And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick. 2 Chron.

And the Archers shot at king Josiah; and the king said to his servants, Have me away: for I am sore wounded. — xxxv. 23.

His servants, therefore, took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers: and all Judah and Jerusalem mourned for Josiah. — — 24.

And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. Mar. xiv. 47.

#### 154. ENDANGERED AND FAINT.

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

So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed. 1 Sam. xxx. 9.

But David pursued, he and four hundred men: (for two hundred abode behind, which were so faint that they could not go over the brook Besor.) — — 10.

Moreover the Philistines had yet war again with Israel, and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. 2 Sam. xxi. 15.

# 155. INHABITANTS SLAUGHTERED.

And in the fourteenth year came Chedorlao-

smote the Rephaims in Ashteroth-karnaim, and the Zuzims in Ham, and the Emims in Shavehkiriathaim. Gen. xiv. 5.

And the Horites in their mount Seir, unto Elparan, which is by the wilderness.

And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezontamar. — 7.

He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city. 2 Kings xviii. 8.

#### 156. SLAUGHTER LAMENTED.

Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Jer. ix. 1.

Therefore thou shalt say this word unto them. Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great

breach, with a very grievous blow. — xiv. 17.

Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kir heres. - xlviii. 31.

Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Ezek. xxxii. 18.

# 157. DEVASTATION LAMENTED.

Lift up thy voice, O daughter of Gallim; cause it to be heard unto Laish, O poor Anathoth. Is. x. 30.

The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence: – xv. 1.

He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off. — 2. In their streets they shall gird themselves with

sackcloth; on the tops of their houses, and in their streets, every one shall howl, weeping 3. abundantly.

Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir hareseth shall ye mourn; surely they are stricken. xvi. 7.

Wherefore my bowels shall sound like a harp for Moab, and my inward parts for Kir haresh. -11.

Pass ye over to Tarshish: howl, ye inhabit ants of the isle. — xxiii. 6.

For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out. Jer. ix. 19.

All ye that are about him bemoan him; and all ye that know his name say, How is the strong staff broken, and the beautiful rod! xlviii. 17.

Therefore mine heart shall sound for Moab mer, and the kings that were with him, and like pipes, and mine heart shall sound like pipes for the men of Kir-heres; because the riches that he hath gotten are perished. Jer. xlviii. 36.

There shall be lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the Lord.

They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him. — — 39.

How is the city of praise not left, the city of my joy! — xlix. 25.

How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations! - li. 41.

And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee? hum iii. 7.

# CHAP. XV

#### WARRIORS.

#### **SECT.** 158. EXCITING TO WAR.

AND David said unto his men, Gird ye on every man his sword. And they girded on every man his sword, and David also girded on his sword: and there went up after David about four hundred men, and two hundred abode by 1 Sam. xxv. 13.

And number thee an army like the army that thou hast lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so. 1 Kings xx. 25.

And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria? — xxii. 3.

#### RESOLVED TO WAR. 159.

Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out. Jer. vi. 4.

Arise, and let us go up by night, and let us

destroy her palaces. — 5.

We will not return unto our houses, until the children of Israel have inherited every man his inheritance: Num. xxxii. 18.

But thy servants will pass over, every man armed for war, before the Lord to battle, as my lord saith. — — 27.

So concerning them Moses commanded Elea. zar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel : - 28.

And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle before the Lord, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: — — 29.

But if they will not pass over with you armed, they shall have possessions among you in the

land of Canaan. — 30.

And the children of Gad and the children of Reuben answered, saying, As the Lord hath said unto thy servants, so will we do: -31.

We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this side Jordan may be - 32.

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

But now, this shall be the thing which we will do to Gibeah, we will go up by lot against it:

Nevertheless Josiah would not turn his face from him, but disguised himself that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. 2 Chron. xxxv. 22.

# 160. COURAGE (DIVINE RULE.)

And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Deut. i. 20.

Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged. — — 21.

When thou goest out to battle against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt. - xx. 1.

## 161. WHY? BECAUSE OF GOD'S PRESENCE.

Then I said unto you, Dread not, neither be afraid of them. Deut. i. 29.

The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes.

Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible. — vii. 21.

Have not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. Jos. i. 9.

And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat; thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's 2 Chron. xx. 15.

Ye shall not need to fight this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem; fear not, nor be dismayed; to-morrow go out against them, for the Lord will be with you. 2 Chron. 17.

And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably

to them, saying, - xxxii. 6.

Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him. — — 7.

With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah. —— 8.

#### 162. AND FOR PROMISE OF SUCCESS.

And the Lord said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. Num. xxi. 34.

And I commanded Joshua at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passeth. Deut. iii. 21.

Ye shall not fear them: for the Lord your

God he shall fight for you. — 22.

If thou shalt say in thine heart, These nations are more than I, how can I dispossess them?

— vii. 17.

Thou shalt not be afraid of them; but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt; — — 18.

The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out; so shall the Lord thy God do unto all the people of whom thou art afraid. —— 19.

Be strong, and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail

thee nor forsake thee. — xxxi. 6.

And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. — 7.

And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dis-

mayed. --8.

And he gave Joshua the son of Nun a charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto thee; and I will be with thee. —— 23.

Be strong, and of a good courage; for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. Jos. i. 6.

And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

— x. 8.

#### 168. OTHER AND HUMAN ARGUMENTS.

And Caleb stilled the people before Moses, and said, Let us go up at once, and possesses it; for we are well able to overcome it. Num. xiii 30.

Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not.—xiv. 9.

But if thou fear to go down, go thou with Pharaoh thy servant down to the host. Judges

vii. 10.

Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight. 1 Sam. iv. 9.

And David said to Saul, let no man's heart fail because of him; thy servant will go and

fight with this Philistine. — xvii. 32.

Be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good. 2 Sam. x. 12.

Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God; and let the Lord do that which is

good in his sight. 1 Chron. xix. 13.

Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee; for the sword devoureth one as well as another: make thy battle strong against the city, and overthrow it; and encourage thou him. 2 Sam. xi. 25.

And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses. Net. iv. 14.

# 164. COURAGEOUS.

I will not be afraid of ten thousand of people that have set themselves against me round about. Ps. iii. 6.

Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. — xxvii. 3.

And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this where in thou trustest? Is. xxxvi. 4.

I say, sayest thou, (but they are but vain words,)

I have counsel and strength for war: now, on whom dost thou trust, that thou rebellest against me? — 5.

#### 165. BOASTING.

And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Judges vii. 2.

And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself, as he that putteth it off.

Kings xx. 11.

Thou sayest, Lo, thou hast smitten the Edomites, and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee. 2 Chron. xxv. 19.

Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

Kings xix. 11.

I have digged and drunk strange waters, and with the sole of my feet have I dried up all the

rivers of besieged places. — 24.

How say ye, We are mighty and strong men for the war? Jer. xlviii. 14.

They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Hab. i. 7.

# 166. HEROES (INDIVIDUALS.)

And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease. Judges xv. 7.

And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam. — 8.

And he found a new jaw-bone of an ass, and put forth his hand and took it, and slew a thousand men therewith. — — 15.

And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. -- 16.

These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; (the same was Adino the Eznite; he lifted up his spear against eight hundred, whom he slew at one time. 2 Sam. xxiii. 8.

And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away.

He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him

only to spoil. — — 10.

And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles; and the people led from the Philistines. —— 11. fled from the Philistines.

But he stood in the midst of the ground, and defended it, and slew the Philistines: and the

Lord wrought a great victory. — 12.

And Abishai the brother of Joab, the son of Zeruiah, was chief among three; and he lifted did these three mighty men. — 17.

up his spear against three hundred, and slew them, and had the name among three. —

Was he not most honorable of three? therefore he was their captain; howbeit he attained - -- 19. not unto the first three.

And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand, but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. — 21.

These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

He was more honorable than the thirty, but he attained not to the first three: and David set

him over his guard. —— 23.

And this is the number of the mighty men whom David had; Jashobeam a Hachmonite, the chief of the captains; he lifted up his spear against three hundred slain by him at one time. 1 Chron. xi. 11.

And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred he slew them, and had a name among the three. --20.

Of the three he was more honorable than the two, for he was their captain; howbeit he at-

tained not to the first three. -

Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lion like men of Moab; also he went down and slew a lion in a pit in a snowy day. — — 22.

# 167. HEROES. (COLLECTIVE.)

And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. Gen. xxxiv. 25.

And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. — 26.

The sons of Jacob came upon the slain, and spoiled the city; because they had defiled their sister. — 27. aister.

And three of the thirty chief went down, and came to David in the harvest-time unto the cave of Adullam; and the troop of the Philistines pitched in the valley of Rephaim. 2 Sam. xxiii. 13.

And David was then in a hold, and the garrison of the Philistines was then in Beth lehem.

And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate. ---

And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord:

And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things the Ahohite, who was one of the three mighties. 1 Chron. xi. 12.

He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. - 13.

And they set themselves in the midst of that parcel and delivered it, and slew the Philistines; and the Lord saved them by a great deliverance. - --- 14.

# 168. PUBLIC CHALLENGES.

And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. Judges i. 12.

And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah

his daughter to wife. --13.

Then said Zebul unto him, Where is now thy mouth, wherewith thou saidst, Who is Abimelech that we should serve him? Is not this the people that thou hast despised? go out, I pray now, and fight with them. — ix. 38.

And Jonathan said to the young man that bare his armor, Come, and let us go over unto the garrison of these uncircumcised; it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few. 1 Sam. xiv. 6.

And Joab the son of Zeruiah and the servants of David went out, and met together by the pool of Gibeon; and they sat down, the one on the one side of the pool, and the other on the other side of the pool. 2 Sam. ii. 13.

And Abner said to Joab, Let the young men now arise and play before us. And Joab said,

Let them arise. --14.

Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David. **–** – 15.

And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkathh-azzurim, which is in Gibeon. — 16.

Now, as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armor. 2 Kings x. 2.

Look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house. -- 3.

But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, son of Jehu, king of Israel, saying, Come, let us look one another in the face. - xiv. 8.

Then Amaziah king of Judah took advice, and sent to Joash the son of Jehoahaz, the son of Jehu king of Israel, saying, Come, let us see one another in the face. 2 Chron. xxv. 17.

#### 169. SINGLE COMBAT.

And he stood and cried unto the armies of

And after him was Eleazar the son of Dodo | Israel, and said unto them, Why are ye come out to set your battle in array, Am not I a Philistine, and ye servants to Saul? choose you a a man for you, and let him come down to me. Sam. xvii. 8.

If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

And the Philistine said, I defy the armies of Israel this day: give me a man, that we may

fight together. - --- 10.

And the Philistine drew near morning and evening, and presented himself forty days.

And as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliath by name) out of the armies of the Philistines, and spake according to the same words: and David heard them. -

And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? — 26.

And the people answered him after this manner, saying, So shall it be done to the man that killeth him. — — 27.

And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armor. But Asahel would not turn aside from following of him. 2 Sam. ii. 21.

#### 170. HEROINES.

And she sent and called Barak the son of Abinoam out of Kadesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go, and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun. Judges iv. 6.

And I will draw unto thee, to the river Kishon, Sisera, the captain of Jubin's army, with his chariots and his multitude; and I will deliver him into thine hand? — -

And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go. —— 8.

And she said, I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. 9.

And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with 

And Deborah said unto Barak, Up; for this

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is the day in which the Lord hath delivered lows run upon thee, and thou lose thy life, with Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. Judges iv. 14.

Howbeit Sisera fled away on his feet to the tent of Jael, the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite

And Jael went out to meet Sisera, and said unto him, Turn in, my Lord, turn in to me; fear And when he had turned in unto her into the tent she covered him with a mantle.

Then Juel, Heber's wife, took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: (for he was fast asleep, and weary;) so he died. - 21.

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

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

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

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

Then went Abimelech to Thebez, and encamped against Thebez, and took it. — ix. 50.

But there was a strong tower within the city and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower.

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

And a certain woman cast a piece of milstone upon Abimelech's head, and all to break his

Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a milstone upon him from the wall that he died in Thebez? 2 Sam. xi. 21.

And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. Julges xi. 35.

And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. — 36.

#### 171. CAUTIONS.

the lives of thy household. Judges xviii. 25.

And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back into his house.

And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth. 1 Sam. xvii. 33.

Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home; for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee? 2 Kings xiv. 10.

After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him. 2 Chron. xxxv. 20.

But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not. - -- 21.

Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side. Jer. vi. 25.

## 172. FEARFULNESS.

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

Moreover, the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed. — x. 9.

The whole city shall flee from the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks; every city shall be forsaken, and not a man dwell therein. *Jer*. iv. 29.

For thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace.

At the noise of the stamping of the horses of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands. - xlvii. 3.

Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth; for the Lord will spoil the Philistines, the remnant of the country of Caphtor. -- xlvii. 4.

And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Bubylon, to make the land of Babylon a desolation without an inhabitant.

Ye have feared the sword; and I will bring a sword upon you, saith the Lord God. Ezek. xi. 8.

Sigh, therefore, thou son of man, with the And the children of Dan said unto him, Let breaking of thy loins; and with bitterness sigh set thy voice be heard among us, lest angry fel-before their eyes. — xxi. 6. And it shall be when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh; and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God. Ezek. XXI. 7.

Blow ye the trumpet of Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. Joel ii. 1.

The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. Zeph. i. 14.

A day of the trumpet and alarm against the fenced cities, and against the high towers. — 16.

## 173. SUPERNATURAL PANIC FORETOLD.

The people shall hear, and be afraid: sorrow shall take hold of the inhabitants of Palistina. Ex. xv. 14.

Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall melt away. ——15.

I will send my fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their backs unto thee. — xxiii. 27.

And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. Lev. xxvi. 36.

And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. — — 37.

This day will I begin to put the dread of thee, and the fear of thee, upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee. Deut. ii. 25.

There shall no man be able to stand before you: for the Lord your God shall lay the fear of you, and the dread of you, upon all the land that ye shall tread upon, as he hath said unto you. — xi. 25.

One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee, till ye be left as a beacon upon the top of a mountain, and as an ensign on a bill. Is. xxx. 17.

And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem. — xxxi. 9.

Behold, I will bring upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth. Jer. xlix. 5.

For I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, even my fierce anger, saith the Lord; and I will send the sword after them, till I have consumed them.

I will also vex the hearts of many people when I shall bring thy destruction among the nations, into the countries which thou hast not known. Ezek. xxxii. 9.

Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall. Ezek. xxxii. 10.

And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter. Ob. 9.

# 174. INSTANCED.

And they journeyed, and the terror of God was upon the cities that were about them, and they did not pursue after the sons of Jacob. Gen. xxxv. 5.

And there was trembling in the host, in the field, and among all the people; the garrison, and the spoilers, they also trembled; and the earth quaked: so it was a very great trembling. 1 Sam. xiv. 15.

The Jews gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them; for the fear of them fell upon all people. Est. ix. 2.

# 175. INSTANCES OF FEAR.

And Jacob said to Simeon and Levi, Ye have troubled me, to make me to stink among the inhabitants of the land, among the Canaanites, and the Perizzites; and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. Gen. xxxiv. 30.

And Balak the son of Zippor saw all that Israel had done to the Amorites. Num. xxii. 2.

And Monb was sore afraid of the people, because they were many; and Monb was distressed, because of the children of Israel. ——3.

And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. Jos. ii. 9.

For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. —— 10.

hearts did melt, neither did there remain any more courage in any man because of you: for the Lord your God, he is God in heaven above, and in earth beneath. - 11

And they said unto Joshua, Truly the Lord hath delivered into our hands all the land: for even all the inhabitants of the country do faint

**– 24.** because of us.

And it came to pass, when all the kings of the Amorites, which were on the side of Jordan west-ward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of the Jordan from before the children of Israel, until we were passed over, that their heart melted; neither was their spirit in them any more, because of the children of Is-- v. l.

And David's men said unto him, Behold, we be afraid here in Judah, how much more then if we come to Keilah against the armies of the

Philistines? 1 Sam. xxiii. 3.

And when Saul saw the host of the Philistines he was afraid, and his heart greatly trembled. — xxviii. 5.

And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him; and Jehoshaphat cried out. 1 Kings xxii. 32.

And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. 2 Chron. xv. 5.

#### 176. THE FEARFUL EXEMPTED FROM WAR.

And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart. Deut. xx. 8.

Now therefore, go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return, and depart early from mount Gilead; and there returned of the people twenty and two thousand, and there remained ten thousand. Judges vii. 3.

#### 177. COWARDS.

But the men that went up with him said, We be not able to go up against the people, for they are stronger than we. Num. xiii. 31.

Thus did your fathers, when I sent them from Kadesh barnea to see the land.

For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go in to the land which the Lord had given them.

Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great, Deut. i. 28.

And when the Philistines heard that the chil-

And as soon as we had heard these things our | dren of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel: and when the children of Israel heard it. they were afraid of the Philistines. vii. 7.

When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. — xiii. 6.

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

him trembling. - 7.

When Saul and all Israel heard those words of the Philistines they were dismayed, and greatly afraid. - xvii. 11.

And all the men of Israel when they saw the man, fled from him, and were sore afraid.

**- 24**.

#### 178. MALICIOUS WARS.

And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle, but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. 1 Kings xxii. 30.

But the king of Syria commanded his thirty and two captains, that had rule over his chariots, saying, Fight neither with small nor great,

save only with the king of Israel. — 31.

And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing - --- 33.

But a prophet of the Lord was there, whose name was Oded; and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up to heaven. xxviii. 9.

Thus saith the Lord, For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever: Amos i. 11.

Neither shouldest thou have stood in the cross-way, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. Ob. 14.

#### 179. FIRM AND CRUEL WARRIORS.

Then did I beat them as small as the dust of the earth; I did stamp them as the mire of the street, and did spread them abroad. 2 Sam. xxii. 43.

A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young. Deut. xxviii. 50.

Their bows also shall dash the young men to and walled up to beaven: and, moreover, we pieces; and they shall have no pity on the fruit have seen the sons of the Anakims there. of the womb: their eye shall not spare children. *Is.* xiii. 18.

Thus saith the Lord, Behold a people com-

shall be raised from the sides of the earth. Jer.

They shall lay hold on bow and spear; they are cruel, and have no mercy: their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth arbel in the day of battle: the mother was dashed to pieces upon her Hos. x. 14.

Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets; and they cast lots for her honorable men, and all her great men were bound in chains. Nahum iii.

# 180. DESERTION.

Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad. Jer. xli. 13.

So all the people that Ishmael had carried away captive from Mizpah cast about, and returned, and went unto Johanan the son of Kareah. -- --- 14.

# CHAP. XVI.

#### SECT. 181. AMBASSADORS.

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

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

And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them. Jos. xxii. 12.

And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest, - 13.

And with him ten princes, of each chief house a prince, throughout all the tribes of Israel; and each one was a head of the house of their fathers among the thousands of Israel. — 14.

And they came unto the children of Reuben, and to the children of Gad and to the half tribe

eth from the north country, and a great nation of Manasseh, unto the land of Gilead, and they spake with them, saying. - - 15.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Luke xiv. 31.

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. — — 32.

#### 182. DECEPTIONS.

And they went to Joshua unto the camp of Gilgal, and said unto him, and to the men of Israel, We be come from a far country; now, therefore, make ye a league with us. Jos. ix. 6.

And the men of Israel said unto the Hivites, Peradventure ye dwell among us, and how shall

we make a league with you? — — 7.

And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye? — -

And they said unto him, From a very far country thy servants are come, because of the name of the Lord thy God: for we have heard the same of him, and all that he did in Egypt,

And all that he did to the two kings of the Amorites that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. — — 10. which was at Ashtaroth. -

Wherefore our elders, and all the inhabitants of our country, spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us. — 11.

This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: — — 12.

And these bottles of wine which we filled were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey. — — 13.

And Joshua called for them; and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you, when ye dwell among us? — 22.

Now, therefore, ye are cursed; and there shall none of you be freed from being bondmen, the hewers of wood and drawers of wa-

ter for the house of my God. — 23.

And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. — 24.

And they said unto the messengers that came, Thus shall ye say unto the men of Jadesh-gilead, To-morrow, by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh; and they were glad. 1 Sam. xi. 9.

Therefore the men of Jabesh said, To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you. - --- 10.

#### 183. SUCCESSFUL EMBASSY.

And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which were with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, it pleased them. Jos. xxii. 30.

And Phinehas the son of Eleazer the priest said unto the children of Reuben, and to the children of Manasseh, This day we perceive that the Lord is among us, because ye have not committed this trespass against the Lord: now ye have delivered the children of Israel out of the hand of the Lord. — 31.

And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt. —— 33.

# UNBUCCESSFUL EMBASSIES.

And Jephthah sent messengers again unto the king of the children of Ammon. Judges xi. 14.

And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:

And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. — 21.

And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

And now art thou any thing better than Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them, __ _ 25

While Israel dwelt in Heshbon and her towns, and in Aroer, and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years, why therefore did ye not recover them within that time?

Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the Lord the Judge be judge this day between the children of Israel and the children of Ammon. - 27.

Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him. — 28.

And the messengers came again, and said Thus speaketh Benhadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; 1 Kings xx. 5.

row about this time, and they shall search thine by a present, and come out to me, and then eat

house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes they shall put it in their hand, and take it away.

Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief; for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and I denied him not

- And all the elders, and all the people, said unto him, Hearken not unto him, nor consent

Wherefore he said unto the messengers of Benhadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do; but this thing I may not do. And the messengers departed, and brought him word again.

Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly. Is. xxxiii, 7.

# 185. AMBASSADORS IMPRISONED.

And the young men of the princes of the provinces went out first; and Ben hadad sent out, and they told him, saying, There are men come out of Samaria. 1 Kings xx. 17.

And he said, Whether they be come out for peace take them alive; or whether they be come out for war, take them alive. - 18.

Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. 2 Kings ix. 19.

# 186. APPEAL TO THE PEOPLE.

Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. Is. xxxvi. 13.

Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you.

Hearken not to Hezekiah; for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and eat yo every one of his vine, and every one of his figtree, and drink ye every one the waters of his own cistern; - 16.

Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. - 17.

Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria: 2 Kings xviii. 28.

Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand:

Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. — 30.

Hearken not unto Hezekiah; for thus saith Yet I will send my servants unto thee to morthe king of Assyria, Make an agreement with me of his fig-tree, and drink ye every one the waters

of his cistern, Is. xxxvi. 31.

Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of olive and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us. — 32.

Then they cried with a loud voice, in the Jews' speech, unto the people of Jerusalem that were on the wall, to affright them, and to trouble them that they might take the city. 2 Chron. xxxii. 18.

#### 187. PROPOSALS.

And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? Judges xi. 12.

And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land when they came up out of Egypt from Arnon even unto Jabbok, and unto Jordan: now, therefore, restore those

lands again peaceably. — — 13.

Now, therefore, deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel. - xx. 13.

Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. 1 Sam. xi. 1.

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

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

And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben hadad, 1 Kings xx. 2.

Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are

And the king of Israel answered and said, My Lord, O king, according to thy saying, I am thine, and all that I have.

And the king of Assyria sent Rabshakeh from Lachish to Jerusalem, unto king Hezekiah with a great army: and he stood by the conduit of the upper pool, in the highway of the fuller's field. Is. xxxvi. 2.

Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly, and shalt thou be delivered? xxxvii. 11.

Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and ii. 25.

ye every man of his own vine, and every one | Haran, and Rezeph, and the children of Eden which were in Telazzar? — — 12.

Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah? - - 13.

#### 188. CAPITULATION EXHORTED TO.

And unto this people thou shalt say, Thus saith the Lord, Behold, I set before you the way of life, and the way of death. Jer. xxi. 8.

He that abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land. saith the Lord; and they shall till it, and dwell — xxvii. 11.

I spake also to Zedekiah king of Judah according to all these words, saying, bring your necks under the yoke of the king of Babylon, and serve him and his people and live.

Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon?

Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Israel, If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burnt with fire, and thou shalt live, and thine house.

But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of — xxxviii. 18. their hand.

And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me. - 19.

But Jeremiah said, They shall not deliver thee: obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

But if thou refuse to go forth, this is the word that the Lord hath shewed me: — 21.

And, behold, all the women, that are left in the king of Judah's house, shall be brought forth to the king of Babyton's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.

So they shall bring out all their wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon; and thou shalt cause this city to be burnt with fire. **–** 23.

#### 189. PARLEY.

And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill. 2 Sam.

Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then ere thou bid the people return from following their brethren? 2 Sam. ii. 26

And Joab said, As God liveth, unless thou hadst spoken, Surely then in the morning the people had gone up every one from following _ _ 27. his brother.

So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more,

neither fought they any more. — 28.

And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab

held back the people. — xviii. 16.

Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear. 

I am one of them that are peaceable and fuithful in Israel: thou seekest to destroy a city, and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?

And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. — — 20.

#### 190. INTESTINAL BROILS.

And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with himsharply. Judges viii. 1.

And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage

of Abiezar? -2.

God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him when he had said that. — — 3.

And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire. — xii. 1.

And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. -2.

not out of their hands.

And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day to fight against me?

Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. — xv. 9.

And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us. — — 10.

Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us; And he said unto them, As they did unto me, so have I done unto them. — — 11.

And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. — — 12.

# 191. CAPITULATION.

And it came to pass, at the end of three days after they had made a league with them, that they heard that they were their neighbors, and that they dwelt among them. Jos. ix. 16.

And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. — 17.

And now, behold, we are in thine hand; as it seemeth good and right unto thee to do unto

us, do.

And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. - --- 26.

And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose. - 27.

And Ben-hadad said unto him, the cities which my father took from thy father I will restore; and thou shalt make streets for thee in Damascus as my father made in Samaria. Then, said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away. 1 Kings xx. 34.

# 192. TREATIES VIOLATED.

There is a league between me and thee, and between my father and thy father: behold I have sent unto thee a present of silver and gold, come and break thy league with Baasha king of Israel, that he may depart from me. 1 Kings xv. 19.

And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong, with a small people. Dan

Thus saith the Lord, For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant. Amos 1.9.

All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee: they that eat thy bread have laid a wound under thee: there is none understanding in him. Ob. 7.

# 193. TRIBUTARIES.

And he smote Moab; and the Moabites became David's servants, and brought gifts. 1 Chron. xviii. 2.

And Mesha king of Moab was a sheep master, and rendered unto the king of Israel a hundred thousand lambs, and a hundred thousand

rams, with the wool. 2 Kings iii. 4.

And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold. **xv**iii. 14.

Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats. 2 Chron. xvii. 11.

He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year a hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year and the third. -– xxvii. 5.

And Pharaoh-nechoch put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of a hundred talents of silver, and a talent of gold. 2 Kings xxiii. 33.

# 194. MARCHING THROUGH NEUTRAL STATES.

Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders. Num.

And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with **—** 18. the sword.

And the children of Israel said unto him. We will go by the highway; and if I and my cattle drink of thy water, then I will pay for it; I will only (without doing any thing else) go through on my feet. —— 19.

And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. **— — 20**.

Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him. — — 21.

And Israel sent messengers unto Sihon king

of the Amorites, saying, — xxi. 21.

Let me pass through thy land; we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well but we will go along by the king's high way, until we be passed thy borders. —— 22.

And Sihon would not suffer Israel to pass through his border. — 23.

And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with

words of peace, saying, Deut. ii. 26.

Let me pass through thy land: I will go along by the highway, I will neither turn to the right hand nor to the left. — 27.

Thou shalt sell me meat for money, that I

may drink; only I will pass through on my feet,

(As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me,) until I shall pass over Jordan, into the land which the Lord our God giveth us.

But when Israel came up from Egypt, and walked through the wilderness unto the Red sea,

and came to Kadesh; Judges xi. 16. Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab; but he would not consent: and Israel abode in Kadesh. - 17.

Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab. -

And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place. — 19.

But Silion trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. -

#### CHAP. XVII.

# NEWS.

# SECT. 195. PROPHETICAL INTELLIGENCE.

AND the prophet came to the king of-Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee. 1 Kings xx. 22.

Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. 2 Kings vi. 8.

And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place: for thither the Syrians are come down.

And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once, nor twice.

Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? - 11.

And one of his servants said None, my lord, O king; but Elisha the prophet, that is in Israel, telleth the king of Israel the words that may eat; and give me water for money that I thou speakest in thy bed chamber. — — 12.

And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. 2 Kings vii. 13.

#### 196. RECONNOITRING.

And the king arose in the night, and said unto his servants, I will now show you what the Byrians have done to us: they know that we be hungry, therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city we shall catch them alive, and get into the city. 2 Kings vii. 12.

And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it; behold, I suy, they are even as all the multitude of the Israelites that are consumed,) and let us send and see. —— 13.

They took, therefore, two chariot horses; and the king sent after the host of the Syrians, saying, Go and see. ——14.

#### 197. SPIES.

Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. Num. xiii. 2.

And Moses, by the commandment of the Lord, sent them from the wilderness of Paran: all those men were heads of the children of Israel. — — 3.

And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds. —— 19.

And what the land is, whether it be fat or ean, whether there be wood therein or not: and be ye of good courage, and bring of the fruit of the land. (Now the time was the time of the first ripe grapes.) — 20.

of the first-ripe grapes.) — 20.
So they went up and searched the land, from the wilderness of Zin unto Rehob, as men come to Hamath. — 21.

And Moses sent to spy out Jazzer, and they took the villages thereof, and drove out the Amorites that were there. — xxi. 32.

And ye came near unto me every one of you,

and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. *Deut.* i. 22.

And the saying pleased me well: and I took twelve men of you, one of a tribe. — 23.

And they turned, and went up into the mountain, and came unto the valley of Eshcol, and searched it out. — 24.

And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up, and view the country. And the men went up and viewed Ai. Jos. vii. 2.

And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into a harlot's house, named Rahab, and lodged there. — ii. 1.

And the house of Joseph sent to descry Bethel: (now the name of the city before was Luz.) Judges i. 23.

And the children of Dan sent of their family five men from their coasts, men of valor, from Zorah, and from Eshtaol, to spy out the land and to search it; and they said unto them, Go, search the land: who, when they came to mount Ephraim, to the house of Micah they lodged there. — xviii. 2.

#### 198. SPIES IN PERIL.

And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel, to search out the country. Jos. ii. 2.

And the men pursued after them the way to Jordan unto the fords: and, as soon as they which pursued after them were gone out, they shut the gate. — — 7.

Now Jonathan and Ahimanz stayed by Enrogel; (for they might not be seen to come into the city;) and a wench went and told them; and they went and told king David. 2 Sam. xvii. 17.

## 199. SPIES PROTECTED.

And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were: Jos. ii. 4.

And it came to pass, about the time of shutting of the gate, when it was dark, that the men went out; whither the men went I wot not. pursue after them quickly; for ye shall overtake them. Jos. ii. 5.

But she had brought them up to the roof of the house, and hid them with the stalks of flax which she had laid in order upon the roof.

— 6.

Then she let them down by a cord through the window: for her house was upon the townwall, and she dwelt upon the wall. ——15.

And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. 2 Sam. xvii. 19.

And when Absalom's servants came to the woman to the house, they said, Where is Ahimanz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought, and could not find them, they returned to Jerusalem. — 20.

# 200. PROTECTRESS REWARDED.

And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. Jos. vi. 17.

And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. —— 23.

And Joshua saved Rahab the harlot alive, and her father's household, and all that she had: and she dwelleth in Israel even unto this day; because she hid the messengers which Joshua sent to spy out Jericho. —— 25.

# 201. SURMISES.

And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies: to see the nakedness of the land ye are come. Gen. xlii. 9.

We are all one man's sons; we are true men, thy servants are no spies. — — 11.

And he said unto them, Nay, but to see the nakedness of the land ye are come. — — 12.

with our father, and one is not. — 13.

And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies. — 14.

The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. —— 30.

And we said unto him, We are true men; we are no spies. — 31.

Are not his servants come unto thee for to search, and to overthrow, and to spy out the land? 1 Chron xix. 3.

202. SPIES' REPORT.

And they returned from searching of the land after forty days. Num. xiii. 25.

And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. — 26.

And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. — 27.

So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befel them. Jos. ii. 23.

Forty years old was I when Moses the servant of the Lord sent me from Kadesh barnea to espy out the land; and I brought him word again as it was in mine heart. — xiv. 7.

Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed the Lord my God. — — 8.

wholly followed the Lord my God. — — 8.

David, therefore, sent out spies, and understood that Saul was come in very deed. 1 Sam.

xxvi. 4.

And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you. 2 Sam. xvii. 21.

#### 203. SECRET EMISSARIES.

The king said also unto Zadok the priest Art not thou a seer? Return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. 2 Sam. xv. 27.

See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

— 28.

Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

But if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel. — 34.

And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. — — 35.

Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear. — 36.

So Hushai, David's friend, came into the city, and Absalom came into Jerusalem. — 37.

#### 204. INTELLIGENCE BY THE INHABITANTS.

And they shewed Sisera, that Barak the son of Abinoam was gone up to mount Tabor. Judges iv. 12.

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And it was told Abimelech, that all the men of the tower of Shechem were gathered together. Judges ix. 47.

And it was told Saul, saying, Behold, David is at Naioth in Ramah. 1 Sam. xix. 19.

Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob

the threshing floors. — xxiii. 1.

Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimod? — 19.

Now, therefore, O king, come down, according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand. — 20.

And Saul said, Blessed be ye of the Lord; for ye have compassion on me. —— 21.

Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilely. — 22.

See, therefore, and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah. — 23.

But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land. — 27.

Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammah-lekoth.

— 28.

And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi. — xxiv. 1.

Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning-light, some mischief will come upon us; now, therefore, come, that we may go and tell the king's household. 2 Kings vii. 9.

And he called the porters, and they told it to

the king's house within. -- 11.

Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamar, which is En-gedi. 2 Chron. xx. 2.

And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to come. We in 11

to cease. Neh. iv. 11.

And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places, whence ye shall return to us, they will be upon you. — — 12.

#### 205. ACCOUNTS BY PRISONERS.

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

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

family. — — 25.

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

And Gideon the son of Joash returned from battle before the sun was up, — viii. 13.

And caught a young man of the men of Succoth, and enquired of him; and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men.

— 14.

#### 206. NEWS BY FUGITIVES.

And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. Gen. xiv. 13.

So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth. 1 Sum. xix. 18.

Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag: 2 Sam. i. 1.

It came even to pass on the third day, that, behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and so it was, when he came to David, that he feil to the earth, and did obeisance. — 2.

And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. — 3.

And David said unto him, How went the matter? I pray thee tell me. And he answered, That the people are fled from the battle, and many of the people also fallen and dead, and Saul and Jonathan his son are dead also. — 4.

And when he looked behind him he saw me, and called unto me: and I answered, Here am I. — 7.

A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations. Jer. xxv. 31.

O inhabitant of Aroer, stand by the way and

O inhabitant of Aroer, stand by the way and capy; ask him that fleeth, and her that escapeth, and say, What is done? — xlviii. 19.

Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled. — 20.

# 207. STIMULANT EFFECTS.

And it was told the Gazites, saying, Samson

is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. Judges xvi. 2.

And Jonathan smote the garrison of the Philistines that was in Geba; and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. 1 Sam. xiii. 3.

And all Israel heard say, that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal. —— 4.

And when David heard of it he sent Joab, and all the host of the mighty men. 1 Chron.

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. Dan. xi. 44.

# 208. SEDATIVE EFFECTS.

And it was told Saul that David was fled to Gath; and he fought no more again for him. 1 Sam. xxvii. 4.

Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land. 2 Kings xix. 7.

So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; he sent messengers again unto Hezekiah, saying. — 9.

Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land: and I will cause him to fall by the sword in his own land. Is. xxxvii. 7.

So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

— — 8.

And he heard say concerning Tirhakah king of Ethiopia. He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying. — — 9.

Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem. Jer. xxxvii. 5.

And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. *Neh.* iv. 15.

# 209. BEACONS.

O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction. *Jer.* vi. 1.

#### 210. EXPRESSES.

And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. 2 Sam. xi. 6.

And when Uriah was come unto him, David demanded of him how Joab did, and how the people did and how the war prospered. — 7.

Then Joab sent and told David all the things concerning the war; —— 18.

And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, —— 19.

Why went ye nigh unto the wall? then say thou, Thy servant Uriah the Hittite is dead also.

— 21.

So the messenger went, and came and shewed David all that Joab had sent him for. —

And the messengers said unto David, Surely the men prevailed against us, and came out unto us in the field, and we were upon them even unto the entering of the gate. — — 23.

And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also. — — 24.

Then said Ahimanz the son of Zadok, Let me now run and bear the king tidings, how that the Lord hath avenged him of his enemies. — xviii. 9.

And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead. — 20.

Then said Joab unto Cushi, Go, tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran. — 21.

Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? —— 22.

And the watchman said, Mc thinketh the running of the foremost is like the running of Ahimaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings. — 27.

And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king. — 28.

And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. — 29.

And the king said unto him, Turn aside, and

stand here. And he turned aside, and stood Ai, and had utterly destroyed it: as he had still. 2 Sam. xviii. 30.

And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. —— 31.

And the king said unto Cushi, Is the young

man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. — 32.

One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon, that his city is taken at one end.

And that the passages are stopped, and the reeds they have burnt with fire, and the men of war are affrighted. — 32.

#### 211. FEARS ARISING FROM NEWS.

done to Jericho and her king, so had he done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; Jos. x. 1.

Then they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. Is. xxiii. 5.

The earth is moved at the noise of their fall; at the cry the noise thereof was heard in the Red sea. Jer. xlix. 21.

Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings; they are faint-hearted: there is sorrow on

the sea: it cannot be quiet. — 23.

At the noise of the taking of Babylon the Now it came to pass, when Adoni-zedek king earth is moved, and the cry is heard among the of Jerusalem had heard how Joshua had taken nations. — 1. 46.

# GENERAL INDEX OF SUBJECTS.

[N. B.—Several Sections may be on the same Page; the reader will therefore please turn to the Page to find the place. The Sections begin and end with each Book. Char. is appended to the titles of Chapters.]

					•						
				SECT.							
Aaron an	d Moses, Commission	ı to		24	279	1.					PAGE.
ABORTIO:	<b>x</b>	•	•	. 18	53	ALLINS	Alliances Requested	•	•	31	872
<b>≜</b> braham	's Faith .	•	•	. 130	208	"	" Allusions	•	•	33	873
44	Obedience	•	•	. 128	208	1	" Instances of			32	873
"	Sacrifice (Rule)	•		. 127	208	"	Mercenary Troops	•		84	873
4	" Prevented	1		. 129	208	"	Observations	:		38	874
"	Works .			. 131	208	"	Succession of	•		87	874
Abstinen	ce (Voluntary)	•		. 69	387	"	Useful .	•		85	873
ACCESSI	on (Rulers)—CHAP.		•		323	"	Useless .	•		36	874
Accounts	(Balancing)	•		. 112	24		ns to Allies .	•		23	873
Accusers	(Legal) .			. 176	665	"	To Barrenness	•		23	53
44	Allusions to		•	. 177	666	"	To Bigamy (Two Si	sters) .		6	358
Adhesion	(Parental) .			. 48	59	-	To Casting Lots	•		111	650
	on (Miracles)			. 100	552		To Cleanliness	•		29	6
Adoption		•		. 26	755	"	To Conception (Chi	ldren)		3	49
ü	Family .			. 27	756		To Divorce		. 🥳 .	89	428
66	Recognised			. 68	65		To Dress (Direction	(a) (A)		27	6
ADULTER				. –	366		To Election	• 3		17	692
4	Character of Inten	tion		. 45	367	"	To Elopement			96	430
66	Community of Wi			. 49	368	"	To Embraces (Love	) .		39	418
46	Forbidden			. 41	366	"	To Entail .			135	656
66	Foretold (Punishm	ent)		. 42	366		To Faithfulness (Ma	n) .		127	813
"	Jealousy .			. 50	368	"	To the Fall .	•		5	748
4	" Allusions	•	•	. 52	368	u	To False Accusers			177	666
4	" Criterion		-	. 61	368	u	To Gestation			2	49
и	Penalties for (Lege			. 43	366	"	To Incense .			19	38
4	Providential Judge		•	. 44	366	4	To Jealousy			62 .	c. 368
	Restitution for	HOTTON TOT		. 48	267	4	To Jewels .			31	7
4	Retribution	•	•	54	369	u	To Jordan (Divided	, 1		77	547
"	Spiritual .	•	•	. 53	368	4	To Light .			7	589
"	Temptations to	•	•	. 47	367	4	To Mercies (Jews)			45	295
Adulterie		•	•	. 46	367	4	To Paradise			96	462
	s . Lors (Scripture)—Cu	•	•		746	"	To Parturition	•		5	50
		AP.	•	. 308	256	u	To the Passover •	•		42	177
Advent (	" The Second	•	•	. 340	263	u	To Penalty (Sodom)		•	63	371
••	of Hearers to Ministe		•	. 98	504	4	To Polygamy	' .	•	10	358
Affection			•	. 77	67	4	To Scripture	•	, •	13	732
"	Of Kindred, Suspens		•	. 107	506	u	To Slavery .	•	•	77	642
"	Of Ministers to Peop	10	•	. 60	62	"	To Sodomites	•		61	
	Parental .	•	•			u	To Suckling (Childr		• . •		370
"	Want of	•	•	. 76	67	"	To Tanning	· ·	• •	14	51 18
	Advice to .	•	•	. 55	700	"	•	•		84	
	Delivered .	•	•	. 65	702	- "	To Threshing	•	•	19	4
	Instances, remarkabl		•	. 59	701	<u>"</u>	To Trading		•	115	25
	, Advantages of	•	•	. 53	700		To Treatment (Part	dimon)	• •	10	51
*	May be Expected	•	•	. 66	702	"	To Unction	• •	•	64	44
u	Prayer in .	•	•	. 43	116	"	To Watch Kept	•	• •	57	637
"	Promised .	•	•	. 54	760	ı	To Watering	•	· . •	11	
Affliction		•	•	. 56	780	ALMS-		•		_	55.
"	Aggravated	•_	• 😼	. 59	701		Benefits to the Giver	•	•	3	554
44	Deliverance Promis	red	•	. 64	708	,	Contrast Drawn	•	•	10	556
4	Disappointments	•	•	. 57	701	•	Biving (Rule) .	•	•	1	554
4	Fainting under	•	•	. 62	701	, -	ntention Respected	•	•	4	555
"	Mitigated .	•	•	. 60	701		nsidious Pretence		•	11	556
44	Supports under	•	•	. 61	701	1 -	instances of Giving			9	556
ч	Unimproved	•	•	. 63	701		argess (Instances)			7	555
Age and	Youth Contrasted		•	. 128	399		Mode, Cheerfully			5	<b>55</b> 5
Aged, Du		•	•	. 126	396	"	" Modestly			6	558
	" to .			. 127	398	u 1	Prudent Distribution			8	555
Agony (C	GERIST) .	•		. 167	239	# 1	Refusal to Give			12	556
	TURE—CHAP.				1		" Penalty	for .		13	556
Allment (	(Celestial) .			. 108	464	4 7	Cends to God's Glory			2	554
AMIRS-	CHAP.	•	•		872	Alphabe	et (Hebrew)			1	274
						-					

An a Allamana (Mandalan)	62CT. 8	PAGE. 830	Anmals, Unnatural Mixtures of .	820T. 79	FACE. GOS
Altar, Allowance (Sacrificing)	1	828	Anointed (Sick Persons)	65	44
# Apparatus of the	4	829	" Vessels	61	44
" Built by Severals	9	830	Antichrist	97	463
4 Dimensions of the	8	828	Antiquarians	136	36
" Materials of the		828	" Ancient Rite	138	31
Mistakes corrected	11 12	830 830	46 Reflections .	137 135	34 30
" Of Incense	7	829	Antiquities	54	11
" Perpetual Fire of the	,	829	Apartments	4	411
" Reparation of the.	10	830	Apostacy Considered	117	781
" Where placed (Burnt Off.)	6	849	Apothecary	113	296
u " (Incense) · ·	13	831	Apparel (Purified)	63	43
Altars Sprinkled	26	89	Apparitions	102	463 464
Amusements (Children)	36 112	56 296	Christ Appears	104 103	464
Anatomy .	110	465	" Mistaken Surmise	189	666
Angelor God		465	Appearance of Christ to Mary	253	249
4 Apparel of	128	470	" To St. Paul	263	261
" Appear in Christ's Grave	250	249	" To the Eleven, Thomas absent	259	250
" Appearance (Compound)	1:29	470	"To the Eleven again, and again in		
" (Equestrian)	131	471	eight days, Thomas present .	260	250
" (Luminous) .	130	470	" To the other Women	255	249
(S) MISOLICELY .	131 12 <b>3</b>	469	To those on a Mountain (Galilee) To those at the Sea (Tiberius)	243	360 360
# Attend on Drift # Audibleness of .	135	472	To those at the Sea (Tiberius) . To two going to Emmans .	261 267	250
Commission to Mary	252	249	Appetite (Loss of)	106	234
" Contests of	123	468	Appreheusion of Christ	168	229
Declare Christ Risen	26 L	949	Aquatic Plants	76	695
" Departure of	139	473	ARCHITECTURE (HOUSES)—CRAP.	_	10
a Evil	119	469	ARCHITECTURE-CHAP	_	839
- " Guardian	117	467	" Architect [Divine]	58 .	639 639
# Human Fearfulness of	196	469	" Patterns by [Rule] . " Of the Tabernacle—Bars .	57 62	840
" Likeness of	127 116	46 9 466	" Description .	61	840
4 Instructors	115	466	" " Hooks, Pins, &c.	65	840
" Intercession and Interest of	118	467	- " Sockets and Tenons		840
* Missionaries	194	469	« « Walls .	60	639
Motion of	137	472	" Of the Temple—Ceiling .	63	840
" Nature of	109	465	" " Court (outward)	72	84L
Number of	191	468	" " Courts .	71	<b>841</b>
" Office at Judgment	140	473	4 4 Doors	66 50	849 639
4 On Worshipping	112	466	" " Foundation .	69	941
Power and Dignity of	114	466	u u Roef.	70	<b>661</b>
Francipility of	102 1 <b>36</b>	133 472	. u u Staircase .	68	841
" Tangibility of	111	465	u u Windows .	67	84 L
" Trumpeters	133	471	u u n Recapitulation	73	841
" Unknown as	138	472	Arithmetic	133	29
" Vain Curiosity about	195	469	ARE OF THE COVENANT—CHAP.	20	631 632
<ul> <li>Various Orders of</li> </ul>	190	468	" A Guard and Guide"	21	832
" Visibility	134	471	" Attachment to .	22	834
* Wiedom and Knowledge of .	113 128	466 577	" Contents of	16	831
Anger (Rule)  44 Criticised upon	136	677	" - Mystic	30	834
44 Instances of	135	577	" Placed where (Doorkeepers)	19	832
* Retribution of	134	577	" (in Temple)	18	83I
Animadversion	6	36	" (in Tent)	17 97	831 823
Animals—Chap	-	605	" Frocessions of (Sovensy)	27 96	833 833
" Blood of Forbidden .	144	618	" Removal of	25	833
4 4 Penalty for Eating 4 Why Forbidden	146	618	" Structure of	14	821
of "Why Forbidden	145	618 616	" Superseded	29	404
" Creation and Benediction of .	77	606	Taken Captive	22	832
Distinction before the Law	130	616	" Deliberation of Captors	23	832
* Fat of Forbidden	149	619	a " Their Experiment	24	833
44 44 Abrogation	149	619	Use of	15 72	31 545-
" For Food	153	620	Ark (Nosh's) Armoury	63	889
General Rules	131	616	Anns-Chap.	_	788
a God's Care for	80	606	" Armour Defensive	64	388
4 Instinct in	81 140	606	" Bow, Arrows, Quiver 4	66	881
	166 159	621 622	" Destroyed	71	
" Compassion for	150	619	" Remarks on	72	95V
MIRACLES UPON—CHAP.	_	631	" Ordnance	68 65	ael Jee
4 Named	1	787	" Shield and Target	65 67	861 861
" Propagat of	78	606	4 Spear and Dagger	70	882
* Ruled and Overruled	83	606	" Sword	GB.	851
# Sufferings of	83	606	" Vain without God	14	967
Wincless by Contacts  4 Legaration or Death	143	618 618	Amer-Cuap.	_	674
<ul> <li>" Laceration or Death</li> </ul>	148	A19 !			

				SECT.	PAGE.	8 NO	T. PAGE.
ARMY	-Armour-Bearers	•		. 42	875	ATTRIBUTES OF God, Miscellaneous.—Seeks his own	
44	Baggage .		•	. 57	. 879	Glory . 88	96
*	Cavalry .	•	•	. 58	877	" Swears 80	86
44	" Vain without	God	•	. 54	878	" Uncertain (Apparently) 48	88
44	Chaplain .	•	•	. 45	876	" Warrior 43	8;
44	Colours .		•	. 60	879	" Weapons 44	87
44	Contributions, Levied			. 56	878	ATTRIBUTES OF GOD, Moral—Chap —	82
••	Disbanded .		•	. 69	879	" Condescension 32	84
**	Martial Music			. 61	879	" Goodness 27	83
**	Men Armed		•	. 48	876	" Hatred 88	85
44	" Disarmed			. 49	877	" Holiness	82
*	Military Dress			. 47	876	" Impartiality 25	88
64	Military Subordination	1		. 44	876	" Justice 24	82
*	OFFICERS-CHAP.			. –	827	" Expressed Negatively . 26	83
**	" Good, Este	emed		. 43	875	" Longsuffering 83	84
	" Piety of		_	. 46	876	" Love	
44	" Promoted b	w Authori	t v	. 40	875	" Mercy 28	
44		y Superio	•	41	875	" Truth	84
**	" Superior	y Duperio		. 89	874	" Instances of ;	84
44	Order of Music	•	•	. 62	880	" Vengeauce 37	86
	Picturesque Description	•	•	. 52	877	" Wrath	84
4	Pioneers .		•		879	" " Mitigation of	85
	I	•			878	mitigation of	
		• '	•		877		77
	War Chariots	•	•	. 50		Bicility	77
••	110	•	•	. 51	877	· · · · · · · · · · · · · · · · · · ·	78
	F TRE HOLY WAR-CH		•		437	" Felicity 15	80
	re Granted Deliverance		•	. 41	439	" Foreknowledge 11	79
	re sometimes Rescued		•	. 40	439	of Actions 13	79
	Complain sometimes		•	. 88	438	" of Thoughts . 12	79
" G	lain glorious Achievem	en <b>ts</b>		. 34	437	" " of Words 14	80
" B	lave Present Comforts		•	. 86	438	" Greatness 8	78
14	" Spiritual Armour		•	. 43	439	" Infinity 4	78
₩ J	oyful Sufferers			. 35	438	" Omnipotence 6	78
44 N	lystical in Conflicts			. 45	440	" Omnipresence 5	78
" S	hall have Eternal Happ	iness		. 87	438	" Omniscience 9	78
" S	sometimes Avoid Suffer	ing		. 39	439	" Power 7	78
	Supported .			. 83	437	" Spirituality	77
	The Militant Church			. 42	439	" Wisdom 10	79
	Indaunted .	•	•	. 82	437	ATTRIBUTES OF GOD, Negative—CHAP	80
	se Spiritual Tactics	•		. 44	439	" Invisibility	80
Aromat		•	•	. 74	605	" Irresistibility	81
	on of Christ (Predicted	`	•	. 289	251	" Unchangeableness 16	80
44	Prediction Fulfilled	,	•	. 209	251	" Unequalled, absolutely	
			•	. 270		Unequality 20	81
"	whhiten		•	-	252	by Gods 21	81
	Declares Him in He		•	. 273	253	by bleu 22	82
	iniui.		•	. 272	252	Chibelitation	80
	Injer	ences	•	. 274	252	AUTHORITY (parental) 48	59
	ice of Hope .	•	•	. 62	767	B	
Astrolog	•	·	•	. 139	209	Babylon (Assyrian)	676
"	Consultation with l	Forbidde <b>n</b>		. 133	208	" (Mystical)	676
	юму-Снар.		•		588	Backsliders, Instances of	
<b>A</b> theism		•	•	. 133	105	" Threatenings against 113	
	HERE-CHAP.	•	•		596	Backsliding (Foretold)	780
44	Clouds		•	. 40	597	" Absurdity of 115	781
44	Cold and Frost			. 52	600	" Cautions against 111	780
**	Dew .	•	•	. 47	598	" Evils of 112	780
44	Drought (Thre	atened)	•	. 50	599	" Recovery from 116	781
*	" Takes	Place	•	. 51	599	Balancing Accounts	
*	Hail .	•		. 48	599	BAPTISM-CHAP	46
**	Lightning	•		. 55	600	" Administered to whom 80	
*	Rain (Promised			. 48	597	" Benefits of 81	
4				. 44	597	" Christ Baptized 84	
**	" Prognostic			. 45	598	" " Baptizing 85	47
44	" Comes			. 46	598	" For the Dead	
**	Rainbow			. 41	597	" Instances of	
	Seasons		-	. 89	596	" Institution of	46
44		:	-	. 49	599	John Baptizing 86	47
	Thunder		•	. 54	600	" Metaphorical 82	47
		ightnic-	•	. 54. . 56	600	" Paul's Mission	48
		ightning				284.024.000	
"	Warmth	•	•	. 68	600 .	repeated by some	47
	Waterspouts	•	•	. 42	597	pp	47
	Wind*	•	•	. 57	601	Barabbas and Christ, &c 188	242
	(Slow Wasting)	•	•	. 88	891	" Character of	242
	UTES OF GOD, Miscellar		AP.		86	" Preferred to Christ 189	242
44	Faithful to His O	th	•	. 40	86	" Reflections 190	242
:	Fear .	•	•	. 48	88	Barrenness (Female) 20	58
**	Grief .	•	•	. 47	88	Battles-Chap	888
*	Jealousy	•	•	. 45	87	Beasts, dead, &cc	40
**	Passivity	•	•	. 49	88	" Alliance and Peace of, with Man 152	620
44	Repents	•	•	. 41	87	" Clean	616
*	" Inference	8		. 42	87	" Occasional Superiority of 151	619
		59				•	

		SECT.	PAGE.	l	SECT.	PAGE.
Beasts, Unclean		185	616	BOTANY—Metaphorical Criterion	61	602
Beastiality		64	871	" Ornamental Trees	68	603
Beauty (Female)			413	regentite tower or rices .		601
" Men's			414 414	The (blication of)	67 62	601 602
Metaphorical		15	414	" Vineyards	63	602
			414	" Vintage	64	603
" Spiritualized	: :		13	" " Metaphorical	66	603
Benediction (Rule)		63	122	" Woods and Forests	69	603
" In Christ's Name .		66	122	Brassfounders	86	19
" ' In God's Name .		64	122	Bread	36	380
" In God and Christ's I	Name	65	122	Brethren (Unkindness of)	72	66
Beneficial Effects of Prayer .		6	107	Brevity of Life	135	400
Benefits of Baptism		81	47	Bribery, Instances	102	571
" of Commerce .		113	24	" Reprobation of	101	571
" of Labour		25	6	" Rule Concerning	100	571
" of the Lord's Supper .		92	48	" Self-Exculpation	103	571
" Praises for Public .			137	Brickmaking and Pottery	83	18
BETRAYAL OF CHRIST—CHAP			239	Brotherly Love	71	65
Bible		14	732	Building, Apartments	54 52	11
Bigamy, Accommodating Law .			857 857		51	11 11
" Forbidden			857 357	// O.C.O. !	117	25
" Instances .		. <b>8</b>	357 858	" Of Snips	56	12
Two Sisters .	•	. b	858	" Privilege of	49	10
" " Allusions to			857	" Rule for	48	10
" Various Apologies for .	•		42	Burial (Discrimination)	186	409
Birds, Purifying by	•	•	54 54	" Embalming	166	406
Birth-day .	•	. 24.	54 <u>.</u> 50	" Ground for (At Home)	183	409
" Posthumous	•	129	103	" " Anywhere	182	409
Blasphemy (Foretold)			103	" For the Family	181	409
" False Arguments by " General Impeachment		120	102	" " From Home	184	409
" God Grieved by .		182	104	" " Public Cemetery	185	409
" Goodness Impeached	by		102	" " Purchased for	163	406
" Instances of .	-	130	104	" Metaphorical	187	409
" Justice Arraigned by		123	102	" Mystical	190	410
" Knowledge Questione	d by	124	103	" Of the Dead, a Duty	161	405
- Penalties for .		181	104	" " " Applauded	162	405
" Power Doubted by .		125	103	" Preparations for	164	406
" Providence Denied by	, :	122	102	" Threats of Non-Burial	189	410
" Reproof for .	' : :	128	103	" of Being Devoured	191	410
" Rule to Prevent .		118	102	" Watching the Dead	165	406
" Veracity Dishonored !	b <b>v</b>	126	103	· C		
" Wisdom of God and I		127	103	CALAMITIES, National (Idolators)	18	189
Blasphemy against the Holy Guo		117	101	" Providential	128	28
BLASPHEMOUS WORDS CONCERNI		_	102	Calamity, Public Prayer in	59	120
Blessing (Angelic and Human) .		113	810	Canaan, Aborigines (Character of)	52	267
" (Public and Official) .		112	809	" Expulsion of	58	288
Blessings, Family, Prayer for .		53	118	Commandou .	53	287
" Paternal		64	64	210111100001	54	287
" Relative, Praises for .		121	137	" Reflections .	59 60	286
" RELIGIOUS-CHAP	•	_	765	" Remnant Unexpelled .	60 62	289 290
Blindness	•	. 88	892	" Some Made Tributaries . " " Unconquered .	61	289
" Illuminated		. 86	536	0.00-4.000	49	286
" Laws of Protection .		. 90	392	" Boundaries of " Ezekiel's Plan of	50	286
" Metaphorical .		91	892	" Commission to Possess .	55	287
" Miraculous		22	588	" Described	51	286
Blood, of Animals Forbidden .		144	618	Possession of, Given	56	288
" Conscience, Concerning		182	<b>6</b> 16	4 " To some eastward (Jord		268
" Dereliction		138	616 618	" Promised to the Jews	7	275
" Penalties for Eating .		146 83	176	Candles	88	19
Optimien at A apports		83 147	176 718	Cannibalism, Instances of	42	381
Ticabasecta		147	619	· Self-Devourers	43	381
***************************************	•	122	26	" Threats of	41	381
Boats (Packet)		99	394	Captivity of the Jews (Foretold)	104	302
Boils	• •	. 114	661	" By Whom	105	303
Borrowing, Infelicity of	•	113	650	4 How Long	106	303
Instances of . Not Repaying .	•	116	651	" Lamented	118	804
Repaying	•	115	651	" Of Israel (One)	107	303
BOTANY—CHAP.			601	" (Another)	108	303
" Aquatic Plants .		76	605	" Of Judah (One)	109	303
" Aquatic Plants		74	606	" (Another	110	303
" Blasting (Trees)		70	601	" (Another)	111	304
" Cutting down (Trees)		-	601	- Recapitulation	112	304
" Plowers	:		604	" State of Jews in	114	305
# Fruit .		60	602	Carc, Arguments against	120	574
" " Troes .		. 59	601	· Providential · · · ·	129	<b>9</b> 8
4 Gardens		72	604	" Reproved	119	574
" Gleaning (Fruit)		66	603	Tormenting .	118	574
Mandrakes		75	605	Carnal Security	17	73
·	-					



GENERAL	1 14	DE.	A. U.	SUBJECTS.		931
•	BECT.	PAGE.	l		SECT.	PAGE
Carriages	94	20		N—Criterion of Respect to	62	63
Carving and Sculpture	90	19		Death of	44	58
Casualties (Law of)	109	572	"	" Deprecated . ,	43	58
Caveat for Priests	32 99	40 165	:	" Threatened	42	67
Catalogue of Captives Liberated	100	166		EDUCATION of—CHAP.	<b>27</b>	57 <b>59</b>
" " Repetition .	95	164		Evolution of Body and Mind .	89	57
" of Courses of Porters	94	164	"	" Example of	38	57
" " of Priests	92	163	"	Favorites of Heaven	85	56
" of Singers	93	164	"	Given in Old Age	83	55
of Covenanters	103	169	"	Parental Anguish	45	58
" of David's Heroes	86	161	"	" Resignation	46	59
" Officers	87	162	"	Peace-Makers	82	55
of Dividers of Land	85	161		Prayed for	29	. 55
Of Dwellers at set descent	102 97	168 165	"	Prayer for	54	119
" of Ezra's Fellow-Travellers  " of Jews Married to Gentiles .	96	165		" Felicity thereon	80 31	55 5 <b>5</b>
of Levites and their Chiefs	91	163		Scattered	41	5 <b>5</b>
of Names of Spies	83	161	"	The Gifts of God	27	54
of Numerators	84	161	"	Youth (Training of)	40	67
" of Priests Liberated	98	165	CHRIST-	Accommodation of Abode	120	230
" ot Purveyors	90	163		Accusations against	175	240
" of Repairers of Jerusalem	101	167	"	Adherents of, Excommunicated .	155	237
of Rotation of Officers	88	162	"	Admiration of His Miracles	109	228
" of Solemn Offices	89	163	"	" " Doctrines	110	228
CATASTROPHE (The Jews)—Chap	_	314		Admission to, of the Gentiles .	356	266
CATTLE—CHAP	124	615 615		Agony of	167	239
" Dairy	127	615		Angelic Message concerning (to Virgin Me Angels Appear in the Grave of	ary) 28 250	217 249
" Horns (Metaphorical)	129	616		" Commission to Mary	252	249
" (Regal)	128	615		" Declare Him Risen	251	249
" Injuries	126	615		" Grave of, Found Empty :	248	249
" Pasturage	123	615	"	" Clothes of, Orderly Dispos	ed 249	249
" Watering (Figurative)	125	615	-4	Apparel of, Predicted	202	243
Celestial Music	147	88	"	" Ludicrous	203	244
Chaff	21	5		Appears in the Temple (Foretold) .	37	218
Change of Number (Rhetorical)	16	790	"	" in the Temple	38	218
Charity	6 7	71 71		" To Mary	253 254	249
" For Sinners	8	72		" To the other Women .	255	249
" Universal	23	558		" To the ELEVEN (Thomas Absen		250
Chart (Holy Land)	40	150		To the Eleven, again and again	., 200	200
Chastity (Enjoined)	30	416	!	(Thomas Present) .	260	250
CHIDING-CHAP	_	821		" To the Disciples at the Sea, &c.	261	250
" Bitter Perverseness	176	823		" To those on a Mountain, &c	262	250
" Rash Censures (Rule)	169	822	"	" To Two Going to Emmaus .	257	250
" Defamation	172	823		" To the Apostle Paul .	263	261
" Inconsistency of	170	822 823	**	Apprehended	168	239
" Instances of	171 173	823	"	" Remonstrance by . Ascension of (Predicted)	169 269	239 251
" Spiteful Words	174	823		" (Fulfilled)	270	251 252
" " Penalty	175	823	"	" (Applied)	271	252
Child-Braring-Chap		49	ıí.	" Declares Him in Heaven	273	253
" Abortion	18	53	"	" " Immortal .	272	252
" Barrenness	20	53	"	" " Inferences .	274	252
" Allusions to .	23	63	"	Attested by Devils	74	222
" Cruel Censures on	21	53		" by God	69.	222
" "Solution of . " Birth-Day	22 24	53 54		refrections.	70	222
Child-Bed (Labor Fatal)	17	52		" by Himself	71 72	222 222
" Conception	1	49	""	" by Works	78	222
" Allusions to	8	49		Attractive Eloquence of (Predicted) .	861	267
" Delivery	6	56	"	" Influence of (Foreshown) .	863	267
" Gestation (Alluded to) .	2	49	"	" Instances, Various .	364	268
<ul> <li>Maternal Ceremony</li> </ul>	11	51	"	" Opposers to (Silenced) .	362	267
" Naming	12	61		Barabbas and, Proposed	188	242
" Natal Attachment	25 **	54	"	" Preferred to	189	242
" " Remarks .	26 15	54 52	1	Believed on, as	366 359	268 267
<ul><li>Nursery</li><li>Parturition</li></ul>	15 5	50		Benefits of Believing in		201 287
Posthumous Birth	8	50	1	Birth of, Predicted (When)	81	217
" Providence in	4	49	"	" " (Where)	32	217
4 Suckling	18	51	"	" Verified	33	217
4 44 Allusions to .	14	51	"	" Prophecy of, Applied .	84	217
" Twins	9	50		Bitter Sarcasms on	201	243
" Violence to Pregnant Women	19	53		Blindfolded	200	243
" Weaning	16	52		Bloody Snare Laid for	40 236	218
CHILDREN—CHAP	 86	49 56		Bones of, not Broken	236 25	<b>247</b> 216
" Amusements of	50 51	60	•	" Prediction Fulfilled	26	217
Coveted	28	54	"	" " Applied	27	217
			1	••		

	•				_		
CHRIST-	-Bound	8007. 171	PAGE. 239	•	-Funeral of	8 NOT. 239	PAGE. 247
44	Circumcised and Named	36	218	"	Greater than Moses	820	250
4	Coming of (Foretold)	308	258	*	Guest with Divers Persons	124	281
"	" Prophecy Applied	309	258	"	HUMANITY OF-CHAP		257
4	Commissions Mary	252	249		Humility of	60	221
**	Company, Keeping of, Objected .	218	229	"	Incarnation of	807	258
"	Compared to the Father in Dignity . "" in Goodness	. 314 317	258 259		Innocency of (Foretold)	. 183 . 185	241 241
44	" " in Knowledge	316	259		Insulted	219	245
••	" " in Power .	315	259	"	Insults to (Predicted)	218	245
44	Compassion of	63	<b>2</b> 21	"	Intellectual Advancement of .	48	219
4	" Inferences	64	221	"	Interrogated on Trial	276	240
4	Complimentary Attentions to .	122	230	"	Invidious Snares Laid for	154	237
"	Conceals His Mission	181	232		Is Creator		255
"	Conception of	29 193	217 242	i i	Is Essentially God	. 277 . 296	258 254
"	Confession of	181	241	"	Is the Example of His People	. 200 . 822	260
64	Criterion How to Know	75	222	"	Is the Express Image of God	283	254
44	Cross Borne by	204	244	"	is the Head of the Church	827	261
64	Crowned with Thorns	195	243	"	Is the High Pricet .	338	262
46	Crucified	211	245	"	" of Melchisedec's C		262
•6	Crucifixion of (Predicted)	210	244	"	Is the Judge of Quick and Dead .		264
• 66	Darkness at His Death (Predicted) . " " (Fulfilled) .	221 222	246 246		Is the King Eternal	. 839 . 284	263
į.	DEAD AND BURIED—CHAP	-	246	66	Is the Mediator and Intercessor	328	254 201
	Death of, Demanded	191	242		Is the Medium of Creation .	292	255
**	" Reflections on the Demand .	192	242	**	Is the Medium of Grace	•••	261
44	" Determined on by Man .	159	238	- 4	Is not Mere Man	295	256
**	" Predetermined by God .	158	237	**	Is Omnipresent	287	265
44	Declares Himself	132	272	"	Is Omniscient	. 288	256
44 66	Defence of	180	241		Is One and Equal with the Father	. 281	254
"	Dependence on the Father	318 19	259 215		Is the Preserver of the World	. 294 . 293	256 266
14	" from David	28	216	"	Is the Son of God	. 279	253
•	" Luke's Account of .	22	216	"	Is Superior to Angels .	. 296	256
44	" Matthew's do	21	215	"	Is Worshipped in Heaven .	. 300	266
••	Detection and Recognition of .	35	217	"	JESUS, THE SAVIOUR-CHAP. (Prediction	•	264
44	Devotion of	56	220	"	Journey of, to Galilee	. 137	233
"	Disciples' Violent Defence of .	170	239 229	1	Justification by (Predict.)	. 845	264
	Discordant Opinions About Dishonorable Opinions Concerning .	117 117	229		Kingly Office of (Predict.) .  Led to Trial		262 239
••	Divine Nature of (Prophesied) .	276	253		LIFE OF—CHAP.	- 1/2	230
44	DIVINITY OF-CHAP	_	253		Manual Occupations of	. 50	219
44	Drink Administered to	215	245	••	Mary, Mother of (Forewarned)	. 230	247
64	Dwells in Man	824	260	"	Meckness of (Foretold) .	. 61	221
44	DYING-CHAP		244	"	Miracles of (Predicted)	. 133	232
**	Dying Prayer of	244	246 218		MORAL CHARACTER OF-CHAP.		220
:::	Early Fame of	39	218 215	4	Never Educated	. 49 . 369	219 209
44	Evolution in Body and Mind of .	47	219		OFFICES OF—CHAP.		260
44	FAITH IN-CHAP		267	- "	OPINIONS, &cCHAP.		227
11	Family Connections of	51	219		" of His Goodness	. 865	266
"	" Stigmatized therewith .	52	219	"	Opposed by Kings (Predict )	. 156	287
44	FIGURATIVE CHARACTER OF-CHAP.	372	270		Parents' Conduct to .	. 54	219
	Branch (Frediot.)	372 373	270 270		Perfection of	. 65	221
	" Bread	382	271		Persecutions of	. 161 . 78	223
**	" Application	888	271		" Curiosity about .	. 105	227
44	" Foundation	381	271	"	" Protection of .	. 153	237
**	" Husband	871	270		Praises for the Gift of	. 117	136
**	" Lamb (Foreshown)	878	271	"	Prayers of	. 58	220
"	" Lamb " Life of the Bellever	879 877	271 271	"	Prays		220
44	" Life of the Believer . " Light and Sun	387	271		Preaching of (Foretold)	. 148	235
	" Light of the World .	388	272		" (Fulfilled) . Predicts 1. Heaven To Be Opened	. 145 80	236 223
16	" Lion	380	271	"	" 2. His Departure	. 81	223
44	" Living Stone .	386	272		" 3. Defection of His Disciple	-	223
44	" Shepherd (Predict.) .	375	271		" 4. Peter's Denial .	. 83	228
64	" and Door .	876	271	**	" 5. " Martyrdom .	. 84	294
**	" Star (Prophecy of) .	389	272	44	" 6. His Sufferings	85	294
"	" " Allusions to . " Stumbling-Stone .	890 384	272 272	4	7. Accommodations (Passo 8. His Crucifixion		234
	" to Some	38 <b>5</b>	272		<ul> <li>8. His Crucinxion</li> <li>9. His Death and Resurrect</li> </ul>	. 87 tion 89	234 234
•	" Sword (Predict.)	391	273		" 10. His Degradation	. 90	234
*	" Described as a .	392	278	u	" 11. His Betrayal by a Discip		225
**	" Water and Rock .	874	270	"	" 12. What Disciple .	92	226
**	" Picturesque Description	893	273		" 13. Exact Time (When) .	93	226
**	Filial Conduct of	63 127	219 231	"	" 14. His Interment .	94	225
	Followed by Multitudes FORERUNNER OF (JOHN BAPTIST)—CHA		212		" 15. His Resurrection . " 16. The Success of the Gosp	95 el 96	225
	Forsaken	178	240		" 17. The Time of His Kingdo		235 295
	•		* 1	•	In and time of Mis Willand		



			BECT.	PAGE.	•	BECT.	PAGE.
	-Predicts 18. Concerning Fal	lse Christs	98	226	CIRCUMCISION, Temporary Occasion	10	87
**	" 19. The Destruction			226	" Uncircumcision	7	36
14 46	" 20 The Endless Fa " 22. The Stability o		101 102	226 226	Cities	64	13
44	Priestly Office (Predicted)		332	262	We Naming of	66 57	14 12
	PROPERT, A-CHAP.		_	223	" Of Refuge	161	580
44	Prophetical Character (For		76	223	" Entrance Therein	152	580
"	Propitiation by (Predicted)		847	265	" . " Straying Therefrom	154	580
	Public Fame of .  Questions by, and by Other	•	104 106	227 227	" Time of Abode in . " Picturesque Habitants .	158	580
44	Raiment of, Divided	•	217	245	" Providence over	72 65	15 14
46	Receives of the Father		319	259	" Unfinished	67	14
"	Recognized as David's Son		24	216	" Uninhabited	70	15
u	Reconciliation by .	•	852	266 220	CITIZENS, DUTIES OF, TO RULERS—CHAP.	_	331
	Relationship of (Explained) Remission of Sins by		55 849	220 265	" " By Actions . " " By Gestures	38 87	333
*	RESURRECTION AND ASCEN	SION-CHAP.	-	248	" " By High Respect		333 331
46 •	Retires toward the Sca		130	232	" " By Obedience	83	832
44	Returns from Egypt		46	219	" " By Prayer .	31	831
"	Royal Honors Offered to	•	111 353	228 266	" By Respectful Word		332
"	Said by Some to Have a De	-11	119	220	Cleanliness	29	16
**	Sanctification by (Predict.)		350	265	Cloud and Pillar	13 93	790 550
*	Scourged .		196	243	" " Guidance by	94	551
*	Scourging of (Predict.)		197	243	" Reflection on	95	551
	Second Coming (Foretold)	•	340	263	Clouds	40	97
"	Secures Eternal Life, &c. Sent by the Father .	•	357 310	266 258	Coasting (Navy) Cold and Frost	121	26
	" to Save .	•	344	264	Collation (Rhetorical)	52	600
4	Sheltered in Egypt (Foretol	d)	44	218	Collections .	17 185	700 523
46	Sinless Nature of .		66	221	Commerce (Benefits of)	118	24
4	Sold for Thirty Pieces of Si	lver .	163	238	Communion with God	67	768
"	Spit upon	•	199	243	Community of Wives	49	368
*	Stricken and Smitten Subject to Human Appetites		198 312	243 258	COMMUTATION (Spiritual)—CHAP.	_	656
•4	SUPPERINGS OF, &cCHAP		_	243	" Benefits of Others Piety " "Instanced .	142	668
**	Supposed to be John Baptist		:-		" Children Suffer for Parents	143 140	658 657
	mias		108	228	" " " Instanced		658
4	Testimony to, by John Bapt	ist .	10	213	" No Benefits (Others' Merits) .	139	657
	" by Pilate Travels of, &c.—Chap.	•	184	241 233	" Not Suffer for Others' Sins .	137	656
4	by John .	•	142	234	" Exemplified . Commutation (Temporal)—Chap	138	657
*	" by Luke .		141	234	" Borrowing, Instances .	113	650 651
••	by Mark .		140	234	" " Infelicity of	114	651
••	" by Matthew	•	139	234	" Not Repaying .	116	651
16	TRIAL OF-CHAP Triumphal Entry of, to Jeru		149	227 236	" Repaying .	115	651
46	Type of His Death (Remark		223	246	" Casting Lots . " " Remarks and Allusions	110	650
**	Unbelievers in .		370	260	" Laws of Recovery	111	650 651
44	Union of, to His People		323	260	" Lending (Recommended) .	112	651
**	Visited by Friends .	•	121	230	" Pledging (Rule)	120	652
	Wants of	•	125 103	231 226	" Instances of .	121	652
44	" so Favored of the Fath	er .	821	260	Statute of Limitation	117	651
**	Witnesses against .	• .	174	240	" Sureties	119 123	652 652
**	Worship of (Predicted)		297	256	" Suretiship (Rule)	122	652
"	" Commanded		298	256	Company (Bad Instanced)	17	627
"	" Instances on Ea Zeal of (Predicted)	run .	299 67	256 221	" Evil (Deprecated)	71	124
	Dimensions of the .		169	519	immoral wise Stitubled	14	626
**	Endowment of the .	: :	166	519	" Why " What to be Shunned for Religion's Sake	15 13	626 626
**	Lands and Parsonages of the		168	519	Comparison (Rhetorical)	18	790
**	Local and Various, the		119	782	Compassion (CHRIST)	63	221
"	Militant, the . One and Universal, the	•	42 118	439	" Reflections on	64	221
44	Power of the .	•	120	782 782	Complicated Illness	13	72
46	Tax-free, the		165	519	Compromise	104 165	394
**	Unalienable Property of the		167	519	Concerts (Music)	145	663 33
	CISION-CHAP.		-	35	Concord (Pleasures of)	24	558
"	ALIMING COLORD	•	6	36	" Grand Criterion	25	558
4	Attachment to		9 14	36 37	Concubinage	11	859
**	oompionon or		5	36	<b>a</b> .	12 193	369
**	Depreciated .	: :	11	87		194	242 243
64	Determination		18	87	Condescension of God	82	84
44	Diminution .	•	12	37	Confession of Burden of Guilt	84	127
4	Instances of .  Institution of	•	3 1	35 35		181	241
64	Penalty for Omission	• •	2	35	" Reflections " OF Sin—Chap	182	241 127
*	Prostituted .		4	36	" " Benefits of	82	127
**	Spiritual .		3	36	" Instances .	88	129

Confession of Sin-Exhortation		•	8ECT. 80	PAGE. 127	Dancing, Instances of	•		88CT.	PAGE
	Instances	•	83	127	Danger, Imminent, Prayer in .	•	•	45	116
" Public	•	•	85 81	128 127	Darkness, (Metaphorical)	•	•	9	590
" Supposed .	•	•	86	128	" (Unnatural) . David	•	•	92 102	551 841
Confessions (of Israel) .  Confidence in God	•	:	82	84	" Promises to	•	•	102	341
in Self	•	•	12	72	" " Conditions .	•	•	104	349
Confusion of Tongues .	•		2	787	" " Fulfilled .			106	349
CONJUGAL DUTIES-CHAP		•	_	425	" " Pleaded .			105	349
" " Observatio	na on .		79	426	" Reign of		•	109	350
CONSCIENCE (Cases of)-CHAP			_	776	Day of Birth			24	54
" Approving .			90	776	" of Grace (Past)			54	764
" Condemning .	•	•	91	776	" SABBATH-CHAP			_	170
" Discriminating .	•		89	776	Dead Beasts (Uncleanness of)	•		35	40
" Vitiated .	•	•	92	776	" Forgotten	•	•	158	405
Contagion (in Dress) .	•	•	87	8	" Glastly Appearance of .	•	•	156	404
" (in Houses) .	•	. •	63	13	" No Return of, to Time .	•	•	159	406
Contentious (Ministers)	•	•	126	510	" Reanimated by Apostles	•	•	50	541
Contentment (Rule) .	•	•	52	564	•	•	•	49	540
" Instances .	•	•	53 —	564 357	by I Tophes	•	•	48	540
CONTRACTS (Marriage)—CHAP.	•	•		357	Ligaratively	•	•	51 30	541
Duotoile .	•	•	_	357	" To be Avoided by Priests " Uninterested in Life .	•	•	30 154	40 104
" Unlawful . Conviction (Effect of Miracle)	•	•	103	552		•	•	36	536
Convulsions (Earth)	•	•	16	591	Deaf and Dumb (Released) .  Dearth	•	•	63	386
Cookery	•	·	77	17	Death, Advantages of	:	•	151	403
Corn-Trade			105	23	" A Punishment .		i	149	403
Coronation (Rulers)			14	826	" Appointed Time of .			168	403
Coroners' Inquests			148	579	" Brevity of Life			135	400
Correction (Children) .			51	60	" Care for Survivors .			140	401
Corruption (Hereditary) .	•		6	749	" Charge for Funerals .	•		142	401
Counsel at Law	•		179	666	" Dark Domain of .	•	•	159	404
Counsellors	•	•	13	445	" Frailty of Life .	•	•	137	400
Country (Prayer for) .	•	•	58	120	" " Improvements	•	•	138	401
COURTSHIP AND LOVE-CHAP.	•	•	_	417	" " Inferences	•	•	139	401
COVENANTS-CHAP	•	•		812	" Instances of	•	•	150	403
" Breakers of .		•	131	815	" Introduced by Sin . " Mortal Pains of	•	•	4	748
" Covenanting, Man		•	129 130	814 814	Motter Tarres of	•	•	144	402
	n with Man	•	124	813	Hone Daempied Hom	•	•	147 44	403
<ul> <li>Exhortations</li> <li>God Faithful in</li> </ul>	•	•	125	813	" Of Children " Deprecated	•	•	43	58 58
0.74	a Israel	•	123	812	" Threatened	•	:	42	57
	Noah		122	812	" Of Christ—(See Christ)		•	_	_
" Man Faithless in			126	813	" Origin and End of .			145	402
	Allusions to		127	813	" Personified			31	793
" The New Covens	int .		128	813	" Prayer in			46	116
Covetable Goods	•		90	570	" Putrefaction in, &c			157	404
Covetous Persons, Reproved .	•	• •	144	513	" Represented as Sleep .			152	404
Covetousness (Rule) .	•	•	87	569	" Sudden	•	•	153	404
" Curses against .	•	•	89	570	" The Penalty for Murder	•	•	159	582
" of Ministers .	•	•	120	509	" The Second .	•	•	160	406
" Picture of .	•	•	88 22	569	The will be don in .	•	•	146	402 709
Creation of the Earth Inference	•	•	23	593 593	I inteatened to the Wicked	•	•	90 136	
Creatures, Trust in	es .	•	25 35	76	oncertainty of End	•	•	143	400 402
Criterion of Respect (Children)		:	62	63	" Undismayed at . " Wills Made at .	•	•	141	401
Cross of Christ (Borne)	, :	·	204	244	DEATHS AND DISEASES (Miraculous)-	· ·Chap.	:	_	533
" Inference .			206	244	" First-Born .			28	534
" Reflection .			205	254	" Individuals .		•	29	534
" Superscription			212	245	" Numerous			30	534
Crucifixion of Christ .	•		211	245	Debility			109	395
" Predicted .	•	•	210	244	Debts (Remission of) .			117	651
Cruelty (Ministers)	•	•	127	511	Decalogue	•		7	731
CULTURE (Intellectual)-CHAP.	•	•	_	411	Deception (Self)	•	•	14	73
" Remarks on .	•	•	14	445	Decorum (Needful)	•	•	21	415
CURES-(Miraculous)-CHAP.	•	•		535	Decrees (in Spirituals) .	•	•	14	691
Curiosity (Important) .	•	•	5 7	442	Dedication (of Tabernacle) .	•	•	116	850
" Personal	•	•	.7	413 412	" (of Solomon's Temple) " (of Second ditto).	•	٠	J17	852
" Vain	•	:	8	442 443	Deeds (Title)	•	•	118 104	853
" Vain Curses	•	:	110	809	Defeats in War (Prayer in)	•	•	104 60	22 121
" On Enemies	•	•	74	125	Defence at Law	•	•	178	066
" On Idolators :		·	17	188	" of Christ .		•	180	241
" Requested		·	109	809	Deliverance from Enemies (Prayer for	)		69	124
Jursing, Remarks on	•	:	111	809	" Special Praises for			120	137
" Official (Public) .			112	809	Delivery (Childbirth) .			6	50
Customs (Purifying) .			57	43	Deluge			69	545
Cutaneous Disorders .	•		94	392	" Divine Precaution .			68	544
Cutlers and Grinders .	•	•	85	19	" Effects of		•	70	545
	D				" Flood Recedes .	•	•	71	5-15
DANCING		•	32	379	" Foretold	•	•	66	544



				)		
		SECT.	PAGE.		SECT.	PAGE
Deluge-Reflections.		73	645	Domestic Felicity	86 .	427
Depopulation (Instances)	• •	84	68	Dodole attadeoness	48	568
(Lamented		85	69	Doubt of the Soul	99	468
(Intelleged)		83 ·	68	Doxologies, Praise by	116	136
Depravity (Cautions)	• • •	17	752	DREAMS-CHAP	_	449
Discovered by E		8	749	" Abimelech's	32	449
U) 11	ardness of Heart .	9	749	Anxiety for Interpretation of .	50	452
- by it	s Bad Fruits	15	751	" Challenged	52	453
by it	s Contrariety to Law	12	750	" Daniel's	43	452
by in	s Greatness .	, 7	749	" Distressing	31	449
by ite	s Incapability of Good	11	750	" From God	29	449
	inning Remorselessly	16	752	" Interpreters Failed	61	453
•	niversal Experience	13	750	" Jacob's	33	449
•	Vilfulness in Sin .	14	751	" Joseph's	35	450
" Paul's Description		20	753	" " (Husband of Mary) .	48	452
	Complaint thereor		753	" Labau's	84	450
Despair		116	574	" Magi's	47	452
Destruction of Kings		61	157	" Nebuchadnezzar's (First)	42	451
DEVILS-CHAP		-	473	" " Interpreted	43	452
" Access of, to the h	Mind	149	475	" (Second) .	44	452
" to the E	Body	150	475	" Exposition	45	452
" Children of		147	474	" Pharaoh's	38	450
" Ejected .		52	541	" " Expounded	39	-451
" Final Doom of		157	476	" Pilate's Wife's	49	452
" Imprecated		156	476	" Solomon's	41	451
" Intrusion of		148	475	" The Baker's	87	450
" Number of		142	473	" The Butler's	86	450
" Origin of .		141	473	The Soldier's	40	451
" Power of		143	473	" Trances .	55	454
" Regimen .		144	474		56	454
** Religion and Mini		145	474	Transportational as	53	454
* Should be Resiste		152	475	and the process of	90 30	449
Similes (Compoun		155	476	,		
" Dragon	do.	153	476	Termounou or	54	454
" " Frogs	do	154	476	Dress, Cleanliness of	29	6
" Tempters and Acc		151	475	Contagion in	37	8
" Transferred		53	542	Corcient with Date	44 ,	
" Worship of		146	474	" Denuded of	82	7
Devoted Places .		62	157	Directions about	27	6
Devotion of Sailors .	• • •	126	27	" Head	88	8
Dew		47	598	" Origin of	26	6
		97	551	" Ornamental	80	6
" Miraculous .		-	379	" Rending of	89	8
DIET (Human)—CHAP.		72	567	" Instances, Some	40	8
Diligence (Rule) . " Description of		73		" Other Instances	41	9
2) Coor plant of			567	Driuk, Deprivation of	75	888
Prictices Contract		74 123	567	" Strong, Recommended	77	389
Direction in War (Praise fo	r)		187	Drinkers of Water	78	389
Directions for Fasting for Lord's Supple		73	45	" of Wine	79	389
ior norm z z appo	er	93	48	Drinking, Metaphorical	84	390
DISEASES-CHAP		_	391	" Spiritual	85	391
DISPUTATION-CHAP.	• • • •		819	Drunk, Metaphorical	83	<b>3</b> 91
" Answer Dei	manded	151	820	Drunkards	81	381
" Apology	• • •	148	819	" Mistaken Surmise of	82	390
" Argument V		155	820	Drunkenness, Evils of	76	388
" Audience R	equested	149	819	" of Ministers	12l	509
" Charge		150	819	" Penalty for	80	389
" Concession		156	820	Dropsy Restrained	41	538
" Conclusion		157	821	Drought	34	595
" Leave to Re	ply Demanded .	152	820	" Threatened	50	599
4 Moderator		147	819	Dumb and Deaf, Released	36	536
" Repli <b>es</b>		153	820	Fumbness, Miraculous	27	534
" Con	troverted	154	820	Dungeons	146	659
DISSOLUTION OF MARRIAGE	.—Снар	-	428	Duration (Scriptures)	46	739
46 46	By Death .	101	431	Duties (Mutual)	76	425
**	By Divorce (Rule)	87	428	" of Husbands	74	425
	By Separation of Un	be-		" of Kings and Rulers	30	331
	lieving Party .	91	429	" of Ministers-Chap		503
Distribution (Inheritance)			151	of the Aged	127	398
Divination of Spirits		141	209	" OF THE LAITY TO MINISTERS—CHAP.	_	503
" Mechanical		140	209	" of Wives	 75	425
Divine Knowledge .		55	765	" Religious Exhortation to	78	772
DIVINITY OF CHRIST-CHA	IP.	_	253	" to Kings and Rulers—Chap	-	331
Divorce, Allusions to		89	428	to Hinds and mename oner.	127	397
" Female Slaves		90	428	to the Ages	57	681
" Instances of		88	428	Duty of Hearers to Receive Prophets	161	663
" Limited .	: : :	91	429	0.0.0300	159	663
" Reprehended	• • •	92	429	to builden		
" Transfer .	•	93	429	DYNASTIES-CHAP		348
Doctriues (Admiration of C	hriet's)	110	228	EARLY Rising	21	877
" False .	,a. o, . •	135	785	Earth, Burning Mountains of .	17	591
" " Noxious To	· · ·	136	785 786	· · · · · · · · · · · · · · · · · · ·	16	591
- Noxious To	radency of .	130	100	" Convulsions of	10	-21

936	GENER	CAL IN	נטני	OF SUBJECTS.		
		8801	. PAGE.	1	SECT.	PAGE
Earth, Creation of the		. 22	598	Excommunication	. 41	51
" " Infe	rences .	. 23	593	Executions (Murderers)	. 168	586
<ul> <li>Elevated Prospe</li> </ul>	cts of	. 21	592		. 150	211
	f, and the Heavens	. 16	591	Expectation, Popular—Christ	. 78	223
<ul> <li>Islands of .</li> </ul>		. 14	591	Extinction of Family	. 67	65
" Minerals of .	• •	. 18	592	Extremities (Sprinkled)	. 25	38
" Mountains of .		. 20	592	•	. 128	138
Original Distrib	ution of .	. 24	628	Eyes (Wanton)	. 25	416
" Praises on the	•	. 110	134	F. an (Printing)	. 46	10
" Theory of the	• •	. 19 . 18	592 591	FACE (Painting)	. 40	757
Earthquake at Christ's	Death	. 18	246	" Imputing Christ's Righteousness	. 35	758
Earthquakes .		. 80	547	" IN CHRIST—CHAP		267
" Metaphor	cal .	. 81	548	" " Rule of .	. 858	268
Eating, Disgust in .		. 51	388	" Inferences from Doctrine of	. 87	559
" Metaphorically		. 58	383	" Instances of	. 38	759
Eclipse of Luminaries		. 10	590	" Justification by	. 33	757
EDUCATION OF CHILDR	ENCHAP.		59	" " Comfort of .	. 36	758
**	Correction No	ecessary 51	60	" Miracle-Working	. 34	757
4 4	Filial Respec	t . 54	61	" Rule of	. 82	757
	" "	Instances 55	61	Faithfulness of God	. 40	86
	General Pow	er of . 47	59	Fall, the, Allusions to	. 5	748
, <b>H</b>	Instruction by	Ordinances 49	59	False Arguments (Blasphemy) .	. 119	102
64 16	" Y	erbally 50	60	" Evidence to be Punished .	. 172	666
"	Obedience	. 56	61	" Surmise	. 158	662
4 4	Parental Aut		<b>5</b> 9	Fame	. 191	826
4 4		and Grief 53	6l	" Public, (of Christ)	. 104	227
		derness 52	61	Family, Adoption	. 63	65
es ()	Support to Pa		62	" Blessings (Prayer for) .	. 63	118
	Undutifulness			Carco	. 85	427
EFFECTS OF MIRACLES	(Curses of	•	62	" Extinction of	. 67	65
Egotism	-CHAP.		552 790	" Policy in	. 67	387
Elders (Jewish)	•	. 14	190 487	the Character of	. 106 . 61	23 \$85
Election	• •	. 18	487 691	FASTING—CHAP.	. 61	505 45
" Allusions to	• •	. 17	692	" Commanded by God .	. 70	45 45
Eloquence	• •	. 10	789	" by Man .	. 70	45
" Of Christ (F	Predict \	cei	267	" Directions for	. 73	45 45
Elopement	reales)	. 201	430	" Extra Fasts	. 77	46
Emancipation .		. 29	175	" Improper (Reproved) .	. 74	45
Embalming	•	. 166	406	" Instances of	. 76	46
Embarkation .		. 120	26	" Some Fasts Suspended .	. 72	45
Emigration		. 65	<b>3</b> 86	" When to Fast	. 75	46
EMBLEMS-(Scrip.)-C	HAP	: =	455	Faults Reproved	. 114	24
Employment (None) .		. 67	17	Fear (Effect of Miracle)	. 101	552
Enemies (Complaints o	n Account of) .	. 67	123	" Foreboding	. 113	573
" Curses on .		. 74	125	" of God	. 48	88
" Destruction of	•	. 147	579	" of Man	. 36	76
	aise for .	. 127	138	" "Antidote to	. 87	76
_	eliefs	. 117	574	Fearing God (Rule)	. 69	769
	n Requested to	. 68	123	" " Instances of	. 71	770
* Imprecations	on (Temporal)	. 75	125	" Omissions (Threatened) .	. 72	770 720
	(Spiritual) .	. 76	126	" Promises to those who Fear God	. 70	769
" Love to (Rule)		. 28	559	Feasts, Annual and Social	. 72	182 182
Trayer for Cor	ils on Families of	. 72	124	Attachment w	. 63	180
	venge on our .	. 77 . 78	126 125	" Continuation of (Promised) . " Practice of .	. 64	184
201 260	alf of	, 78	126	" Convivial	. 52	353
in Den	Delivered from .	. 69	124	" Deprivation of	. 79	183
Envy (Rule) .		. 129	576	" Diminution of	. 80	183
" Instances .	: :	. 132	576	" Divine Authority for	. 58	179
" Penalty for .	•	. 130	576	" First Day of Seventh Month .	. 65	180
" Self-Tormenting		. 131	576	" " Fruits of .	. 67	181
Equilibrium (in Prope	rty)-CHAP		628	" Ritual of	. 68	181
" Agrarian	Law (Jewish) .	. 25	628	" General Celebration of .	. 77	182
	on of (Happiness)	. 80	630	" Human (Purim)	. 75	182
	rals and Duties	. 28	629	" of Dedication	. 73	182
	operty (Occasional)		629	" of Harvest	. 69	181
	nalienable) .	. 26	628	" of Love	. 57	384
	state of Man .	. 27	629	" Diminution of .	. 61	181
Eruptions (Miraculous)		. 21	553	" Practice of	. 60	179
Estimates (Houses) .		. 50	10	" of New Moon	. 59	179
Eternity of God .	• •	. 2	77	" of Pentecost	. 70	181
Eunuchs		. 55	369	" of Purim	. 74	182
Evil Company (Depreca		. 71	124	" " Ritual of	. 76	182
Example, Bad to be Av		. 23	627	" of Tabernacles (Rule) .	. 63	190
Om ist, the (o	• •	. 322	260	of Tenth Day, of Seventh Month	. 66	180
" Good to be Se		. 21	627 627	" Sacrificial	. 56 . 71	88 <b>4</b> 181
" To be Fo	NIOMET .	. 22	627	I in co in the I due y		179
Exclusive Rights (Levite	 28) . ,	. 20	490	Tarrone Char.		1/9
	-,	. 20	777	Felicity of God	. 10	~

87

155

103

136

Founderies .

FOWLS-CHAP.

Clean

Animosities of

Fowling

19

620

609

610

617

Benjamin

Ephraim

Gad .

Issachar

Judah

146

145

145

145

144

23

			_		-
	820				PAGE
Genealogy of TRIBES—Levi	. 10			182	304
" Mannassch .	. 22			24 '	74
" Napthali .	. 18		TVF CTURPUTE IT III III I	72	- 94
" Reuben .	. 14			71	94
" Simeon .	. 15			69	98
" PARTICULAR-CHAP	. –		, w Digit	70	93
" Aaron's (Descent)			to vegetables.	73	94
" " Abraham's (by K	•		OUD DACIES IN MARKET .	80	96
" " Asaph's .	. 82		1 10,1000	78	95
" Caleb's .	. 27	147	" " with Men .	79	95
" Children of Azal	. 87	149	" Has Human Actions .	93	97
" " of Jehos	haphat 38	149	" " Appearance .	94	97
" David's Descent	. 30	148	" " Glory of His Appea	ance . 95	98
" Ethan's .	. 83	149		91	97
" " Ezra's .	. 34	149		92	97
" " Heman's .	. 31	149		89	96
" Jerehmeel's .	. 26	147		90	97
" Nahor's .	. 85			96	96
" Samuel's .	. 28		" " As Hidden	97	97
" Saul's .	. 29		As IIIdden		95
" PRIMORDIAL, from Adam to Noa				87	96
I MIMORDIAD, HOLD HALLE TO LIVE	. 2			82	
zecoupieumuon.	. 2		1 2,00		96
Call a Descentante				81	95
Ham a do	. 6		_	88	96
" Recapitulation	. 7	141		86	96
" Ishmael's Race	. 9	141		84	96
" " Ducal Line .	. 11	142		83	96
" Esau or Edom .	. 10			85	96
" Regal Line .	. 12			75	94
" Jacob's Family	. 13		" Vehicles to Carry Him .	76	95
" Japhet's Descendants, &c	. 8	141	GOD, OFFICES OF-CHAP.	–	88
" Noah to Abraham	. 4	140	" Creator of Man	5l	89
" Recapitulation .	. 5	140	" the World .	50	88
Gentiles, Admitted to Christ	. 356	266	" " Inferences .	52	88
" Gospel Embraced by	. 155	318	" Defender	57	91
" Ministry Appointed for .	. 152	317	"IAM	64	93
" Prospered	. 153	317	" lshi .	67	93
" Converts, Advice to .	. 158	819	" Jehovah and Jah .	. 63	93
" " Reflections	. 169	819	" Judge	. 62	92
" " Application of Types to		316	" King .	. 61	92
" Church, Arguments for .	. 150	316	" Lord and God .	66	93
Citaten, Argunicas ior	. 146	314	" " of Hosts .		
20.000			0. 12000	65	95
madiate by a stables	. 151	316	Ond dep sames same co		99
Tropince, inppince	. 147	315	a reserved of all	54	90
In Baccecu sunan .	. 145	314	or Man.	68	90
" Dereliction of the Hebrews .	. 144	314	Troprietor	60	91
GEOGRAPHY-CHAP	. –	591	Shepheru	56	90
" SACRED-CHAP	. –	149	Goldsmiths	92	20
" Chart of Holy Land	l . 40	150	Goodness, Divine Praise for .	114	135
" Joshua's Part .	. 41	151	" Of God (Impeached)	121	102
" Machir's Part .	. 42	151	Good Works do not Justify .	42	761
" Of Sundry Places .	. 63	157	" " Necessity of .	41	760
" Travels of Israel .	. 89	149	" " Value of .	101	777
Geology (see Geography)	. –	591	GOVERNMENT OF SPEECH-CHAP.	–	802
Giants	. 7	374	" Benefits of Rules for	79	802
" Slain ~	. 8	374	" Contrasts with Impropi	iety . 81	802
Gift of the Holy Ghost	. 108	100	" Evils of Ungoverned To		803
Gifts, Instances of	. 173	221	" " Index to Heart		803
" Royal (Rule)	. 172	521	" Restraint Nece		803
Giving, Alacrity in	. 187	521	" Inconvenience of Silence		808
" of Alms	. 1	554	" Loquacity .	87	803
" A Benefit to the Giver	. 3	554	" Of the Tongue .	85	803
" Intention in .	. 4	555	" Propriety of Speech	80	802
" Mode of, Cheerfully .	. 5	555	" Rules for Discourse	78	802
" " Modestly	. 6	555	Grace, at Meat	46	382
" " Refusal to Give .	. 12	556	" Increase of	56	766
" " Penalty	. 13	556	Grass	22	5
" Tends to God's Glory	. 13	554	Gratitude Requested .	33	560
<b>A</b> 1	. 93	20	" Instances of .	34	560
Gleaners	. 25	6	[ a	•••	548
Gleaning	. 23	4	" Suspended	83	
	. 66		Burpended		548
G1		768	Grief (Inward)	114	673
•	. 48	382	1 4	115	573
Gon—(see Attributes)	· -	86	Grinders and Cutlers .	85	19
DEASTREMOUS WORDS CONCERNING		102	Gymnastic Exercises .	34	379
" D. Committee III	. 59	41	H		
Describe Promised . ,	. 58	91	1		
ingratitude to	. 31	75	Hail	48	599
" Is not really Local	. 77	95	" Storms (Miraculous) .	96	561
" Is Said to be Local	. 74	94	Hanging, Time of	183	668
" Is Greater than all gods .	. 68	93	" Sentence of .	182	687
			•		

	SECT.	PAGE		SECT.	PAGE.
HAPPINESS—CHAP	92	461 461	HOSPITALITY—Ancient Civility (Washing Feet).	17	657
Zijoyalom oi v	92 89	461	Connotatole Indiana	19	587
Endaming whee	91	461	GOOD I TOVISIONS	18 15	557
Exemplified	90 91	461	anvitations	16	556 557
" None Here	93	461	" Kind Receptions . " Ministering to Prisoners .	21	558
Hardened Sinners (Threatened)	18	23	" " Criminal	21	900
Hardware, &c.	109	204	Omission	n of 22	558
Hating the Wicked	139	578	" Rule for	14	556
Hatred (God's)	86	85	" Stay Importuned	20	557
" (Worldly)	34	76	Houses, Contagion in	63	8
Harvest	14	3	" Estimated	50	10
" Feast of	69	81	" Foundations of	53	11
Head (Covered)	38	8	" Furniture of	60	12
Headship (Christ's)	827	261	" Ivory	62	13
Health	24	877	# Boof	73 55	16 12
HEAVEN-CHAP	178	481 481	" Ruins	71	15
A New Oreation	181	481	" Windows .	58	12
Employment in	182	482	Humanity (Christ) Foretold	306	257
" Felicity of	184	482	Humility .	55	884
" Figurative Plan of	179	481	" Advantages of	48	663
" Immortal Life of	185	482	" Professed	47	563
" Salvation of	180	481	" Rule	45	562
" Splendid Glory of	183	482	Hunger	60	385
" Who are Excluded from	186	483	Hunting	154	620
Heavens, Circular Succession	8	589	Husbands (Polygamy)	8	353
" Crepusculum (Sunrisc)	6	589	" (Morosity of)	84	427
" Darkness of the (Metaphorical) .	9	590	HYDROGRAPHY-CHAP		593
Expansive Firmament	5	589	Hymn	141	31
Togue and Addatons	.7	589	" with Instruments	42	32 790
Tating distinct	11	<b>69</b> 0	Hyperbole	15 50	790 363
" Philosopher's Devotion	12 10	590 570	Hypocrisy	67	565
" Stars, Natural and Figurative	3	588	" Instances of	56	564
" "Influence of, on the Earth .	4	589	" Penalties of	55	564
" Sun, Moon, and Stars	ī	588	" Rule	54	564
" " Remarks, &c.	2	539			
HELL-CHAP.	_	483	I		
" Destiny of the Finally Wicked .	192	484	IAM (Name of God)	64	98
" " " " Inferences	193	484	Idleness Described	75	567
" Eternal Misery	190	483	" Effects of	77	568
" Exquisite do	189	483	" Reproved	76	568
" Fire of	188	483	" Surmised (Falsely)	78	568
" Gradations of Misery	191	483	Idulaters, Altars of	33	- 192
" Infernal Situation	187	483	" " Destruction of	85	193
" The Invisible World	194	484	" " Remarks	34	193
Hemmorrhage Stopped	40	537	" Caution	32	192
Hemmorrhoids (Miraculous)	25	583	" Consecrated	27	191
Hereditary Corruption Heretics (Doom of)	6	749	" Death of, Resented	14	188
Holiness of God	137 83	786 82	" " Threatened	15	188
Holy Ghost, A Governor	104	100	to, (ituie)	12	187
" An Intercessor .	105	100	" Defilement of Temple	80 31	192 193
" Blasphemy against .	117	101	" Ephod	38 38	193
" Given	108	100	" Expulsion of, from the Land .	22	189
" Effects (Miraculous)	111	101	" Extermination of	24	190
" " (Moral)	110	100	" General Curses upon	17	188
" " (Spiritual) .	112	101	" HIBBARCHY OF-CHAP.	-	191
" Criterion .	113	101	" Instances of Death to	13	187
Ignorance of, by Man	114	101	" of God's Priests Submitting to	28	191
" Is God	101	99	" Just Sarcasms on	10	186
" Office of, at Creation	103	100	" Moab Forewarned	23	190
t craouality	102	100	" National Calamities by	18	189
Trayed lot	107	100	" Penal Statutes for	40	193
" Promised	106	100	" PENALTIES ON-CHAP	_	187
Actional	115	101	" Prophets of	26	191
" To Whom Cine	116	101	I done Discord Discord by	19	189
Holy Land, Chart of	109 40	100	Accircle dec.	89	193
" " Joshua's Part of	41	150 151	" Spiritual Maladies upon	25 20	19 <b>1</b> 18 <b>9</b>
" " Machir's do.	42	151	" Temples of	20 29	189
HOLY WAR-CHAP.		437	" " Threatened .	29 21	189
Поре	38	561	" Vessels of	36	193
Assurance of .	62	767	• Vestments .	37	193
" Effect of Miracle	102	552	IDOLATROUS WORSHIP OF SAINTS-CHAP.	_	206
" in Christ	61	767	" Queen Degraded	16	198
Horns (Metaphorical)	129	616	Idolatry, Absurdity of	7	185
" (Regal)	128	615	" Conscientious Refusal	73	199
Horse-Dealers	110	23	" Deserved Insults Offered to	11	187
Hospitality—Chap	-	556	" Divinity of	83	200



	Foretold by Moses .	•	8ECT 77	PAGE. 199	IDOL-MANUFACTORY—Fine Arts Employed .	8ECT. 45	PAGE 19
	General Fashion of the Tin	nes .	81	200	illinge-maxers	41	19
	Gentile		74	199 199	" " Indefatigable Workmen .	44	19
	HISTORY OF-CHAP.	• •	6	185	" Liberal Patronage .	42	194
	Inconsistency .	•	88	201	" " Moved by Love of Lucre . " Workmanship	43	194
•	Inveterate Obstinacy of Ironical Command .	•	79	200	Working	46 47	194
	Jewish	• •	73	199	" Retribution . IDOLS, LAWS AND ARGUMENTS AGAINST—CHAP.		184
•	Novelty	•	86	201	" Commands to Destroy	102	201
•	Plea of Necessity for	: :	84	200	" Consulted as to the Future	93	202
	Pleas of Antiquity for		78	200	" Dedication of	69	201
	Providential Dereliction		80	200	" Defenceless of themselves	8	186
	Resolved Agrinst .		76	199	" DEGRADATION OF, &cChap		203
" 9	State Policy Considered		85	200	" Desecrated, &cc	109	205
	Strong Attachments to		87	201	" Prophecy of	110	205
"	Supposed Benefits		82	200	" Destroyed	111	205
DOLATRY	(Human Sacrifice)—CHAI			207	" Destruction of (Foretold)	103	204
••	(Witchcraft)—CHAP.		-	208	" " Instances of	104	204
DOL GOD	B, PANTHEO 1 OF-CHAP.		-	195	" Resistance to	105	205
	Names.	References.			" Devout Prayers to	90	201
44	Adrammelech	2 Kings xvil. 3			" Divine Worship to	92	202
*	Anammelech				" Expulsion of (Rule)	106	205
46	Ashima		30.		" " (Foretold)	107	205
46 46	Ashtoreth	1 Kings xi. 5.			" (Instances)	108	208
	Baal	20			" Grateful Praises to	91	202
4	Baal-Berith	Judges viii. 83			" Helpless to Others	9	196
*	Baalim Baal Baar				Incesso Burneto	100 99	208 208
4	Baal-Peor Baal-Zebub	Num. xxv. 3. 2 Kings i. 2, 16			" Mest and Drink Offerings to . " Names of, Offensive to God .	199 5	185
"	Baal-Zephon	Exod. zvi. 2.	^		" Not to be Made	1	184
**	Bel Bel	Jer. l. 2.			" Pictures of, Not to be Spared	102	204
44	Chemosh	1 Kings xi. 88.	_		" Punished by God	113	206
44	Chiun	Amos v. 26.			" Reverential Kiss Given to	95	202
*	Dagon	Judges zvi. 23			" Sacrifices Offered to	97	203
4	Diana	Acts xix. 34.			" Conscience	98	203
*	God of Forces	Dan. xi. 38.			" Solemn Festivals to	96	263
*	Jupiter	Acts xiv. 12.			" Sundry Cautions about , .	4	186
*	Mars	" xvii. 22.			" Temptations to, to be Avoided	3	185
u	Mercurius	" xiv. 12.			" Threatened by God	112	206
64	Merodach	Jer. 1. 2.			" To Swear and Curse by	94	202
44	Milcom	1 Kings xi. 5.			" Worship of-Chap	-	201
*	Molech	" " 7.			" "Forbidden	2	184
**	Nebo	Isa. xlvi. 1.			Ignorance	1	441
. •	Nergal	2 Kings xvii S			" Evils of	2	441
4 -	Nibhaz	" " "			" Mitigation of	8 11 <b>4</b>	442 100
	Nisroch	Isa. xxxvii. 38	5.		Of the Mery Guest, ey and t	78	725
"	Queen of Heaven	Jer. xliv. 25.			" Sacrifice of, for the Priests	80	726
u	Remphan Rimmon	Acts vii. 43. 2 Kings v. 18.		•	" for the Rulers .	79	726
"	Succoth-benoth	44 xvii.		•	Illegitimacy by Fornication	86	364
11	Tammuz	Ezek, viii, 14			Illumination, Prayer for Divine	38	114
66	Tartak	2 Kings xvii.			Image-Makers	41 .	194
	Unknown God	Acts zvii. 23.			Images for Whoredom	57	869
44	Bestial Gods		50	196	Impartiality of God	2 <b>5</b> .	88
*	Catalogue of .		48	195	Impenitence	53	764
66	Caution Concerning		49	195	Importunity	188	825
*	Golden Calf Made		51	196	Imposition of Hands	66	44
*	" " Destroyed		52	196	" (Sacrificial)	21	721
**	Two Calves Made		53	196	IMPRECATIONS-CHAP	_	809
*	" "Ruined		54	196	IMPRECATIONS-CHAP	-	123
•6	Reflections on Idols		55	196	" On Enemies (Spiritual) .	76	126
<b>loo</b> lizing	GROVES, HIGH-PLACES, A				" " (Temporal) .	75	126
			AP. —	D6	" " Self	79	127
	-Dedicated Horses and Ch		59	197	Imprisonments	145	659
"	4 4 H	" Instances		197	Improper Zeal	3	70
"	Groves, Antiquity of		61	197	INAUGURATION OF KINGS AND RULERS—CHAP	-	326
4	Description of		64	197	Incantation	151	211
4	" Forbidden " Instances .		62	197	Or occipental	106	611 211
"	" Instances . " Prostituted		63 es	197	¥4314	152 <b>307</b>	211 258
	High-Places, &c	• •	65 67	198	Incarnation of Christ	307	255 87
"	" " Defiled	•	67 71	198 198	INCENSE—CHAP	16	87 38
64	" Destroyed		66	198	" Exclusive Use of	16 18	36
"	" Destroyed	· ·	72	198	Tractice	18 15	38 37
4	" Not Comm		72 68	198	" Recipe and Rule for	15 20	37 38
46	" " Instances of	-	69	198	" Ritual	20 17	38
44	Inveteracy of Superstition		70	198	" Allusions	17	38
64	Luminaries, Sun, Moon,			197	Incest, Boundaries of	14	359
			58	197	" Penalties for	15	360
64	Penalties for Sunerstition						
"	Penalties for Superstition Prevention of (Rule)		56	196	" Perpetration of	16	360

				SECT.	PAGE	!				SECT.	PAGE.
Infamy A	equired by Fornicat	tion .		24	862	Instances of	Blasphemy .	•		130	104
	Slaughter of, Foretole	. i		41	218	"	Borrowing .	•		113	650
	Slaughtered .		•	43	218	"	Bribery .	•	•	102	571
	Prediction Applied	•	•	42	218	**	Brotherly Love .	•	•	71	65
Interence	from Creation of th		•	28	593	44	Building .	•	. •	52	11
	" Fulfilment of		•	18	673 252		Cannibalism .	•	•	42	381
attlerence	s from Ascension of "Compassion of	•	•	274 64	202	44	Contentment . Circumcision .	•	•	53 3	564 35
64	" Cross of Chri		•	206	244		Dancing .	•	•	33	879
44				138	401	**	Death			150	403
**	" Destiny of th			193	484	46	Death-Penalty for W	litcheraft		185	209
44 🖫	" Doctrine of F	faith .		37	759	" 、	Destruction of Idols			104	204
64	" Eternity of G	od .		8	78	••	Divorce .	•		88	428
44	" God, the Crea		d.	52	82	t e	Enslaving	•	•	81	643
46	" God Repentir	ug.	•	42	87	4	Envy	•	•	132	576
"	" Happiness	:	•	98	461	"	Exhortation to Confe	258 .	•	88	127
#4 46	" Incarnation of		•	811	258	4	Expulsion of Idols	•	•	108	205
	tua wetting of		•	325 10	261 <b>69</b> 0		Faith .	•	•	38 99	759 226
"	" Means Being " New Creation		•	31	758	4	False Christs . False Prophets, Fore		•	72	688
	" Perpetual Hi		•	14	277	66	Fasting	WEITHER	•	76	. 45
**	" Predestination	•	:	23	693	**	Fearing God .	•	•	71	770
66	" Priesthood of			335	262	"	Finding Lost Goods			85	569
"	" Providential			49	699	*	Friendship .			12	625
•	" Resurrection	of Christ		268	251	46	God's Control of Th	oughts		8	690
44	" Resurrection			167	478	44	Gratitude .	•	•	34	560
46	" Second Comi		•	341	263	*	Human Sacrifice	•	•	125	207
60	" Sovereign De	precation	•	82	695	*	Hypocrisy	•	•	56	564
"	" Unction		•	69	44	4	Idolatrous Groves	•	•	63	197
	Penalty for .	• •	•	62	682	"	Idolatrous High Place Idolizing Dedicated 1		•	69 60	198 197
Infinity of			•	4 62	78	"	Imposition of Hands		•	66	44
Digramud	ie (Rule) . Complaints of	•	•	64	565 566	44	Ingratitude .	•	•	63	566
*	Instances of		•	63	566	4	Inspiration, Religiou	a .	•	28	754
44	Penalty .			65	566		Keeping Passover		•	53	178
44	To God .			81	75	64	Largess .		•	7	555
INNERIT	NCE (See Politics)-	-Снар.		_	655	"	Lying			137	816
•	Entail .			134	656	"	Marrying Brother's	Wido₩	•	70	424
44	" Allusion		•	135	656	"	Mediation of Christ	•	•	829	261
46	" Partition		•	136	656	44	Meekness .	•	•	66	566
"	Female Succes		•	133	655	"	Murder .	•	•	166	584
6E 64	Primogeniture		•	182	655		Murmurers .	•	•	123	575
	Reversion of Of Asher		•	80 53	175	"	Mutual Edification Obcdience	•	•	126 79	784 772
			•	59	155 156	4	Old Age .	•	:	122	397
**	" Caleb	•	•	60	156	"	Omission of Prayer	:	•	12	108
46	" Dan			50	154	"	Omniscience of Chri	ist .		289	255
64	" Ephraim (S	Singly) .		58	156		Pardon .	•		50	763
44	" Gad			52	154	41	Patience .	•		50	563
•6	" Issachar			54	155	"	Paying Promptly	•		146	514
**	" Judah		•	49	153	"	Peace-Offerings .		•	62	722
u	" Levi (Aaro	•	•	45	152	4.	Perfection .	• •	•	58	766
"	" " (Gers	•	•	46	152		Pledging .	•	•	121	65%
"	(12011	•	•	47	152		Prayer (General)	•	•	11	108
4	" " (Mera " Manasseh		•	48 57	153 155	4	" Heard . " in Tro	nhle	•	14 13	109 109
66	MIGHIGAGON	nd Ephraim	(Conjoint)		155		" Not Heard		:	16	110
**	" Naphtali			51 51	154		" Particular	•	•	12	108
44	" Reuben			43	151	**	Priests Submitting to	Idolaters		28	191
н	" Simeon			44	151	•6	Pride	•	•	40	561
44	" Zebulon		•	55	155	44	Prophecy Fulfilled	•	•	17	672
	Forgiving .		•	31	559		Prophets Resolved to	Add o	•	10	671
	y of Christ, Foretold	١	•	183	241	ı. "	Purifying .	•	•	55	45
,	Destructive .	•	•	108	611		Quarrels .	•	•	127	57€
•	lean Unclean		•	140 141	617 617		Rash Censures . Regicides .	•	•	171 60	822 838
•	Unclean . Various .		•	191	617	"	Rejoicing in God	•	•	65	763
Inspiration			:	2	669	**	Remarkable Deliver	ance.	•.	58	701
"	Instances of			23	754	44	Rending Dress .		•	40	8
44	Insuperable Impuls	se .	•	11	672	**	" " .	•		41	9
"	Promises of			22	753	46	Repentance .	•		45	762
	Religious, of the Sc	oul, Describe	d.	24	754	**	Reproach .	•	•	166	822
	of Alms-giving		•	9	556	"	Reproof .	•	•	178	824
"	Anger .	•	•	125	577	"	Restitution .		•	110	678
	Animal Food Backsliders		•	88	880	"	Restoring Lost Goods	• •	•	86 01	569
	Bad Company		•	114 17	781 897		Rich Persons .  Royal Gifts .	•	•	91 173	<b>645</b> <b>5</b> 21
44	Bantism.	•	•	17 79	627 46		Sackcloth .	•	•	48	921
4	Benefits of Confe	ession	•	88	129	44	Scornful Chiding	•	:	162	821
"	Benefit of Other		:	148	658	*	Self-Praise .	•	•	186	825
•	Bigamy			8	357	\$4	Self-Righteousness			10	72
					,						

	~ 10 II I		υ "	<b>4 L</b>	OF SUBJECT	<b>D</b> .		
Instances of Servants		8ECT. 61	PAGE.				SECT.	PAGE.
" Solitariness .	•	6 5	639 624		ws—Alliances of, Inability	1	. 95	205
" Suffering of Children for	Parents	141	658	1	. vebtosed v	ર	. 96	290
" Swearing (Reprehensible	) .	96	806	1 "		•	. 7	275 275
" (Respectable)		96	805	- 44	" Promise Confirmed	•	. 9	275
" Sympathy . " Tale-Bearing .	•	27	559	"	Conditions of		. 10	276
" Tempting God .	•	182	825	"	CAPTIVITY OF-CHAP.	f	. –	302
" Treason	•	23 52	74 836	"	by whom.		. 106	208
" Truth of God .		80	84		roretoid .		. 104	305
" Unbelief .		89	759	- "	" Lamented .		106	363
"Verbal Instruction		55	61	"		'	. 113 . 107	304 308
" Vows .		117	811	"	" " (Another)		108	308
Worship to Christ, on Ea. "" in He		299	256	- "	" Of Judah (One) .			803
" Worshipping Saints, Rebu		800 115	256 206	"	(Another)		110	303
	buked .	116	206		(Another)	•	111	304
" Zeal		2	70		" Recapitulation . " State in, of the .	•	112	804
Institution of Baptism		78	46		CATASTROPHS OF THE-CHAP.	•	114	306 314
of Circumcision .		1	85	4	Cautions to the, Concerning Egy	pt.	. 39	283
of Lord's Supper . of Passover	• •	90	48	44	Character of the	•	77	294
Instruction by Ordinances	•	81	175	"	Comfort to the			277
" Verbally	•	49 50	59	"	Deliverance (Promised) .		23	279
Instrumental Music .	•	143	60 82		Departure from Babylon .	•	138	812
Intercessor, Christ, our		338	261	"	Designation	•	8	274
INTERCESSION-CHAP		_	116	"	" Reasons why	•	4	274
" , Benediction .		63	122	"	" Referred to	•	5 6	275 275
" in Christ's		66	122	4	Destruction of the (Foretold)	•	115	305
in God. 8 L		65	122	44	" Accomplished		118	306
for Children	Christ's Nar		122	"	Devout Aspirations of the	з.	135	812
4 / U DeCenter to 222	•	5 <u>4</u> 60	119	66 60	Diminution	•	17	277
" Family Blessings		58	118	**	Division of the (Into Twelve Trib	es) .	69	292
" Individuals		56	119	ш	Egyptians Pursue the . Emancipation of the (Eg/pt) .	•	87 ~~	282
" In Public Calamity		59	120	66	Emigrants to Egypt (Threatened)	•	25 07	282
" Ministers of the Go		50	117	44	Enemies of the	•	97 94	300 298
Or the Gouly (Requ	rested) .	49	117	**	" Threatened .	:	93	299
" " Others . " Our Country	•	47	116	**	Entrance of the (Into Egypt) .	•	19	278
" Public Pardon .	•	58	120	**	Fatal Provocations of the .		46	285
" Public .	•	52 57	118	44 46	Final Dispersion of the	•	143	313
" Saints in General .	:	55	119		From Whom Gathered	•	124	308
" Salutary Effects of		62	120	**	Future Unity of the .  " Sanctity of the .	•	129	810
" Special Cases, Forbi	dden .	48	117	"	God's Design toward the	•	130 83	310
" "Victory	•	61	121	64	Gospel Received by Some .	•	154	282 318
Inundations	•	78	67	44	Gratulatory Stimuli		127	312
Invisibility of God	•	80	595	"	Great Domination of the		131	810
Irony	•	17 11	80 790	"	Hebrew Alphabet of the		1	274
Irresistibility of God	:	19	81	"	Language .	•	2	274
IRRITATION, MENTAL-CHAP.	•	_	573	64	Hierarchy (Perpetual) . Increased Dignity of	•	12	276
Islands		14	591	"	IN EGYPT—CHAP.	•	132	811
Ishi (Name of God) .  ISRAEL, POPULATION OF—CHAP.	•	67	93	48	Inferences (Duty)	•	14	277
" Confessions of	•		157	40	Ingratitude of the, (Reproved) .	:	36	277 282
" Travels of	•			44	Into Canaan-Chap		_	286
•	•	89		61 86	In WILDERNESS-CHAP.			263
<b>.</b>				"	Israel in Egypt (Time of)	•	20	278
JEALOUSY of God		45	- 1	64	Journeying Homeward Joyful Exultations of the	•	125	808
JEHOVAH AND JAH	•	68		66	Laws of the (Against Heathen).	•	141 75	813
JERUSALEM (Metropolis)—CHAP.  " Destruction of	•	- :	294	44	" (Against Strangers)	•	75 74	293 293
" Final (Foretold)	•	_	***	**	" (For Strangers) .	·	73	293
" Divine Protection of	•		-00	44	Leave Egypt, the		81	281
" Favor to	•			66 66	Love of the, for Egypt	÷	38	283
" God's Choice of .	•	-	-00	"	Mercies to the, (In Wilderness).	•	44	265
" Mystic	·	-	<b>600</b>		" Allusions to . MERIDIAN STATE OF THE-CHAP.	•	45	285
Origin and Character of	•	· -		••	Moses and Aaron Commissioned .	•		298
Accoration (Promised) .		_		••	" Commission Refus	ed to	24 30	279
" Restored " Threatened		84 2	96 4	**	" Demands Liberty for the		30 26	281 279
Various Signs of Destruction	_			64	" Objections of	:		279
Jesting .			90 j	" ··	" Pharaoh's Refusal .	•		280
JESUS CHRIST (See Christ)	_		~ I	i	" Consent .	•	29	280
Jewelers .	•		10		r naraon is Intestened .	•		280
Jewels		81	7 "		" (Fore Number of the (Return from Captiv	told)		277
Jaws-Accession of Strangers to the (Pron	nised) 1		09 "	4	Number of the (Return from Captiv	1(3)		291 30a
" Aggravation of Sin of . " Alliances of .		15 27	77 "	• •	Objections of Some to the Gospel, R	emoved	157	290 318
· · · ·	• 1	P4 29	[ es	' (	ORIGIN OF THE-CHAP.			274

					•		SECT.	PAGE.
_	0.1.1		8 E C T . 76	PAGE   294	Judas, Prophecy Concerning		160	£38
J#W8	Origin of the Samaritans Out of Egypt—Chap.	•	-		Judge, (Christ our)	•	842	264
••	Perpetuity of the (Illustrated)		13		ludges, Appointed	•	157	661
44	POLITY OF THE-CHAP.		_	292	" Duty of	•	161 159	668 662
4+	Population of the .		128	309	" Duty to	•	99	848
64	" Promised .		63	290	" Of Israel	•	160	662
•	" Fulfilled .		64	290	JUDGMENT (the Last)—CHAP.		_	479
•6	W Number of		66 65	291 291	" Apostle's Office at the		178	480
44 44	- Sumily Renection	s	91	298	" Apparatus of the	•	170	479
4	Power and Dignity of the Prejudices of the	•	156	318	" Arguments for the .		172	480
**	Prophetical Conclusions on the	ne .	98	300	" Foretold and Certified .	•	171	480
44	Punishment of the, Threaten		100	301	" Illustration of the	•	174	480
64	" Fulfilled		101	801	" Impartial Justice at	•	176 177	480 481
**	Reception of the Gospel by S	ome .	79	294	" Terrifying	•	175	480
- 44	Re-established in Canaan		189	312	" Time (When) Justice of God Arraigned	•	123	102
44	Remnant of the (Promised)		117	306	" " Compendium of	•	59	565
46	" (Fulfilled) .		118	806	" Expressed (Negatively)	. •	26	83
4	" Promises to .		119	306 233	" Observations on .	•	60	565
"	Route of the (Described) " " Referred to		41 42	284	" Partiality, &c	•	61	565
"	Restoration of the (Desired)		163	320	" Rule of	•	58	565
4	RESTORATION OF THE-CHAP			812	Justification by Christ (Foretold)	•	345	264
**	" Decree of Libe		136	312	" Only . •	•	846	264
66	Return of the, from Captivity		120	307	" by Faith	•	84	757
46	Sacred Allusions of the		71	292	· <b>K</b>			
46	Sins of the (in Wilderness)		43	284	_			
**	Sojourn of the, in Egypt (For		18	277	KINDRED-CHAP	•	_	66
64	Solicitude of the (To Preserv	o Twelvo Tr		292	" Consulting their Interest .	•	75	76
64	Sufferings of the (Egypt)	•	21	278	" Displeased by Marriage .	•	69	65
44 44	" God's Rega	rato.	<b>22</b> 142	278	" Enquiries Concerning .	•	78 74	66 66
44	Temporary Distress of the "Fall of the		142 162	313 320	" Friendly Visits to	•	78	67
et	Threatening to the, Fulfilled		47	285	<ul> <li>Introduction to Others</li> <li>Natural Affection of, Suspended</li> </ul>		77	67
41	" References to	•	48	286	" Parental Solicitude .	· :	70	65
4	To be a Separate People	: :	72	292	" Unkindness of Brethren .		72	66
**	TO BE RESTORED-CHAP.		_	809	" Without Affection .		76	67
44	" " By Assis	tance of Stran	gers 123	808	King, a Nation without a	•	1	321
64	" " By Cyru		121	807	" Christ, our	•	339	263
••		igation of Ene		807	" God, Rejected as	•	2	821
46	To Where Brought (from C		126	308	" Who may be	•	8	822
66	Ultimate Conversion of the	(Foretold) .	164	820	" Who may not be	•	4	82 <u>2</u>
44	Unconscious Prophet of the		148	816	Kings Arraigned	•	76 61	843 157
• •	Violent Opposition of the, to	the Gospei .		319	" Destroyed	•	77	842
66 66	Wars Inflicted on the . " Threatened on the		103 102	801 801	" God's Care of	•	8	828
"	Wickedness of the	•	99	800	" Mystical " Powers, Temporal and Spiritual, Su	nnosed	72	342
**	Wilderness, in the (Describe	d).	40	283	" Punished		77	343
64	Wonderful Deliverance of the	•	. 32	281	" Reproved		73	342
**		e Perpetually	Re-		"Slain, &c.		78	343
		embered .	34	282	" Threatened		75	842
JOHN	BAPTIST, Forerunner of Chri	st-Chap	_	212	KINGS AND RULERS, ACCESSION OF-CHA		-	823
	- " Baptizing .		. 86	47	" CHARACTERS OF-CE	IAP.	_	344
44	" Christ's Testimony		. 13	214	" " Dutles of .		30	331
44	" Commences Preach	ing .	. 9	213	" DUTIES TOWARDS-		_	881
"	" Date of Ministry " Denies being Elias		. 8	218 212	4 4 INAUGURATION OF—	JHAP.	_	326 328
	" Expresses Doubts a	haut Christ	. 4	212	" Power of—Chap. " Providence Over—	CHAR	_	842
	" Expresses Double a		. 11	218 215	" PROVIDENCE OVER—		_	336
4	" His Coming (Foreto		. 6	212	Kings of Israel After the Revolt .	•	131	858
	" " Fulfille		. 6	212	KIRGS OF JUDAN (Only)—CHAP.		_	350
44	" His Martyrdom		. 17	215	" " Judah and Israel		107	850
64	" His Obliquy and In	prisoument .	. 16	215	" " Sundry Gentile	•	132	354
*	" His Preaching (For	etold) .	. 7	213	Kingly Office of Christ Foretold .	•	236	262
44	" His Reputation	<u>.</u> .	. 15	214	Kiss and Kisses	•	25	878
66	" His Testimony of		. 10	213	Kneeling in Prayer	•	26	112 103
44	••	ealed to	. 12	214	Knowledge of God, Questioned by Blasph	emy .	124	103
44	" Said to be Elias " " Elijah (F	ediction)	. 2	212 212	L			
44	Enilen (I	n Fulfilled	-	212 212	LABOUR (Rule)	_	28	5
•6	" Unbelievers (Dilen		. 8	214	Labourers .	:	24	4
	an, (Thrice Divided) .		76	546	Laity Excluded from Priesthood		10	487
"	Allusions to .	•	. 77	547	I ameness	•	98	892
Joy :	and Grief, (Contrasted) .		. 116	678	" Banished	•	39	537
	In God	•	. 63	768	Lamps and Candles . •		88	19
••	" Promised .	•	. 64	768	LAND-(See Agriculture)-CHAP	•		1
	Pleasures of	•	. 85	560	Landmarks	•	112	578
	lee, (Year of)	•	. 28	176	1 = 0 0 .	•	1	787
Juda	is, Anecdotes of his end .	•	. 166 . 162	286 236		•	2 6	787 783
	Doom of, (Foretold) . Instigated by the Devil	•	. 161	238 238		•	9	786
-	TIBUSANCE UP LIE DEVIL	•	. 101	230	Maria of Marias	•	•	100

944 GENERA	ur TI I	N D E	A OF SUBJECTS.	
	. 81	CT. PAGE.		S
Language, Provincial Dialect	•	5 787	,	417
" Significant Names (Persons) " " (Places) .	•	7 788 <b>8 78</b> 8	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	418
" Various Languages	•	3 787	Dactor	418 417
" Unintelligible	•	4 787		417
Lasciviousness (General)	. 9	8 416		419
" Penalty for	-	9 416		417
Lassitude		3 377	" Without Ceremony	418
LAW-(See Politics)-CHAP		- 661 - 863	1	417
" LAWPULNESS OF-CHAP		- 803 4 18		776
Lending Recommended	. 11	-	1	770 590
Lepers, Separation of		7 893	1	590
Leprosy, Clean		6 893		315
" Cleansed		2 535		317
" Miraculous		4 533		315
" Unclean	. 13	5 302 2 29	•	316
Letter-Writing		1 163	Zico variously requested	715
LEVITES, APPOINTED—CHAP.	-	- 489	No Cleant Due to Liars 134 8	315 316
" Age for Service	. 2	1 489	1 = 1 1	15
" Corporeal Disabilities .	. 2	2 489		17
" Dedication of	. 2		1	17
" Desecration of		0 491	RX.	
Exclusive Rights	. 2			
" Gershon	-	489 0 489	1 - a · a · a · a	95
and product a substitution of the	. 2			10
* Kohath	-	8 490	Mallan (Pulls)	10
" Number of	-	7 490	" T-10	77 70
* Prediction of Ell	. 8	1 491	Manager Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committee Committe	78 73
" Separation from Other Tribes	. 2	3 489	4	91
" Services Wanted		3 491	" DRINK OF-CHAP	
" Wandering		2 491	" Famishing of-Chap 38	
LEVITES, OFFICES OF-CHAP.	•	<b>- 492</b>	"FUNERALS OF-CHAP	06
" Assisted Devotion	. 8	7 493 5 494	W Orn Assess C	
" Carried the Ark		2 494	" Private Contract to the second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second seco	
" of Kohath		3 494	# Character (D. )	-
" " of Merari		4 494	Monagement of Manch of Chil	79 25
" Conducted Sacred Music .	. 8	6 492	Manifestations, Divine, Prayer for	
" Managed Outward Business .	. 8	8 493	Manna	
" Obeyed the Priests		4 492	" the Gift of God 44 38	-
" Rotation of Service	. 8		MANSLAUGHTER (how Regulated)—CHAP — 57	9
" Temple, Officers of	-	5 492 0 493	" Cities of Refuge	30
Were Porters of the Gates . Why so Appointed .		1 494	Coroner a inquesa , 148 67	-
Lewd Thoughts		4 416	149 67	-
Liberation from Prison	. 18			-
Liberty (Civil)	. 7	3 642		
" (Spiritual)		4 642	MANUPACTORY, IDOL-CHAP	-
Life, Brevity of	. 18		Maritime Situation	25
" Entrance Upon Regretted .	. 17		The state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the s	1
" Frailty of	. 18			
" Weariness of	. 17		DECOMON ON A	
Life, Eternal, Secured for Jews and Gentiles			4.	
Light, Supernatural		1 550	" MATRIMONY-CHAP 41	
" and Allusions	•	7 589		-
Lightning		5 600	" Considerations 103 43	
" and Thunder		6 600		\$
Limitation of Property Linen (Weaving)		6 5	" Repeated 102 43	
LATERATURE—CHAP.		0 18 - 28		
" Curse of Impure	. 14		Deganed Secretify	
Long-Suffering of God		8 84	1	-
LORD'S SUPPER-CHAP		- 48	" " Instances 70 42	
Lost Goods (Rule)	-	4 569	" Captive Bride (Rule) . 71 42	
" " Instances of Finding .		5 569	" Congratulations 56 42	
" " of Restoring . Lots, Casting of .		6 569	Congressus	3
" Remarks and Allusions .	. 11		Dowly	-
Love, of God		1 650	Entertainments	-
" To Enemies (Rule)	-	8 559	M. Tambak Tilada	-
" " Arguments for .	. 9	9 559	" Jewish Limitations	
" " Exemplified .		0 559	" Mirth Silenced 59 42	
LOVE, AND COURTSHIP—CHAP.		- 417	" Mystical	
" Address Personal	-	4 18	" Nuprial Immunities 67 42	-
Disappointments		1 418	" Observations 60 42	
Embraces of (Allusions)	_	3 419 9 418	1 2	
	•	- 210	" Pretermission 62 42	3

					PAGE	880	t. P
•	Sacred Mirth .	•	-	8 4	422 421	Miracles—By Moses 4	
Masques .	Typical	•		4	421	" Foretoid 2 " Immediately from God 9	
daterials for	· · · · · · · · · · · · · · · · · · ·	•		il	11	" Inability to Perform 8	
	remony in Child-Be	aring		1	51	" Need of	
LATRIMONY.	•	arring .	•		419	. Need of 1	
	Authority for, Cautic	•	•	 18	420	Non, Renestion	
	Authority for, Cauto Consent of Parents			ia i1	420	Medacated o	
•		•		7	419	Signa Deciment 14	
•	Liberty	•		17 15	419	Not Granted 12	
,	Origin of .	•	-	ю Ю	420	Flohounder 19	
	Parental Authority	•				Requested II	
•	Political Motives .	•		2	420	MIRACLES (See Contents of Chapters, BOOK XIX.)	
	Providential Disposa			19	420	" EFFECTS OF-CHAP	
	Requisiteness of .	•	. 4	16	419	" IN ANIMALS-CHAP	
ECHANICS-		•		-	16	" IN EARTH AND AIR—CHAP —	
fediator, Cl		•	. 35		261	" In Man (Cures)—Chap —	
feditation, l		•		8	107	" IN UPPER REGIONS-CHAP	
•	On God .	•		10	772	" IN WATER-CHAP	
deekness (F		•		16	566	" MISCELLANEOUS-CHAP	
	enefits of .	•		17	566	4 Other, in Man-Chap	
	nstances (Remarkabl	le) .		8	566	Miracles, Admiration of Christ's 109	
fen-of-War	• •		. 13	14	27	" Of Christ, Concealed 135	
fenses .	. •     •	•	. 1	0	412	" " " Performed 134	
	đuvio	•	. 1	2	413	" " " Prophesied 133	
" Riter		•	. 1	8	418	" " " Published 136	
" Rule		•	. 1	1	413	MIRACULOUS DISEASES AND DEATHS-CHAP	
Men-Traps		٠.	. 6	19	21	" Blindness	
Merchandise	e, Assorted		. 11	11	23	" Deaths, First-Born 28	
derchants in	n Rafts		. 10		23	" " Individuals 20	
Merchant-Sh		•	. 12	-	27	« Numerous 30	
	ily, Praises for		. 11	-	136		
Mercy, Pray				38	113	. Daminaces	
of G		•		28	83	Disposis	
<b>Letaphorica</b>		•		32	427	Hemmornoids	
u u u u u u u u u u u u u u u u u u u	Beasts	•		74 75		20p.000y 22	
44		•		-	609	" Palsy	
	Beauty .	•	_	18	414	4 Plague	
	Blindness .	•		)1	392	Miraculous Effects of Holy Ghost 111	
	Burial .	•	. 18		409	MISCELLANBOUS ATTRIBUTES OF GOD-CHAP	
	Cities .	•	-	<b>36</b>	114	Modesty, Exemplified 31	
44	Criterion (Fruit)	•	. (	31	602	Monarchy, Resolved on 5	
*	Darkness .	•	•	9	590	" Divine Protest Against 6	
*	Dress	•	. 8	35	7	Money 88	
•	Drinking .	•	. 8	14	390	Monuments	
**	Drunkenness .	•	. 6	13	890	MORAL ATTRIBUTES OF GOD—CHAP	
•	Earthquakes .		. (	31	548	Moral Effects of the Holy Ghost 110	
44	Eating .	٠.	. 8	38	383	MORALS, PERSONAL AND MENTAL—CHAP	
•	Fornication .		. 8	38	365	" RELATIVE—CHAP —	
64	Harvest .		. :	15	8	" RESPECTING OUR OWN PROPERTY—CHAP. —	
•	Horns .		. 19		616	PROPERTY OF OTHERS—CHAP.	
44	Mourning		. 17		408	MORTALITY-CHAP.	
**	Nakedness .	•		28	415		
44	Ploughing	•		8	2	Mortification (Bodily) 102	
•	Rivers .	•	•	-	_	MORTMAIN-CHAP	
44	River-Dragon .	•		28	594	" Church Lands, and Parsonages . 168	
4	Roads .	•	. 11	-	611	" " Dimensions of . 169	
		•		28	21	" " Endowment of . 166	
	Seed-Time .			10	8	" Levi, No Inheritance 171	
	Shepherd and Shep	pnerdess		6	613	<ul> <li>Mystical 170</li> </ul>	
	Straying of Sheep	•		22	614	" Tax-Free 165	
	Vintage .	•		36	603	" Unalienable Property 167	
	Waters .	•	. (	31	595	Mountains, of the Earth	
	OP GOD—CHAP.	•		-	94	" Burning 17	
Millennium		•		98	462	Mourners at Funerals	
Mills .	. : .		. (	96	20	Mourning Apparel	
Minerals		•		L8	592	MURDER-CHAP.	
Mineral-Wat		٧.		37	596	" A Damnable Sin 160	
MINISTERS-	-(See Contents of C					4 Deprecated 160	
4	CHARACTERISTICS					" Forbidden (Rule)	
		,	Снар	_	508	" God's Revenge for	
44	CHRISTIAN-CHAP.			_	498	God a revende for 138	
*	DIGHTTIBS OF-CHA	-	•	_	502	100100000000000000000000000000000000000	
**	DUTIES OF-CHAP.		•	_	505	Legal Fenalty (Death) 109	
*	DUTIES OF LAITY TO		•	_	503	Typicat	
*	GOSPEL MAINTENAN		•	_		MURDER-SELF-CHAP.	
-				-	524	Murderers, (Conscience) 167	
	OCCASIONAL MAINT			_	517	" Executions of 168	
	Prayer for .			ю.	117	Murders, Attempted (Unsuccessful) 164	
**	REGULAR MAINTEN			-	512	" Prevented 163	
	VOLUNTARY MAINT	BNANCE OF-	-Снар	_	521	" Procured 165	
Miracles-		•		-	526	Murderous Propensity	
44	By Apostles (Gener	ral) .	•	6	528	" Malice Aforethought . 162	
**	By Christ's Name	•	•	7	529	Murmurers, Instances	
	By Instruments and	Relica.	-	6	528	" Threatened . 122	
•							

			•		
and the second second	SECT.	PAGE. 571	Offenses Melter	SECT.	PAGE. 697
Murmuring (Rule)	. 121	31	Offences Taken OFFERINGS SACRIFICIAL—CHAP.	. 44	711
MUSIG—CHAP	100	407	" Burnt	. 60	721
" Celestial .	147	83	" Peace	. 61	721
" Concerts	. 145	33	" Sin	. 58	720
" Instrumental	. 143	32	" Trespass	. 59	721
" Its Power	. 146	83	Offering, Drink	. 45	718
" Levites Conducted Sacred .	. 36	492	" Meat (Priestly)	. 44	718
" Misapplied	. 148	33	" (Simple)	. 40	717
" Silenced .	. 149	84	" " (Auxiliary)	. 41	717
" Trumpets	. 144	32	" (Discretionary) .	. 42	718
" Vocal	. 140	31	Offerings to Idols (Meat and Drink) .	. 99	203
" Mutiny in the Wilderness .	. 54	837	" " (Sacrifices) .	. 97	208
Mystical Babylon	. 29	676	Offers of Mercy to all	. 87	696
" Burial	. 90	410	Office of the Holy Ghost at Creation .	. 103	100
" Candlestick	. 101	848	Officers, Catalogue of David's	. 87	163
" Imagery of Tabernacie .	. 78	842	" OF ARMY—CHAP	• -	874
" Jerusalem	. 90	298	Officers (Jewish) Rotation of	. 88	162
" Kings	. 8	323	OFFICES OF GOD-CHAP	. –	88
" Mortmain	. 170	520	" OF CHRIST—CHAP		260
" Rivers	. 29	594	Colcum	. 89	163
" Sea · · ·	. 26	594	Ointment, Recipe for	. 62	44
N			OLD AGE-CHAP	. 181	897 390
			Crucity Educated III .	. 133	899
NAMED (Metaphorical)	. 22	415	Darkened Bycs III .	. 133	399
" Indecorous	. 20	414	" " Gray Hairs in	. 132 . 121	397
" Innocence	. 19	414 415	" " How to Attain to	. 121	897
Nakedness Threatened	. 23		" " Other .	. 124	396
NAMES AND SIMILES OF GOD-CHAP		92 93	" Patriarchal .	. 123	897
" Greater than all gods	. 68 . 64	93	" " Prayer for	. 46	116
I AM	. 67	93	" " Promised	. 120	397
19111		92	" " Slighted	. 130	898
. Sellovali of Dair	. 66	93	" " Superannuated	. 134	899
20.0, 2.10	. 65	98	" " Unattained	. 125	898
" " of Hosts	. 9	789	" " Vigorous	. 129	899
" Significant (Persons) .	. 7	788	Omission, Sins of	. 38	76
" (Places) .	. 8	788	" of Prayer	. 19	111
Naming of Children .	. 12		" Instances of .	. 12	108
" "Animals	. 1	787	Omnipotence of God	. 6	78
NATURAL ATTRIBUTES OF GOD—CHAP.		76	Omnipresence of God	. 5	78
" HISTORY, (See BOOK XXI.)	·		Omniscience of God	. 9	78
NATURE, DEVIATIONS FROM (Lewd)—CHAP.		369	Onan's Sin	. 56	369
NAVIGATIO CHAP		25	Opinion about Christ	. 79	223
Nazarite's Sacred Hair	. 16	488	OPINIONS ABOUT CHRIST—CHAP.	•	227
" Vows, &c	. 14	487	gonfitt'da trium		227
Necromancy, (Saul)	. 147	210	Opposers of Christ Silenced	. 862	267
Needle-work	. 89	19	Oppression in Dealing	. 94 . 95	570 570
NEGATIVE ATTRIBUTES OF GOD-CHAP.	. –	80	" " Foretold .	. 96	570 570
Nethinims	. 12	487	" Recompense for	. 97	571
Nets	. 100	21	Oppressors	. 98	571
New Creature, the	. 28	756	" The Eve that Sees	. 99	671
" Has Life from the Dead	. 29	756	Ordinances, Instruction by	. 49	59
" Has Spiritual Light .	. 30	756	Origin of Death	. 145	402
" Inferences (General) .	. 81	756	" of Devils	. 141	473
New-Moon, Feast of .	. 59	179		oe.	6
News, Effects of	. 12		" of Dress	. 30	•
· ·	••	444	" of Dress	. 109	611
" Post	. 11	444	" of Fishes		
* Post	. 9	444 444	of Fishes .  of of Fishes .  of Jerusalem .  of Jews—Chap.	. 109 . 80 . —	611 294 274
* Post	. 9	444 444 498	of Fishes of Jerusalem of Jews—Chap. Matrimony	. 109 . 80 . —	611 294 274 419
" Post	. 9 . 16	444 444 498 920	of Fishes of Jerusalem of Jews—Chap. Matrimony Sabbath	. 109 . 80 . — . 45	611 294 274 419 170
" Post " Public " Tidings NEWS IN WAR—CHAP. Numbering of the People .	. 9 . 16 . —	444 444 498 920 69	of Fishes of Jerusalem of Jews—Chap. Matrimony Sabbath Samaritans	. 109 . 80 . — . 45 . 1	611 294 274 419 170 294
" Post	. 9 . 16 . — . 86 . 87	444 444 498 920 69	of Fishes of Jerusalem of Jews—Chap. Matrimony Sabbath Samaritans Scriptures	. 109 . 80 . — . 45 . 1 . 76	611 294 274 419 170 294 738
" Post " Public " Tidings  NEWS IN WAR—CHAP.  Numbering of the People " " Criminated  Nursery of Children	. 9 . 16 . —	444 444 498 920 69	of Fishes of Jerusalem of Jews—Crap. Matrimony Sabbath Samaritans Scriptures Original Sin—Chap.	. 100 . 80 . — . 45 . 1 . 76 . 41	611 294 274 419 170 294 738 748
" Post " Public " Tidings Naws IN WAR—CHAP. Numbering of the People " " Criminated .	. 9 . 16 . — . 86 . 87	444 444 498 920 69	of Fishes of Jerusalem of Jews—Chap. Matrimony Sabbath Samaritans Scriptures ORIGINAL SIN—CNAP. Original Distribution of the Earth	. 109 . 80 . — . 45 . 1 . 76 . 41 . —	611 294 274 419 170 294 738 748
" Post " Public " Tidings NEWS IN WAR—CHAP. Numbering of the People " " Criminated Nursery of Children	. 9 . 16 . — . 86 . 87 . 15	444 444 498 920 69	" of Fishes " of Jerusalem " of Jews—Crap. " Matrimony " Sabbath " Samaritans " Scriptures Oniginal Sin—Chap. Original Distribution of the Earth Ornaments put off	. 109 . 30 . 45 . 1 . 76 . 41 	611 294 274 419 170 294 738 748 628
" Post " Public " Tidings News IN VAR—CHAP. Numbering of the People " " Criminated Nursery of Children	. 9 . 16 . — . 86 . 87 . 15	444 444 498 920 69 69 52	of Fishes of Jerusalem of Jews—Chap. Matrimony Sabbath Samaritans Scriptures ORIGINAL SIN—CNAP. Original Distribution of the Earth	. 109 . 80 . — . 45 . 1 . 76 . 41 . —	611 294 274 419 170 294 738 748
" Post " Public " Tidings " Maws in War—Chap. Numbering of the People " " Criminated " " Criminated " " Oates, Criminal to Break " "	. 9 . 16 . — . 86 . 87 . 15	444 444 488 920 69 69 52	" of Fishes " of Jerusalem " of Jews—Crap. " Matrimony " Sabbath " Samaritans " Scriptures Oniginal Sin—Chap. Original Distribution of the Earth Ornaments put off	. 109 . 30 . 45 . 1 . 76 . 41 	611 294 274 419 170 294 738 748 628
" Post " Public " Tidings " Tidings " RSWS IN WAR—CHAP. Numbering of the People " " Criminated " " Criminated " " OATHS, Criminal to Break " Evaded " Evaded " Evaded " " Public " " " Criminal to Break " Evaded " " Evaded " " " " Public " " " " " " " " " " " " " " " " " " "	. 9 . 16 . — . 86 . 87 . 15	444 444 488 920 69 69 52 805	" of Fishes " of Jerusalem " of Jews—Crap. " Matrimony " Sabbath " Samaritans " Scriptures ORIGINAL SIN—CNAP. Original Distribution of the Earth Ornaments put off Ornamental	. 109 . 80 . 45 . 1 . 76 . 41 . — . 24 . 83 . 80	611 294 274 419 170 294 738 748 629 7
" Post " Public " Tidings  NEWS IN WAR—CHAP.  Numbering of the People " " Criminated  Nursery of Children  O  OATHS, Criminal to Break " Evaded " Obligations of	. 9 . 16 . — . 86 . 87 . 15	444 444 498 920 69 69 52 805 805	" of Fishes " of Jerusalem " of Jews—Chap. " Matrimony " Sabbath " Samaritans " Scriptures Original Distribution of the Earth Ornaments put off Ornamental	. 109 . 30 . 45 . 1 . 76 . 41 24 . 33 . 80	611 294 274 419 170 294 738 748 628
" Post " Public " Tidings  NEWS IN WAR—CHAP.  Numbering of the People " " Criminated  Nursery of Children  OATHS, Criminal to Break " Evaded " Obligations of " Recorded in the Gospel	. 9 . 16	444 444 498 920 69 52 805 805 804 807	" of Fishes " of Jerusalem " of Jews—Chap. " Matrimony " Sabbath " Samaritans " Scriptures ORIGINAL SIN—CHAP. Original Distribution of the Earth Ornaments put off Ornamental  PACKET-Boats Pain (Bodily)	. 109 . 80 . 45 . 1 . 76 . 41 . — . 24 . 83 . 80	611 294 274 419 170 294 738 748 629 7
" Post " Public " Tidings  **MEWS IN WAR—CHAP.  Numbering of the People " " Criminated  Nursery of Children  **OATHS, Criminal to Break " Evaded " Obligations of " Recorded in the Gospel " Requested	. 9 . 16 . — . 86 . 87 . 15 . 91 . 92 . 90 . 99 . 89	444 444 498 920 69 52 805 805 804 807 804	" of Fishes " of Jerusalem " of Jewa—Chap. " Matrimony " Sabbath " Samaritans " Scriptures ORIGINAL SIN—CHAP. Original Distribution of the Earth Ornaments put off Ornamental  P PACKET-Boats Pain (Boddly) Painting the Face	. 109 . 30 . 45 . 1 . 76 . 41 24 . 33 . 30	611 294 274 419 170 294 738 748 629 7 6
" Post " Public " Tidings " Maws in War—Chap. Numbering of the People " " Criminated " " Criminated " " Criminated " " Criminated " " Evaded " Obligations of " Escorded in the Gospel " Requested " Should be Explicit " "	. 9 . 16 . — . 86 . 87 . 15 . 91 . 92 . 90 . 99 . 89 . 93 . 56 . 89	444 444 498 920 69 52 805 805 806 804 807 804 805	" of Fishes " of Jerusalem " of Jews—Chap. " Matrimony " Sabbath " Samaritans " Scriptures ORIGINAL SIN—CHAP. Original Distribution of the Earth Ornaments put off Ornamental  PACKET-Boats Pain (Bodily)	. 109 . 80 . — . 45 . 1 . 76 . 41 . — . 24 . 83 . 80	611 294 274 419 170 294 738 748 629 7 6
" Post " Public " Tidings  NEWS IN WAR—CHAP.  Numbering of the People " " Criminated  Nursery of Children  O  OATHS, Criminal to Break " Evaded " Obligations of " Recorded in the Gospel " Requested " Should be Explicit  Obedience to Parents	. 9 . 16 . — . 86 . 87 . 15 . 91 . 92 . 90 . 99 . 89 . 93 . 56 . 89 . 87	444 444 498 920 699 52 805 804 807 804 806 61 502 391	" of Fishes " of Jerusalem " of Jews—Crap. " Matrimony " Sabbath " Samaritans " Scriptures ORIGINAL SIN—CNAP. Original Distribution of the Earth Ornaments put off Ornamental  PACKET-Boats Pain (Bodily) Painting the Face Palsy Cured	. 109 . 80 . — . 45 . 1 . 76 . 41 . — . 24 . 83 . 80	611 294 274 419 170 294 738 748 629 7 6
" Post " Public " Tidings  NEWS IN WAR—CHAP.  Numbering of the People " " Criminated  Nursery of Children  O  OATHS, Criminal to Break " Evaded " Obligations of " Recorded in the Gospel " Requested " Should be Explicit  Obedience to Parents " of People to Ministers	. 9 . 16 . — . 86 . 87 . 15 . 91 . 92 . 90 . 99 . 89 . 93 . 56 . 80 . 87 . 77	444 444 488 920 69 52 805 806 804 807 806 61 502 891 771	" of Fishes " of Jerusalem " of Jewa-Chap. " Matrimony . " Sabbath . " Samaritans . " Scriptures ORIGINAL SIN-CHAP. Original Distribution of the Earth Ornaments put off . Ornamental .  PACKET-Boats Pain (Bodily) Painting the Face . Palsy Cured . " Miraculous . PARTHEISS (See Contents of Chapters, Boot	. 109 . 80 . — . 45 . 1 . 76 . 41 . — . 24 . 83 . 80 . 122 . 106 . 46 . 83 . 26	611 294 274 419 170 294 738 748 629 7 6
" Post " Public " Tidings " Public " Tidings " Public " Tidings " " CHAP. Numbering of the People " " " Criminated " " Criminated " " " Criminated " " " Criminated " " " Criminated " " Evaded " " Obligations of " " Recorded in the Gospel " Requested " Should be Explicit " Obedience to Parents " of People to Ministers " Obesity " " Obeying God Objections against Christ " " " " " " " " " " " " " " " " " " "	. 9 . 16 . — . 86 . 87 . 15 . 91 . 92 . 90 . 99 . 89 . 87 . 56 . 89 . 87 . 71 . 309	444 444 498 990 69 52 805 804 807 804 806 61 502 891 771 269	" of Fishes " of Jerusalem " of Jews—Chap. " Matrimony " Sabbath " Samaritans " Scriptures Original Distribution of the Earth Ornaments put off Ornamental  PACKET-Boats Pain (Bodily) Painting the Face Palsy Cured " Miraculous PARTHEON OF IDEL GODE—CHAP. PARABLES (See Contents of Chapters, Bootcar, IV	. 109 . 80 . 45 . 1 . 76 . 41 24 . 83 . 80 . 122 . 106 . 46 . 83 . 26	611 294 419 170 294 738 748 629 7 6 95 396 10 655 533 196 794
" Post " Public " Tidings  NEWS IN WAR—CHAP.  Numbering of the People " " Criminated  Nursery of Children  O  OATHS, Criminal to Break " Evaded " Obligations of " Recorded in the Gospel " Requested " Should be Explicit Obedience to Parents " of People to Ministers Obesity Obeging God Objections against Christ Obligations of Chap.	. 9 . 16 . — . 86 . 87 . 15 . 91 . 92 . 90 . 99 . 89 . 89 . 86 . 89 . 77 . 77 . 869	444 444 498 920 69 52 805 806 804 807 806 61 502 891 771 729 743	" of Fishes " of Jerusalem " of Jews—Chap. " Matrimony " Sabbath " Samaritans " Scriptures Original Distribution of the Earth Ornaments put off Ornamental  P PAGKET-Boats Pain (Bodily) Painting the Face " Miraculous PARTHEON OF IDEL GODS—CHAP. PARABLES (See Contents of Chapters, Boot CAP. IV	. 109 . 80 . 45 . 1 . 76 . 41 24 . 33 . 80 . 122 . 106 . 46 . 33 . 26	611 294 419 170 294 738 748 629 7 6 8 95 306 10 835 106 794 461
" Post " Public " Tidings  NEWS IN WAR—CHAP. Numbering of the People " " Criminated  Nursery of Children  OATHS, Criminal to Break " Evaded " Obligations of " Recorded in the Gospel " Requested " Should be Explicit  Obedience to Parents " of People to Ministers  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  Obesity  O	. 9 . 16 . — . 86 . 87 . 15 . 91 . 92 . 90 . 99 . 89 . 93 . 56 . 89 . 87 . 77 . 389 . — . 2	444 444 488 920 69 69 52 805 806 804 807 804 805 61 502 391 771 289 743 170	" of Fishes " of Jerusalem " of Jews—Chap. " Matrimony " Sabbath " Samaritans " Scriptures Original Distribution of the Earth Ornaments put off Ornaments PACKET-Boats Pain (Bodily) Painting the Face Palsy Cured " Miraculous PANTHEON OF IDEL GODS—CHAP. PARABLES (See Contents of Chapters, Boot CAP. IV Paradise, Description of " Allusions to	. 109 . 80 . 45 . 1 . 76 . 41 24 . 83 . 80 . 122 . 106 . 46 . 33 . 26	611 294 419 110 294 738 748 629 7 6 96 396 10 535 533 196 794 461 462
" Post " Public " Tidings  NEWS IN WAR—CHAP.  Numbering of the People " " Criminated  Nursery of Children  O  OATHS, Criminal to Break " Evaded " Obligations of " Recorded in the Gospel " Requested " Should be Explicit Obedience to Parents " of People to Ministers Obesity Obeging God Objections against Christ Obligations of Chap.	. 9 . 16 . — . 86 . 87 . 15 . 91 . 92 . 90 . 99 . 89 . 89 . 86 . 89 . 77 . 77 . 869	444 444 498 990 69 52 805 806 804 807 808 61 502 891 771 289 743 170 593	" of Fishes " of Jerusalem " of Jews—Chap. " Matrimony " Sabbath " Samaritans " Scriptures Original Distribution of the Earth Ornaments put off Ornamental  P PAGKET-Boats Pain (Bodily) Painting the Face " Miraculous PARTHEON OF IDEL GODS—CHAP. PARABLES (See Contents of Chapters, Boot CAP. IV	. 109 . 80 . 45 . 1 . 76 . 41 24 . 83 . 80 . 122 . 105 . 46 . 83 . 26	611 294 274 419 170 294 738 748 629 7 6

	SECT.	PAGE.		8EC1	. PAGE.
Pardon of Sin, Felicity of	. 51	764	Penalty for Self-Deception	. 16	: 73
instances	. 50	763	" " Silencing Prophets .	. 65	682
riayer ior	. 34	113	" " Sodomites	. 62	371
" " Promised	. 49	763	" " Unbelief	. 40	760
PARENTS AND CHILDREN—CHAP.	. –	62	" " Witcheraft	. 184	209
Parental Adhesion	. 63	64	Penalties for Adultery	. 48	366
" Affection	. 60	<b>6</b> 2	" Blasphemy	. 131	104
" Anguish	. 45	58	" "Eating Blood	. 146	618
" Authority	. 48	59	" "Hypocrisy	. 55	564
" Joy or Grief	. 58	61	" "IDOLATORS-CHAP	. –	187
" Resignation	. 46	59	" Idolizing Heavenly Bodies, &c.	. 58	197
" Solicitude	. 70	65	" " Incest	. 15	360
" Tenderness.	. 52	61	" Not Emancipating (Sabb. year)	. 27	175
Parsonages and Church Lands	. 188	519	" " Opposition to Scriptures .	. 77	745
Partial Respect to Children	. 61	63	" " Sabbath-Breakers .	. 22	174
" " Criterion .			" " Seduction	. 80	75
Parturition, (Child-bearing)	. 62	63	bedderion		807
Passivity of God	. 6	50	Owening	. 101	
	. 49	88	Triffeen	. 106	572
PASSOVER—CHAP	. –	175	Oucidamidae	. 40	40
wccombanying Offerings on	. 46	177	Penitents, Promises to	. 47	762
attrabiolis to the	. 42	177	Pentecost, Feast of	. 70	181
blood sprinkled	. 33	176	People Sprinkled	. 27	39
" " Reflections on	· · · 84	176	Perfect, None Absolutely	. 60	766
" Christ's Early Attendance on	. 54	179		. 57	768
" Preparation for .	. 55	179	" Described	. 59	766
" Last Celebration of	. 67	179	" Instances of	. 58	766
" Continuation of	.` 50	178	" of Christ	. 65	221
" Devotion	. 47	178	Perfuming of Dress	. 45	9
" First Institution of .	. 31	175	Perjured Persons	. 104	807
" How Prepared	. 38	176	Perjury, Penalty for	. 108	897
" Impure Persons Excluded .	. 44	177	PERSECUTION-CHAP.		432
" Indulgence	. 45	177	" Apostles, of .	. 2	432
*" Kept (Instances) .		178	" " Foreshown	. 1	432
	. 58		" Defeats its own End	. 9	483
Damo Dien et	. 82	175	" Forbidden	-	
Minacaious Appointment of	. 56	179		. 8	432
Femaly for Outlington of .	. 52	178	rotetola	. 4	482
" Perpetuity of	. 51	178	114t til 01	. 7	488
Purification Preparatory .	. 43	177		. 8	433
" Rest Enjoined	. 48	178	* Nature Alienated .	. 6	438
" Rules for eating the .	. 89	176	" One Persecutor Converted	. 10	433
" " Time when .	. 85	176	" Pleas for (Ignorant Zeal)	. 13	488
" " Another Time	. 36	176	" (Precedents) .	. 11	433
" " Place where	. 87	176	" (State Policy)	. 12	438
" Unleavened Bread at .	. 40	177	" Penalties for .	. 14	434
" " Why	. 41	177	" To be Expected .	. 5	432
" Who May Partake .	. 49	178	" KINDS OF-CHAP.		434
PASTORALS-CHAP		612	4 4 Banishment	. 27	436
" Sheep-Folds	. 119	613	" Conspiracies	. 19	435
" Shearing	. 117	613	" Corporeal .	. 25	436
" Straying or Devoured	. 121	614	" Dissected Alive	. 21	437
" " Metaphorical	. 128		" Excommunications		426
" Walks .		614		. 23	
AA WIED	. 118	618	Lines Ivexion	-	436
***************************************	. 120	614	Date of the Column	•	485
birchicia and birchiciaes	. 115	612	embr monmonni	. 24	486
mempirorical .	. 116	618	an General	. 15	484
Pastors or Shepherds	. 108	507	" Judicial Process	. 21	426
Pasturage .	. 123	615	Outrage .	. 18	486
Paternal Blessings	. 64	64	L Lencturik Strenced		425
" Superiority	. 59	62	" Put to the Sword		436
Patience (Rule)	. 49	568	" Ridicule .	. 16	434
	. 61	563	" " Slain in Various Wa		487
" Effects of			" Stimulating Others,	&c. 90	436
4 Instances	, 50	563			436
4 Instances .	, 50 - 117	896	" Stoned to Death	. 29	
4 Instances				. 29 . 151	286
4 Instances	117	896	" Stoned to Death		
" Instances	. 117 . 82	896 55	" Stoned to Death Persecutions of Christ Persecurance, Benefits of	. 15l	286
" Instances	. 117 . 82 . 71	896 55 567	" " Stoned to Death Persecutions of Christ Perseverance, Benefits of	. 151 . 109	286 779
" Instances	. 117 . 82 . 71	896 55 567 85	" Stoned to Death Persecutions of Christ Perseverance, Benefits of	. 151 . 109 . 105 . 108	236 779 778
" Instances	117 . 82 . 71 . 2	896 55 567 85 192	" Stoned to Death Persecutions of Christ Perseverance, Benefits of " Commands for " Confidence, &c.	. 151 . 109 . 106 . 108	296 779 778 779 779
# Instances	117 . 82 . 71 . 2 . 30 . 80 . 37	396 56 567 85 192 389 717	" Stoned to Death Persecutions of Christ Perseverance, Benefits of Commands for Confidence, &c. On God's Part	. 151 . 109 . 106 . 108 . 108	236 779 778 779 779 779
# Instances	117 . 82 . 71 . 2 . 30 . 80 . 37	396 55 567 35 192 389 717 576	" Stoned to Death Persecutions of Christ Perseverance, Benefits of	151 109 106 108 108 107	286 779 778 779 779 779 100
# Instances	117 . 82 . 71 . 2 . 30 . 30 . 37 . 180	896 56 567 85 192 389 717 576 686	" Stoned to Death Persecutions of Christ Perseverance, Benefits of " Commands for " Confidence, &c. " On God's Part " Promised of God Personality of the Holy Ghost Personified, Bodies Politic	151 109 106 108 108 107 102	286 779 778 779 779 779 100 798
# Instances .  Patients  Peace-Makers (Children)  Peaceablences .  Penalty for Circumcision .  " " Defiling God's Temple .  " " Eating on the Third Day .  " Envy .  " Palse Prophets .  " " Human Sacrifices .	117 . 82 . 71 . 2 . 30 . 30 . 37 . 180 . 84	896 56 567 85 192 389 717 576 686 208	" Stoned to Death Persecutions of Christ Perseverance, Benefits of	. 151 . 109 . 105 . 108 . 106 . 107 . 102 . 32	286 779 778 779 779 779 100 798
# Instances	. 117 . 82 . 71 . 2 . 30 . 30 . 37 . 180 . 84 . 126 . 62	896 56 567 85 192 389 717 576 686 208 682	" Stoned to Death Persecutions of Christ Perseverance, Benefits of	151 109 105 108 108 107 102 32 81	296 779 778 779 779 779 100 798 798
# Instances	. 117 . 82 . 71 . 2 . 30 . 80 . 37 . 180 . 64 . 126 . 62 . 65	896 56 567 85 192 389 717 576 686 208 682 566	" Stoned to Death Persecutions of Christ Perseverance, Benefits of	151 109 105 108 106 107 102 22 32 31 33	296 779 778 779 779 779 100 798 798 793
" Instances Patients Peace-Makers (Children) Peace-Makers (Children) Peace-Makers (Children) Peace-Makers (Children) Peace-Makers " Defiling God's Temple " Drunkenness " Bating on the Third Day " Enry " Palse Prophets " Human Sacrifices " Infidels " Infidels " Lasciviousness	117 2 32 71 2 30 80 37 180 64 126 62 65 29	896 55 567 85 192 389 717 576 686 208 682 566 416	" Stoned to Death Persecutions of Christ Perseverance, Benefits of " Commands for " Confidence, &c. " On God's Part " Promised of God Personality of the Holy Ghost Personified, Bodies Politic " Death " Barth and Heaven " and its Paris " Graces	. 151 . 109 . 106 . 108 . 106 . 107 . 102 . 32 . 31 . 33	296 779 778 779 779 779 100 798 798 793 793
# Instances .  Patients Peace-Makers (Children) Peaceablences .  Penalty for Circumcision .  # " Defiling God's Temple .  # Esting on the Third Day .  # Envy .  # False Prophets .  # Human Sacrifices .  # Infidels .  # Lasciviousness .  # Lasciviousness .	117 2 32 71 2 30 30 37 180 84 126 62 65 29 159	896 55 567 85 192 389 717 576 686 208 682 566 416 582	" Stoned to Death Persecutions of Christ Perseverance, Benefits of " Commands for " Confidence, &c. " On God's Part " Promised of God Personality of the Holy Ghost Personified, Bodies Politic " Death " Barth and Heaven " and its Paris " Graces " Productions of Nature	. 151 . 109 . 106 . 108 . 106 . 107 . 102 . 32 . 31 . 33 . 34	286 779 778 779 779 779 100 798 798 793 793 792 794
# Instances .  Patients  Peace-Makers (Children)  Peaceablences .  Penalty for Circumcision .  # " Defiling God's Temple .  # " Eating on the Third Day .  # Envy .  # " Palee Prophets .  # " Human Sacrifices .  # " Infidels .  # " Ingratitude .  # " Murder .  # " Omitting Passover .	117 22 171 230 300 300 37 180 44 126 62 65 29 159	896 55 567 85 192 389 717 576 686 208 682 566 416 582 178	" Stoned to Death Persecutions of Christ Perseverance, Benefits of	151 109 106 108 108 107 107 102 22 32 31 33 34 29 36	286 779 778 779 779 100 798 798 793 793 793 794 793
# Instances   Patients   Peace-Makers (Children)   Peaceablences   Penalty for Circumcision   # Defiling God's Temple   # Drunkenness   # Eating on the Third Day   # Eavy   # False Prophets   # Human Sacrifices   # Infidels   # Laciviousness   # Murder   # Omitting Passover   # Perjury	117 - 82 - 71 - 2 - 30 - 30 - 37 - 180 - 126 - 62 - 65 - 29 - 159 - 52 - 103	896 55 567 85 192 389 717 576 686 208 682 566 416 582 178 807	" Stoned to Death Persecutions of Christ Perseverance, Benefits of	151 109 106 108 108 107 107 102 22 31 83 83 44 29 36	286 779 778 779 779 779 100 798 798 793 792 794 793
" Instances Patients Peace-Makers (Children) Peace-Makers (Children) Peace-Makers (Children) Peace-Makers (Children) Peace-Makers (Children)  " Defing God's Temple " Drunkenness " Bating on the Third Day " Envy " False Prophets " Human Sacrifices " Infidels " Ingratitude " Lasciviousness " Murder " Omitting Passover " Perjury " Persecution	117 - 82 - 71 - 2 - 30 - 80 - 37 - 180 - 64 - 126 - 62 - 65 - 29 - 159 - 52 - 103 - 14	896 565 567 85 192 389 717 576 686 208 682 566 416 582 178 807 434	" Stoned to Death Persecutions of Christ Perseverance, Benefits of	151 109 106 108 108 107 107 102 22 32 31 33 34 29 36	286 779 778 779 779 779 100 798 798 793 793 792 794 793
# Instances   Patients   Peace-Makers (Children)   Peaceablences   Penalty for Circumcision   # Defiling God's Temple   # Drunkenness   # Eating on the Third Day   # Eavy   # False Prophets   # Human Sacrifices   # Infidels   # Laciviousness   # Murder   # Omitting Passover   # Perjury	117 - 82 - 71 - 2 - 30 - 30 - 37 - 180 - 126 - 62 - 65 - 29 - 159 - 52 - 103	896 55 567 85 192 389 717 576 686 208 682 566 416 582 178 807	" Stoned to Death Persecutions of Christ Perseverance, Benefits of	151 109 106 108 108 107 107 102 22 31 83 83 44 29 36	286 779 778 779 779 779 100 798 798 793 792 794 793

Physioguomy, Cheerful	8BCT.	PAGE. 876	Politics, Dilemmas ( <i>Poli</i>	itical) .	8ECT. 68	EM EM
" Dejected .	. 16	376	" Dungeons .		. 146	650
" Likeness .	. 18	376	" Duty of Judges		. 161	663
Pictures, Exciting (Bad)	. 58	870	" to Judges		. 159	662
" of Idols, not to be Opened .	. 102	204	" Efficacy of Pre-	sents .	. 124	653
Picturesque Description of Jesus Christ	. 393	278	" Emigration and	Colonization .	. 32	686
" Habitants	. 72	15		Way (Travellers)	. 44	633
" Perspective	. 55	680	" Enslaving (Insta	•	. 81	643
Pillar and Cloud	. 93	550	" Entail (Inherita	•	. 134	654
" " Guidance by .	. 94	551	" Equal Morals at		. 28	629
" Reflection . " .	. 95	551	" Equilibrium—			628
Pillars for Building Houses	. 56	12	Daponena (1 o	-	. 59 . 94	638
Pitfalls	. 101	21	Exueme Danke	(to be Punished)	. 172	646 665
Plague	. 103	894 583	" Accusers	(to be runninea)	. 176	665
" Miraculous	. 23	535		Allusions	. 177	665
Plants, Aquatic	. 76	605	" " Informers		. 175	665
PLEADING IN PRAYER—CHAP.		129	11 11 11	Remarks .	. 174	665
" By Arguments Mediatorial .	. 99	181	" " Neighbou		. 19	627
" " Faith and Hope .	. 96	181	" Witnesses		. 173	665
" " God's Glory	. 90	130	" False Friends-	-(Political) .	. 18	627
" " Goodness .	. 91	180	" False Surmise	(Legal) .	. 158	662
" " Justice	. 92	130	" Female Success	don	. 133	655
" ! " Promises .	. 69	129	" Fetters .		. 147	659
« " Providence .	. 93	131		nce Therein .	. 148	669
" Good Works (Future) .	. 97	132	" Fly Away (Rich	•	. 101	648
" " (Past) .	. 96	181	" Friendship, Ber		. 11	625
Pleas, Romish, for Worshipping Saints	. 114	206		ts on .	. 10	625
" for Succor	. 70	124	200	ances of .	. 12 . 71	625 641
Pleasures of Concord	. 94	558	" Fugitives from 8 " Gifts of Provide		. 90	645
Grand Criterion .	. 25	558	" God with some		. 150	660
" Joy	. 85 . 37	560 560	" God's Care of t		. 105	649
Vain and Evil	. 36	560		r Prisoners .	. 156	661
Plenty, Promises of	. 12	3	" Good Servants		. 69	641
" Return of, after Famine	. 60	887	" Guards over Pr	isoners	. 152	660
" Sent	. 18	8	" Guides and Gu	ards Travellers	. 43	633
Ploughing	. 7	2	" Hard Masters		. 68	640
PLUNDER IN WAR-CHAP.		900	" Hermitage Desi	red	. 2	623
Poetry	. 131	29	" Hidden Persons		. 8	624
Poison Eradicated	. 84	535	" Things		. 9	624
Polemicals (Concerning Uncleanness) .	. 43	41	" Hiring .	•	. 62	639
Policy in Famine	. 106	23	" Ili-Acquired We	ealth	. 92	645
Politics, Abode or Home	. 81	630	" Imprisonments	• . • •	. 145	659
" Abrupt Departure	. 89	632	" Inconvenience of Ro	-	. 106 . 114	649
" Acceptance of Presents (Declined)	. 181	655	intendity of Bo	_	. 114	651 656
" Agrarian Law (Jewish) .	. 25	628	" INHERITANCE— " Journeyings			638
4 Ambassador, &c	. 65 . 79	640	" Judges Appoint		. 157	661
Trigantone effering Signer 1	. 79	642 642	" Kings, (Present		. 125	653
" for Slavery . " A Source of Quarrels (Wealth)	. 97	647	" Lands (Unalien		. 26	628
" Avoid Lawsuits	. 164	663	" LAW-CHAP.		: =	661
" Bad Company	. 17	627	" " Remarks	on .	. 186	668
" " Servants	. 70	641	" Laws of Injury		. 82	643
" Benefits of Others' Piety .	. 142	658	" " Recove		. 118	651
" Riches	. 89	645	" Lawyers .		. 162	668
" Borrowing	. 118	651	" Interpr	reters of Law (Jewis	h). 163	663
" _ " Infelicity thereof .	. 114	151	" Lending Recom		. 112	651
" Not Repaying .	. 116	151	" Liberation from	Prison .	. 154	660
" Repaying	. 115	651	" Lodgings (Trav	ellers) .	. 49	635
" Casting Lots	. 110	650	" Lost (de	D.)	. 51	636
" Remarks and Allusions	. 111	650	" Manumission (		, 84	644
" Causes Forgetfulness of God (Riches)	. 93	646	•	ority (Ibid ) .	. 63	639
" Children Suffer for Parents .	. 140	657	" Mediocrity, (De		. 102	648
" Circuitous Tour	. 46	634	" Meeting (Trave		. 47	634
" Civil Liberty	. 73	642	" Mendicity, (Occ		. 108	649
" Common Beggars	. 107	649	" Money .		. 88 . 104	645 649
" Commutation (Slavery) .	. 80	643	" Must be, (Pover		. 139	657
" (Spiritual)—CRAP.		650		m Others' Merits	. 139	623
		656	" Not Desirable— " Not to be Sough		. 87	644
" (Temporal)—CHAP.	. 130	654	TAGE TO DO DOUBL	r other Men's Sins	. 187	656
" (Temporal)—CHAP. " Complimentary Presents .			" Not to Suner to			658
" (Temporal)—CHAP. Complimentary Presents Compromise (Legal)	, 165	663		( (( 4 "	empulper ise	
" (Temporal)—CHAP. " Complimentary Presents " Compromise (Legal) " Court Opened (ibid) .	, 165 . 169	664		" " " Ex	emplified 138	623
" (Temporal)—CMAP. " Complimentary Presents " Compromise (Legal) " Court Opened (ibid). " Criminal Confidence in Wealth	, 165 . 169 . 95	664 647	" On Solitude .		. 1	623
" (Temporal)—CMAP. Complimentary Presents Compromise (Legal) Court Opened (ibid). Criminal Confidence in Wealth Defence	, 165 . 169 . 95 . 178	664 647 666	" On Solitude . " Original Distrib	ution of the Earth	. 1 . 24	623 628
" (Temporal)—CHAP. " Complimentary Presents . " Compromise (Legal) . " Court Opened (ibid) . " Criminal Confidence in Wealth " Defence " Appeal	, 165 . 169 . 95 . 178 . 180	664 647 666 668	" On Solitude . " Original Distrib " Ostentation of "	ution of the Earth Wealth	. 1	623
" (Temporal)—CHAP. " Complimentary Presents . " Compromise (Legal) . " Court Opened (ibid) . " Criminal Confidence in Wealth " Defence " Appeal " Counsel	, 165 . 169 . 95 . 178 . 180 . 179	664 647 666 666	" On Solitude. " Original Distrib " Ostentation of ' " Pledging, (Rule	ution of the Earth Wealth	. 1 . 24 . 96	623 628 647
" (Temporal)—CMAP. " Complimentary Presents " Compromise (Legal) " Court Opened (ibid). " Criminal Confidence in Wealth " Defence " " Appeal . " Counsel . " Cause Removed .	, 165 . 169 . 95 . 178 . 180 . 179	664 647 666 666 666 667	" On Solitude. " Original Distrib " Ostentation of ' " Pledging, (Rule " Instan	ution of the Earth Wealth	. 1 . 24 . 96 . 120	623 628 647 652
" (Temporal)—CHAP. " Complimentary Presents " Compromise (Legal) " Court Opened (ibid). " Criminal Confidence in Wealth " Defence " " Appeal . " Counsel . " Cause Removed .	, 165 . 169 . 95 . 178 . 180 . 179	664 647 666 666	" On Solitude. " Original Distrib " Ostentation of ' " Pledging, (Rule " Instan	ution of the Earth Wealth s) ces of ial Cases)—Chaf.	. 1 . 24 . 96 . 120	623 628 647 652 663



	,	81	CT. PAGE.		SECT.	PAGE.
Po'itics	, Power of Example, Bad to be Avoi		3 627	POPULATION—Promised	80	67
••	" " Good to be Se		1 627	" Fulfilled	81	67
			2 627 2 633	" " Remarks . POPULATION OF ISBABL—CHAP	82	68
"	Precurser		- 653	" "Asher	71	157 158
64	" For Self-Interest .	. 19		" "Benjamin	76	159
*	" From Fear .	. 12	7 654	" " Dan	68	158
**	" Sacred	. 12	9 654	" " Ephraim	75	159
44	" Useful	. 12		" " Gad	70	158
··	Previous Liberty	. 14		" " Issachar . "	72.	159
	Primogentture	. 13		Judan	67 66	158
44	PRISONS—CHAP		- 659	" "Levi. "	74	153 159
64	" Allowance in .	. 14		" "Naphtali .	69	158
44	Redeemable		3 643	" " Reuben	64	157
64	Refreshments	. 4	8 634	" "Simeon	65	158
44	Relative State of Men .		7 629	" " Zebulon	78	159
"	Remission of Debts	. 11		Porters, Catalogue of	94	164
	Retaliation	. 16	6 663 60 635	POSITION OF TRIBES (Camp)—CHAP	-	159
66	Rich and Poor, (Contrast)	. 10		" First Division; Judah	77 78	159 160
	" Persons, Instanced .		1 645	" Centre	79	160
**	RICHES-CHAP		- 644	" Third Division; Ephraim . 🚜 .	80	160
64	Riotous Proceedings	. 16		" Fourth do.; Dan	81	160
"	" Quelled .	. 16		" Regularity	82	161
••	Riots		4 637	Posterity Promised	66	64
44	Roman Privilege . , Rules (Masters)	. 18	66 640	" Remarks on	· 66 8	64 50
**	" (Servants)		7 640	Pottery	88	18
44	Safety Promised	-	8 623	POVERTY-CHAP. (See Politice)	_	648
**	Sentence to Hang	. 18	2 667	" Rich and Poor Contrasted	103	648
**	Separation of Families .		5 664	" Threatened	109	650
"	Servants, Instances		4 639	Power of Rulers-Chap	_	328
44	SERVITUDE—CHAP Signals, (Divine)		- 630 11 639	Power of God " Doubted by Blasphemy.	7 125	78
44	" (Human)		0 638	" of Music	146	103 83
**	Slavery Threatened		6 642	" of Prayer .	5	107
•6	" Allusions		7 642	" Secular	92	503
44	Slighted Wealth	. 10	0 647	" Spiritual	90	502
"	SOCIETY-CHAP	•	- 625	PRAISE—CHAP.	_	182
**	SOLITUDE—CHAP	-	- 623	Chieny in Heaven	112	136
"	Spiritual Liberty and Slavery . " Remarks		4 642	" Daily	106 107	134
64	Stabbed, &c.	. 18	5 642 4 668	" Effect of Miracle	107	13 <u>4</u> 553
ę.	Statute of Limitation	. 1		" In Public Worship	111	134
44	Strangers, (Laws for)		4 631	" " Procession	126	138
64	" Numbered		632	" Mutual Exhortation to	100	133
"	" Observations on .		632	of Angels	102	133
"	" Providence over .		5 632		108	133
	Stripes	18		on Earth	110 101	134 138
44	Suretyship (Rule)		22 652	" Rule for .	98	132
44	Taking Leave		0 682	" To all Eternity .	109	134
*	Temporary Residence .		3 631	" To all Generations	108	134
*	Threatened (Poverty) .	. 10	9 650	" Uninterrupted	106	134
11	Time to Hang (Criminal) .	. 18		" Universal	104	138
44	Travellers (Providence over) .		3 636	" Why we Should	99	132
•6	TRAVELLING—CHAP	. 10	630 0 662	PRAISES—CMAP	128	135
44	Unsatisfying (Wealth)		10 002 19 647	" Various Doxologies .	128 116	138 136
**	Useful (Presents)	, 19		4 For Blessings	12l	137
4	Valedictory Embrace		1 633	" " Dally Mercies	119	136
44	Vanity of (Wealth)		8 647	" " Destruction of Enemies .	127	138
"	Viaticum		8 632	" " Direction in War	123	127
44	Voluntary (Slave)		6 644	" Divine Protection	124	137
	Wages		2 641 2 686	" His Goodness	114	135
*	Watch Kept		5 637	" Public Benefits	118 122	136 137
44,	" Allusions		637	" Special Deliverance	120	137
44	" Spiritualized		6 637	" " The Gift of Christ	117	136
"	Witnesses, Duty of	. 17		" " Victory over Enemles	125	138
16 D-1	" Required	. 17		" "Works of Providence	115	133
Polygar Poor h	•		7 858	" In Public Procession	127	138
Poor-be	OXES	. 18	6 523 - 67	" To God Absolutely	113	135
1 OF 012	Commanded to Multiply .	•	9 67	PRAYER—CHAP.	91 —	202 106
44	Depopulation Lamented .		5 69	" Beneficial Effects of	6	107
4	" Threatened		3 68	" Bowing in	27	102
4	Instances of Depopulation		4 68	" Complaints of, Not Heard	17	110
4	Numbering of People, Com		6 69	" Conditions of being Heard	7	107
*	· · Crim	inated 8	7 69	" For Children	29	- 55

•											
	4 - 1 - 1 - 1 - 1		8 B.C 1	r. PAGE.	Banana	NATION-Neg		. W.		8ECT. 21	1
HAYE	for Divide Help	•	. 35	114	FREDESTII		se for; Inf			23	
	muningtion	•	-							382	
	" " Manifestations	•	. 41	115	Predicted-	-Concerning	CHRIST-	-A8 :	Corner Stone		
**	" " Searching	•	. 37	114	•				Lamb .	378	
"	" Holy Ghost .		. 107	100	"	44	46	**	Shepherd	375	
**	" Mercy in General		. 83	113	et	44	44	**	Star .	389	
44	" Pardon, Public .		. 52	118	44	44	44	60	Stumbling-		
44	" of Sin .		. 34	113					block	385	
**	or blu .	•	. 57	120	41	64	**	**	Sword .	391	
	" Public .	•				4	44		Dur Justification		
•4	" Prosperity (Temporal)	•	. 42	115							
44	" Sanctifying Grace		. 39	115	"	44	46		Dur Propitiation	347	
44	" Speedy Deliverance		. 36	114	"	44	66	44	Our Sacrifice	353	
4	" Spiritual Stability	-	. 41	15	4	44	44		Our Sanctifi-		
4		•							carion	350	
	Forbidden by Human Law	•	. 2	106	46	44	44	"	The Branch	372	
44	FORM OF-CHAP	•		111		64	44		The Son of God		
44	Forms of		. 24	112	1						
44	General Instances of		. 11	108	**	"	4		Iis Apparel	202	
44	GESTURES IN-CHAP.			111	"	44	64	64	Ascension	269	
44		•	• -		61	44	66	46	Birth (When	) 31	
	Heard, in General Instances	•	. 14	109	٠	•6	66	**	" (Where	-	
4	" Praise for .	•	. 118	136				44		-	
**	" in Trouble, Instances		. 13	109	"	44	**		Coming	308	
4	Hopes of being Heard in		. 10	108	44	**	**	64	Descent	19	
66	in Affliction .		. 43	116	"	14	64	44	Humanity	306	
61		•			u	66	**	44	Innocency	183	
	in Imminent Danger	•	. 45	116		u	**	64	Journey to	-	
44	in Old Age and Death	•	. 46	116					Galilee	137	
66	in Sickness		. 44	116			66	44			
44	Kneeling at .		. 26	112	"				Meekness	61	
"	•	•	. 8	107	44	4	64	**	Miracles	133	
	Meditation, Human	•			64	44	64	46	Preaching	143	
66	Not Heard, Instances	•	. 16	110	4	44	46	44	Prophetical		
4.6	Of Christ (Dying) .		. 224	246					Character	76	
**	Omitted .		. 19	111							
**	ON VARIOUS OCCASIONS—CH	AP.		113	41	44	66	64	Resurrection	246	
"	Particular Instances of		. 12	108	61	64	44	"	Sileuce on		
	•	•	. 12						Trial	177	
"	PLACE FOR-CHAP		. –	111	64	*	46	46	Triumphal		
44	Power of		. 5	107					Entry	149	
46	Promises to Hear .		. 4	106		45	u	To	be Betrayed	165	
**	_	•	. 28	112	ü	"	46		Born of a		
	Prostration in .	•			"	••	•				
4	Public, Heard .	•	. 15	100					Virgin		
44	Resolved on .	•	. 9	108	4	el	"	64	Crucified	210	
44	Rule for		. 1	106		**	46	46	Insulted	218	
4	Fecret	-	00	112	u	44	64	66	Opposed by		
		•			ı "				• •	150	
"	Sedentary, During .	•	. 30	113	l				Kings		
44	Social	•	. 3	106	"	4	44	**	Scourged	197	
Le	Standing in		. 29	112	"	44	64	64	Sheltered in		
**	State of Heart in .	_	. 23	112	l				Egypt	44	
**		•	. 31	113	۱ ،،	46	44	64	Sold .	163	
	Symbolical Accompaniment	•			44	**	61	**	Worshipped	297	
46	The Lord's	•	. 25	112	ł .					201	
"	TIME FOR-CHAP			111	•	"	**	To	have His Dead	229	
66	To be Heard .		. 32	113					Body Pierced		
46	" Man (Civil) .	_	. 117	206	"	44	"	His	Death Attempt		
		•	110	207			•		ed in Infancy	41	
	(rectificant)	•			"	46	44	His	Raiment Di-		
**	What Time for .	•	. 20	111	l				▼ided	216	
	Where to Have .		. 21	111		**	44	Unt	elief in Christ		
**	Why not Heard in .		. 18	111		•			by the Jews	367	
a vor	of Christ	_	. 58	220		66		Zea	l of Christ	67	
ayere	to Idols	•	. 90	201		- Concerning	John Rar			1	
		•				- Concerning	44 44		His Coming	5	
	ers (Rule)	•	. 110	507	"				-		
**	of Christ		. 111	507	**	**	"		His Preaching	7	
"	of Good Morals .		. 113	507	Prediction	s by Christ-	-(See Chi	rist)			
44	of the Gospel .		. 111	507	Prescription			•		115	
eech!	ng for Conversion .	-	. 116	508	# reactipate	Sympathe	tic			116	
eacm		•							•		
	" Rewards .	•	. 117	508		- (See Politi					
41	" Success .		. 115	508	Preservation	on of God (W	ithdrawn/	ı)		55	
44	Good, Described .		. 114	<b>50</b> 8	Preserver	of all (God)				54	
46	Of Christ, Foretold	_	. 143	235		(Human Sac	rifice			123	
4		•							•	44	
	in Dynagogue	•	. 146	235		Humility (Co	mirasied)	,	•		
**	" in Temple		. 147	236	" Insta	nces of .	•			40	
**	" Prophecy of, App	plied	. 144	235	" ls of	en Degraded				42	
**	" Remarks on		. 148	236		· Prohibited				39	
	Accusat Ma Cu	•							•	41	
SDEE	TINATION-CHAP.	•		691		lf-opinionativ	•				
	" Book of Life		. 15	691		ilty for .	•		•	43	
	" Decrees, in Spiritua	als	. 14	691	" Spir	ITUAL-CHAI	P			_	
	" Discriminate (Mean		. 18	692		h) Christ, ou				333	
	Discriminate (sicus								•	2	
	" (Ever	116)	. 19	692	1	Iligh (Jewish	, ·		•		
	" Diligence .		. 24	694	Priests and	l People .	•		• •	27	
	" Election .		. 16	691	Priests					4	
		.*		692		talogue of .	•		•	92	
	" Allusions	to	. 17		-	-	•		• •		
	" Allusions : General Clause	to •	. 26	694	" Car	reat for .	:	,	: :	32	
	2211.00.020	to •			" Car	-	•		• •	32 5	
	" General Clause	to •	. 26	694	" Car	reat for . nsecrated .	latrous			32	

Priests, Rotation of, in Service .		BECT.	PAGE 487	Prophets, Silenced	8ECT. 64	PAGE. 682
" To Avoid the Dead	•	80	40	" " Penalty for	65	682
PRIESTHOOD (Old Testament)-CHAP.	•	-	485	" Sons of	296	75
" Appointed Rituals .		17	489	" Supported	59	681
" Charge in General .	•	6	486	" Wicked	31	675
" Charged to Offer Sacrifices	•	8	486	" FALSE-CHAP	_	683
" with Sacred Vessels	•	7	456	" Beware of	79	685
Interruption, &c	•	18	488	Canenge to	81	685
Sewish Diders .	•	13 10	487 487	" Criterion how to know . " Flatterers	. 80	685
" Laity Excluded from . " Maternal Regimen .	•	15	438	" " Especially in War.	7 <b>4</b> 75	684 684
" Nazarites' Sacred Hair .	•	16	489	" " Forewarned	73 71	683
" " Vows .	•	. 14	487	" " Instances .	72	683
" Nethinims .		12	487	" " Insolent	76	684
" Sanctity Required .		3	485	" " Ironical Reference	83	695
" Some Particular Charges		9	487	" Legal Penalty for	84	686
" " Solu	tion	19	488	" " Liars	73	683
Primogeniture (See Politics)	• ,	132	655	" Mercenary	77	684
PRISONS-CHAP. (See Politics) .	•	_	659	" " Remarks	78	685
Profanation (Shewbread)	•	23	38	" "Providential Animadversion .	. 85	686
" Exculpated	•	21	38	" Their Adherents Threatened.	86	686
" Of Sabbath-Day	•	21	173 38	" Their Extinction	87	687
Profaners Exculpated	•	24 96	777	Outlet Floridence	82	685
Profession of Faith	•	97	777	Propitiation by Christ	347	265
Refuect .	•	98	777	Prosperity Temporal	42	115
Professions, Criterion of	•	102	778	Prostitutes Depicted	30 29	263 263
" No Merit in Man		121	207	" of Circumcision	4	203 36
" of Witcheraft .		132	208	Prostration	30	878
Promise of Children		30	55	" in Prayer	28	112
" of God's Defence .		58	91	Protection Divine, Praise for	124	137
" of Holy Ghost	•	106	100	PROVIDENCE AFFLICTIVE-CHAP	_	700
Promises of Plenty		12	3	" DISTRIBUTIVE-CHAP		697
" to Hear Prayer		4	106	" IN WAR-CHAP	_	866
Property, (hurch, Tax-free	•	165	519	" OF GOD IN TEMPORALS-CHAP	_	688
" Unalienable .	•	167	519	" PROMISES TO THE RIGHTEOUS—CH	AP	706
4 Limitation of	•	16	Б	RETRIBUTIVE—CHAP	-	703
" MORALS RESPECTING OUR OWN-		_	567	I HARBATS TO THE WICKED-CHAP		707
" " OTHERS'-	CHAP.	-	569	Providence Denied	122	102
" Search for Stolen	•	107	572 676	" Ones Cister	4	49
PROPHECIES NATIONAL—CHAP.	•	_	669	Providential Columbias	65	14
PROPHESYING—CHAP	•	6	670	II Com	128 129	28 28
" Deprivation .	:	23	674	Public Calamity, Prayer in	59	28 120
" Divine Commission .	•	ī	669	Confession	85	128
" Fulfilled in Jericho .		14	672	" Parden, Prayer for	52	118
" in Josiah (King)		15	672	" Prayer for the	57	120
" in the lordly Infide	el .	16	672	Purchasers of Land	103	22
" in Various Instanc	es .	17	673	Purgatory (Popish Invention)	105	464
" Inferences therefro	m .	18	673	Soul-sleepers	100	463
" Inspiration	•	2,	669	Purim, Feast of	74	182
ii Insuperable Impulse .	•	11	672	Purveyors	. 90	163
4 Interruption	•	12	672	PURIFYING-CHAP	-	41
44 Means (Visions, Dreams)	•	5	670	" By Doves and Pigeons	49	42
" (Vocal)	•	4	670	by Living and Dead Birds.	. 50	42
" Obedient to Orders .	•	25	674	" Customs Additional	57	43
Prophets not to Add	•	22 8	674 671	" Instanced	55 53	42
" Prophets not to Add . " Resolved so to do	•	9	671	" Penalty for Omitting	53 47	43 49
" Kesoived so to do	•	10	671	" Practice Distant	51	42
4 Punctuality .	•	7	671	" Recipe for (Ashes)	44	41
4 Repletion	:	13	672	" Ritual for Application	45	41
" Rules .	:	24	674	" " Houses .	58	43
" Self-Deficiency		21	673	" " Instances of	46	42
" Self-Umbrage .	•	20	673	" " Moveables	59	43
" Support	•	8	670	" Sacrificing Rams	48	42
PROPHET, CHRIST A-CHAP		_	223	" Shaving	54	43
Prophetesses	•	82	675	" Solution	56	43
" Reproved	•	34	676	" Washing the Person	52	42
Prophetic Times	•	56	680	Q		
Prophetical Character of Christ, Foretold	•	76	223	•		_
" Applied to Christ	•	77	223	QUADRUPEDS-CHAP	_	607
Prophets Hated	•	63	682	" Ass	87	607
" Idelatrous	•	26	191	" Reasts (Metaphorical)	95	609
" Imprisonments of, Foretold .	•	66	682	" Camel and Dromedary	88	608
" Incredulity, Foretold .	•	60	681	Cattle (Mean)	85	607
" Verified " Worst	•	61 27	681 674	Dee	90 91	608 608
Motur , ,	•	27 26	674 674	" Dog, Fox and Coney	88 81	608
" Of Futurity	•	20 68	682	"_ Horse .	86	607
1 Circumon of	•	58	681	Lion.	92	603
* Respected	•		301	- 1100	74	•

902 GENEKA	LL	1 1	ADE.	OF BUBLECIS.	
		SECT.		SECT.	
QUADRUPEDS—Sheep and Goats .	•	84	607	Repairers of Jerusalem 101	167
" Unicorn	•	94	609	REPENTANCE AND REMISSION—CHAP	761
Wolf Both and Boopard	•	98 124	609 575	And Continuit 40	762
Quarrels (Rule)	•	126	576		761
" Foretold .	•	125	575	" Dula	762 761
" Instances of		127	576	Repenting, (God)	87
" Reflections on .	:	128	576	Reproach Deprecated	822
Questions by Christ		106	227	" Instances 166	822
" by Others		106	227	" Penalty 165	822
Questioning of Christ on Trial .		176	240	" Retorted 167	822
-				" Threatened 164	822
R				REPROBATION-CHAP	694
RAFT-Merchants		108	23	" Case of Pharaoh	695
Rain, Comes		46	593	" Deprecation 31	696
" Prayed for	,	44	597	" Inference . 32	696
" Prognosticated		45	598	" Hardened (Pharaoh) 34	696
" Promised		43	597	reflections 35	695
Rainbow	•	41	597	respecting the End 27	694
RANES-CHAP	•	_	354	means 20	694
" Of Governors	•	137	356	rositive meatus 29	694
" " Nobles	•	136	855		695
" Officers of State	•	138	355		103
We serine of	•	139	356	" " Faults 114 " " Flattery 180	24
" " Observations on	•	140	856	" " Incense 20	824
" Princes	•	134	355	" Instances of	38 974
Acces and rectors	•	133	354 355	" " Improper Fasting . 74	824 45
District Professional	•	135 33	363	" " Lord's Supper . 95	45 48
Rape Forbidden (Capitally) .  Ravishments	•	33 32	263	" " Rule for 177	824
Rebuilding (House)	•	73	16	" " Useful Remarks , 179	824
Recipe for Incense	•	15	37	Repute, Bad 192	826
# # Ointment	:	62	44	" Good	827
" Purifying.		44	41	" and Bad, Contrasted 194	827
" " Shew-Bread		21	38	Resignation, Parental	59
Reconciliation by Christ		352	266	Registance, Non (Rule) 69	566
Recovery, from God		119	896	" Exemplified 70	566
RECRUITING IN WAR-CHAP		_	870	Resisting of the Holy Ghost 115	100
Re-establishment of Jews in Canaan .		139	812	Respect, Filial 54	61
REFLECTIONS ON-CHAP		_		" to Children 61	53
" " Abraham's Faith .		130	208	Restitution (Rule)	572
" Works	•	131	208	" Compelled 111	673
" " Antiquarians .		137	30		573
" Barabbas Preferred to Chris	st	190	242	Restoration of Jerusalem, Promised 87	297
" Bearing of the Cross	•	205	244	105	320
Blood Sprinkled .	•	33	176	_	297
4 " Condemnation of Jesus	•	194	243	" Arguments for	476 476
Configuration of Agents	•	182	241	" Aspirations after . 162	476
" Deluge	•	73 192	745 242	" Believed 161	477
Demand for Curior & Docum	•	70	683	" Change of the Living . 165	478
Doom of Lordon or	•	228		" Discredited 169	479
" Earthquake at Crucifixion " Fulfilment of Prophecy	•	19	247 673	" Foretold and Asserted . 158	470
" Funeral of Christ .	•	240	6/3 248	" Illustration 163	478
Tunctured Comme	•			" Inference 167	478
Manna	•	60	196 543	" Mode and Order of 160	477
" Manna	•	78	842	" Objections to 168	479
Mystical Tabernacie  Mystical Tabernacie  Pharaoh Hardened .	•	35	695	" Spiritual 164	478
" Pillar and Cloud .	•	99	551	" State of the Future Man . 166	478
" Providential Depression	:	52	700	RESURRECTION OF CHRIST (See Christ)-CHAP	248
" Quarrels		128	576	Return of Jews, Foretold 120	307
" Sacrifice Without the Camp	p.	29	716	RETURNS OF WAR-CHAP	905
" " Sea Divided .	٠.	74	545	Reversion of Inheritance 30	175
* " Self-Praise .		187	825	Revenge, Allowed (Rule) 140	578
" Sprinkling .		29	39	" Deprecated 144	578
" Testimony of God and Devi	ls to		,	" Disallowed 141	578
Christ	•	70	222	" Disappointed 145	579
" Water Miraculously Procure	ed	79	547	" Joy in the Idea of 143	578
Reform, Committee of	•	95	164	" Punished 142	578
Reformation of Life	•	48	763	Revenger	579
Reformers (Kings)	•	83	344	Revolts	341
Refuge, Cities of	•	151	580	Revolutions	339
Refuges Appointed	•	150	580	RHETORIC—CHAP — " Unparalleled	789
Regeneration	•	25	755	Cupulation 1 1 1	791 641
Regicides	•	58	338	the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the s	621
Rejoicing in God; Instances	•	65 90	768 193		621 25
Relica Idolatrous	•	89	193 765	Rigging	23 708
RELIGIOUS BLESSINGS—CHAP  BELIGIOUS VIRTUES—CHAP	•	_	765	Righteousness, Self 9	72
Remission of Sins by Christ	•	349	265	" Rule of 9	72
Mars No. o Mars and	:	40	8	Riota	637
Mending Dress	•	40	•		•••

Riot	ous Proceedings			8ECT. . 167	PAGE.	RULE OP, To, FOR, RESPECTING—Quarrels . 22	PAGE. - 575
		Quelled	•	. 168	664	" Rash Censurers 169	822
Ritu	al for Blood	-		. 80	716	" Redeeming Tithes . / 138	512
	" Drink-Off			. 46	718	" Rending Dress 39	8
			sts, (Ritual)	. 68	181	⁶¹ Repentance 43	761
	u 11 11	for Pri	iests, (Rule)	. 149	514	" Reproof 177	824
	<b>14</b> 1, 16	**	(Ritual)	. 149	514	" Restitution 108	572
	" Incense	_		. 22	88	" Revenge 140	578
	" Meat-Offe	ring	: :	. 48	718	" Reversion of Inheritance 26	174
	" Purifying	_		. 45	41	" Royal Gifts 172	521
		Houses		. 58	43	" Sackcloth	9
		Moveable		. 59	43	" Self-denial	71
		Purim (F		. 76	182	" Self-praise	825
		Shew-Bro	-	00	38	" Self-rightcousness 9	72
		Sprinklin		. 28	89	" Suicide	585
Rive		Sprinkini		. 27	594	" Suretyships . 122	652
BUVE			• . •	. 28	594	4 Swearing Falsely 102	807
	Metaphorical		• •	. 29	594	H Committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the committee of the comm	588
	Mystical		•	. 35	596	Tale-bearing . 181	824
	New, Pools,	azc.		. 97	121	a die bouting	74
Road		•		. 55	121	" Tempting God	572
	of House	•			162	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	22
	tion of Officers	•		. 88 . 71	162		568
Ruit	·	•					
	E OP, To, For, R	ESPECTI	MG-ADFADAM		208 16		810 570
**	A Calling	•		. 74	577	Weights and measures	
44	Anger	•	•	. 133			70
**	Benedictions	•	•	. 68	121	RULERS AND KINGS (PRELIMINARIES)—CHAP —	321 328
	Bribery	•		. 100	571	Absolute	
64	Building	•		. 48	10	" ACCESSION OF-CHAP	328
**	Captive Bride	٠.		. 71	424	Appoint successors . 20	830
	Charity	•		. 6	71	" " Providence Therein 26	830
**	Compliments			. 143	818	_	824
44	Confession to	Others		. 87	129	" Chosen by the Army . 11 " Congratulations of . 15	826
64	Contentment			. 62	56 <del>4</del>	Congratuations of	324
4	Covetousness			. 87	569	•	
**	Death to Idols	ters.		. 12	187	Coronauon and Frociamation 14	826
**	Diligence			. 72	567	Dispensing 10 was 01 . 22	830 326
**	Divorce			. 87	428	2	828
44	Envy			. 129	676	God a Belection of	
44	Expulsion of	Idols		106	205	MACOURATION OF CITED I	326
44	Faith			. 32	757	Pimiradou 19	328
**	" in Chris	it		. 358	267	" Patronage 21	329
64	Fasting			78	45	" " Remarks on . 22	829
44	Fear of Man			. 36	76	" " Popular Election of . 13	825
*	Fearing God			. 69	769	" POWER OF-CHAP	828
44	Feast of Tabe	rnacles		. 62	180	" Regalia and Guards . 17	827
4	Filial Respect			. 54	61	" Self-Assumption 9	323
44	First Fruits			. 148	514	Rulers, Loyalty to	841
**	Forgiving Inju	ries		. 81	559	" " Affected 71	842
4	Gaining Wisd			. 17	446	" " Forced 70	841
-	Giving Alms			. 1	554	" Obeyed 34	882
44	Gleaning			. 17	4	" " Exceptions to 85	332
**	Hospitality	•		. 14	556	" Power, of the Sword 23	229
44	Humility			. 45	562	" To call a Council 20	328
4	Hypocrisy			. 54	564	" Powerful Monarchs 27	839
44	Incense			. 15	37	" " Predicted 29	331
"	Ingratitude	•		. 62	565	" " Typical 28	88 <b>£</b>
"	Joy in God			. 63	768	" RELATIVE DUTIES OF-CHAP	881
46	Justice	•	•	. 58	565	Rules for Eating Passover	176
"	Labor	•	•	. 23	5	" Masters 66	640
"	Labor Lord's Supper			. 93	48	" Pledging 120	652
	Lora's Supper			. 84	569	" Servants 67	640
	Lost Goods Love to Enem	ioe		. 28	559		
		108		. 28	770	8	
u	Loving God	•		. 137	577	Stanting Div Cuin	170
*	Malice Masky	•	•			SABBATH-DAY—CHAP	
	Meekness Manage	•	•	. 66	586	" A Constant Miracle in the Wilderness 5  " All Secular Work Forbidden on 6	171
*	Menses		•	. 11	413	All Decular Work Toronages on	171
"	Minister's Sup	port	•	. 189	524	. Apparent Diminutuon of mospess to	174
**	Murder	•		. 157	581	" " Covert for the 20	173
"	Murmuring	•		. 121	571	" " Deprivation of (Judicially) . 24	174
	Non-Resistanc			. 69	566	" " First day-(The Christian) . 17	173
	Obedience to I			56	61	" " Keeping of, Resolved on . 15	172
44	Patience	•		. 49	563	" Lord's-day is the 18	173
*	Paying Taxes	•		. 39	333	" Military Guard on the . 10	171
14	Perfection	•		. 57	765	" " Mocking at, &c. (Motives) . 23	174
4	Praise	•		. 98	182	" Observance of, Commanded . 2	170
66	Prayer			. 1	106	" " in Harvest . 7	171
#	Prayer for Otl	hers		. 47	116	" " Preparation for . 4	171
Le	Preachers			. 110	507	" " " Why Commanded 8	170
46	Prevent Blaspl	he <b>my</b>		. 118	102	4 # Origin of the 1	170
•	Preventing Ide	olatry		. 56	196	" Penalties on Breakers of the . 22	174
	-	-					

904	GENI	SKAL	1 11	DEA	C OF SUBJE	O I	ω.	
1			SECT.	PAGE [				SECT.
SABBATH-DAY_F	recise Duration of th	ne .	16	173	Sects			131
" " P	rofanation of the		21	178	" Christianity	٠.		132
	romises to Observer	s of the .	14	172	" Doom of Heretics .	•		137
« " P	ublic Worship on th	е .	11	171	" False Doctrines of .	•		135
" " 8	Superstitious Observa	nce of the	19	173	" "Noxious Tendency	of .		136
и " Т	Innecessary Walks of	n the .	8	171	" Schisms Foretold .	•		134
	Walking on the (Limi	•	13	172	Secular Power			92
	Work Connected with	-	9	171	Seed-Time			. 9
	Vorks of Mercy on the	he .	12	172	Self-Praise (Rule)	•	• •	185
SABBATICAL YEA		•	_	174	" Instances	•	•	186
	Emancipation on		29	175	Reflection	18 .	• •	187 99
4 4		s for Neglec	_	175	Self-Reflection	•	• •	
4 4	Reversion of Inh		30	175	SERPENTS-CHAP		• •	106
4 4	**	tento	for 26	174	incamation of .	. '	•	105
••	Year of Jubilee		28	175	. 0.2020	, ,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,		105
Sackcloth .	•		42	9 44	SERVITUDE—CHAP. (See Poli Shaving .	AICE)	• •	13
Sacred Vessels	. , ,		61_ 353	266	" Purifying by	,	•	. 54
Sacrifice of Chris			854	266				117
	(Applied)	•	-	207	Sheep-Shearing			
SACRIPICE, HUM	ham's, (Rule)	•	127	208	" Straying, &c	'	•	121
ADIA	Preparation		128	208	" " Metapherical	,		
	Offering Pres		129	208	" Walks			118
	ral Practice of		124	207	" Watering .			120
	Commanded .	: :	122	207	Shepherd and Shepherdess			115
	cular Instances of		125	207	" Metaphorical			116
	lty for		126	208	la, - ,- ,- ,			. 23
	ention of .		123	207	" Recipe .	-		. 21
	of Pardon Proposed		120	207	" Ritual .	•		. 22
" Proh	ibition of .		121	207	Ship-Building .			. 117
" Refic	ctions for Faith		130	208	" Merchants .			. 123
44 (	" Works		131	208	" Wreck .			. 127
SACRIFICES, FIX	RD-CHAP.		_	722	Sick Anointed .			. 65
" Kin	DOF-CHAP		-	720	Sickness (Diseases) .			. 86
" Ma	TERIALS—CHAP.			719	" Prayers in .	•		. 44
" Riz	UAL-CHAP 1			715	" Removed	•	•	. 37
SACRIFICIAL OF	ERINGS-CHAP.		-	711	Silence (Rhetorical) .		•	. 20
Sailors, Devotion	of .		126	27	Silversmith .			. 92
Saints in General	· •		121	783	Similes (Animals) .	•		. 72
" Communi	on of .		124	783	" Darkness .		•	. 71
" Congratula			128	784	" Fire .	•	•	. 69
" Dear to G		• •	122	783	" Light .	•	•	. 70
4 Dominion			123	783	" Vegetables .	•		. 73
" Intercession			55	119	Simony	•	•	. 116
" Love of			127	784	SIN, CONFESSION OF-CHAP.	•	•	. –
	lification of .		125	783	" ORIGINAL-CHAP.	•	•	. –
	" Instances		126	784	" TEMPTATION TO-CHAP.		•	
" Praise of " Unity, Co.			103 129	133 784	Sincerity, Benefits of	•	•	. 100
" Unity, Co	" Criterion	• •	130	785	Singers, Catalogue of	•	•	. 93
	" Criterion	-	19	592	Sinless (Christ)	•	•	. 18
Salt .	· ·	• •	144	818	Sinners, Hardened, &c. Sins of Omission	•	•	. 18
Salutations (Sacr Salvation! .	eu).	•	68	769	" Pardonable .	•	•	. 104
Samaritans, Orig	in of	•	76	294	" Remission of, by Christ	•	•	. 849
Santaritans, Orig	Christ only	•	351	265			•	. 52
Sauctification by	" Predicted		350	265	" Unpardoned . Sitting in Prayer .	•	•	. 30
Sanctifying Grac			39	115	Slaughter of Infants .	•	•	. 43
Sanctity of Holy		•	120	853		Силь.		
" of Tabe			76	842	Sleep			. 19
" of Tem	ples		121	853	" Represented as Death			. 152
" of Vess	els .		115	850				. 49
Satan's Temptat	ions		25	75	Sobriety Commanded		•	. 73
Satire (Speech)			12	790		۸.		
Saved, Few	• •		106	464				. 60
" Whether	All may be .	• .	107	464	" Allusions to			. 61
SAVIOUR, THE-	Снар.		_	264	" Penalty Upon	•	•	. 62
Scal & Goat			47	718	" " Allu	sions to		. 63
Scornful, the			160	821				. 59
" Instanc			162	821	Soldiers (See War) .		•	. 28
	VANTAGES OF-CHA		_	746	Solicitude (Parental) .		•	. 70
	CELLENCE OF—CHA	P• •		738	Donnar mood, thataness	•		. 5
	STORY OF-CHAP.		-	728	00211022 (4011 2 1111111)	AP.	•	
	LIGATION TO KNOW		_	743	Donomica, 200.6- 11		•	. 110
	OMULGATION—CHAP.		-	740	1 - 1 - 1	•	•	. 146
	Barers in the, &c		-	733		•	•	. 101
Sculpture .			90	19	1	•	•	. 100
Sea, Divided			74	545		•	•	. 99
" Reflections " Mystic		• •	75 ~~	546		•	•	. 36
2.572	• •	: .	26	591		•	•	. 107
Seasons, the Sectaries Reprov		• .	39	596	Spies. Names of the .	•	•	. 83
peciaries Rebio.	red	• •	133	785	Spinning	•	•	. 18



	*			BECT.	PAGE.	١_				BECT.	PAGE.
<b>S</b> piritua.		•	•	43	439	SWEARI)	co-Patriarchal	. •		97	806
*	Baptism	•	•	88	47		Penalty of Per	jur <b>y</b>	• •	103 101	807 807
"	Beauty	•	•	17	414		Penalties for Perjured Person		•	101	807
"	COMMUTATION—CHAP.	•	•	- 8	656 36		Prohibited Prohibited	·us		100	807
	Circumcision .  Effects of Holy Ghost	•	•	112	101		Prophets	•	•	98	806
4	Fornication .	•	•	37	364	"	Solemu Appea	ls. &c.		108	808
44	Liberty and Slavery .	:	•	74	642	Swearing				39	86
**	Love	•	÷	35	417	Swimmi	-	•		33	595
4	PRIDE-CHAP	÷	•	_	72	Symbolic	al Garments			36	7
u	Power			90 -	502	Sympath	y-(Rule) .			26	558
4	Resurrection .			164	478			T			
**	Stability			40	115	ľ		-			
46	Tactics		•	44	439	ı	ACLE—Bars of			62	840
u	Watch	•		56	637	"	Curtains of	•		83	843
Spirituali	ity of God	•	•	1	77	"		inction of	•	84	843
	ing-Chap	•	•	_	87	"	Dedicated	. •		116	850
64	Altars (Ritual) .	•	•	26	89		Description of		• •	61 65	840
"	Extremities .	•	•	25	38	".	Hooks, Nails,			78	840 842
**	People and Priests	•	•	27	39 39		Imagery (Mys " (Mad		•	79	842
44	Reflections .	•	•	29 28	39		(11141)	ections .	•	80	843
	Ritual of .	•	•	184	668		Mercy-seat		•	77	842
Stabbing	in Desert	•	:	29	112	"	Mystic .			94	846
	in Prayer	•	•	3	588	"	Ornaments of	•		82	843
	Limitation).	•	:	119	652	"	Pillars of	•		86	846
Sterility		•	•	4	2	"	Sanctity of			76	842
-	operty (Search for)	•		107	572	"	Sockets and T	enons		64	840
Storms	openy (Seaton tot)	•	•	125	27	"	Tapestry of			85	846
_	ubside .	•	·	85	549	**	Vail of .			74	842
Straw				21	5	44	Walls of			60	839
Stripes				185	668	- 44	When Built	•		40	836
Strong D	rin <b>k</b>			77	889	"	Where do.	•		41	836
Subordin	ation, (Conjugal Duties)			77	426	1	les, Feast of	•		62	190
	on (What Kind)			88	502	Tables o		•		9	731
SUPPERIE	NGS OF CHRIST, &c CH	AP			243	"	" Broken	•		10	732
SUICIDE-	-Снар			_	585 -	_ "	" Restored	•		11	733
"	Affectionate Devotion			177	586	1	IN WAR (See War	)—Снар.		-	<b>E93</b>
"	Christ Tempted to Com	mit.		179	586		ring (Rule) .	•		181	824
**	Desperate Devotion	•	••	180	586	"	Instances	•		182	825
**	Forbidden (Rule) .			171	585		Observations	•		198	825
"	Foretold		•	172	585	" (4 (7) - 11-11-11-11	Whisperers	•		184	825
44	Life—Weariness of	•	•	173	585	-	(Foolish)	•	• •	190	826
64	" Entrance upon, &	с	•	174	586		(Leather) .	•	• •	84	18
44	Self-Murderers .	•	•	181	587	TAXES-	-	•		-	333
"	Surmised of Christ	•	•	178	586		Assessments Divine Interference	•	• •	41 44	334 334
	Wishing to have Died	•	•	175	586	"	Forborne .	с.	• •	42	834
	" to Die .	•	•	176	586	-4	Oppressive.	•	•	43	334
	aw, to be Avoided .	•	•	164	663	"	Payment of, Refus	ed.	• •	45	335
- •	of Children	•	•	13	51 550	**	Personal Service		: :	53	35
	Moon Arrested . Extra Fasts	•	•	90 77	550 '	"	Presents Given		•	49	335
•	gation, Forbidden .	•	•	103	778	"	Revenue .	•		47	335
	·	•	•	91	550	"	Royal Lands			48	335
Supernal	(Lord's) (See Book II, Ca	VIII	· C		48	"	Rule to Pay	•		39	333
	(Ministerial)	AAP. VIII	.)-CHAP	189	524	66	Tax-Gatherers			46	835
	ity, (Paterna!) .	•	•	59	62	Tears				15	876
Superstiti		•	:	70	198		ARCHITECTURE-			_	840
Sureties			•	128	652	"	Built without Nois	88		44	837
Suretyshi	ip (Rule)			122	652	46	Chambers of			89	845
Surgery				1!1	396	60	Construction of			90	845
Surmise (	(False)		:	158	662	61	Co-operation Requ			37	835
Surveying		•	•	134	29	"	David's Charge, 6	cc.		36	835
Burvivor	s, Care for			140	401	"	Dedicated .			117	852
Suspensio	on of Affection, &c			77	67	"	Designation of	•		91	846
"	of Fasts .			72	45		DIMENSIONS OF-			_	837
	ig-Chap		•	_	804	"	EVENTS, &cCE	AP.		_	856
**	Adjuration .			107	808	"	Holy of Holies	•		75	842
44	Ancient Mode of		•	94	805	"	Intention to Build			32	835
**	By Creatures .	•	•	106	808	"	46 16	Approved		83	835
"	Commanded .		•	88	804	4		Not Permit		34	835
"	Instances, Reprehend		•	96	806	"	None for Gud Or		• •		012
**	" Respectabl		. • •	95	. 805		None for God Ori	ginaliy ,	•	31	834
"	Not to take God's Na	me in Va	in .	106	808	"	Offices . Ornaments .	•	• •	92 82	846
"	" to Swear Falsely		•	102	807	"	Pillars .	•		82 87	843 844
• "	Oaths Criminal to bre	ak .	•	91	806	"	" Ornamente		•	87 88	844 845
	Diane.	•	•	92	805	"	SANCTITY OF-CH		•	-	850
	" Obligation of " Recorded .	•	•	90	804	"	Solomon Appointe			 85	835
4	" Requested	•	•	99 89	807	**	Solomon's Resolu			38	836
4	" Should be Exp	licht .	•	93	804 806	"	" "	44	Fulfilled	39	836
	Should be Exp	iich .	. •	-0	au0						

550 01111111		22.		
	SECT.	PAGE		BECT.
TEMPLE, When Built	42	836	U	
" Where Built	43	836	ULCERS	98
Temples, Idolatrous	29	192	Unbelief, Instances of	39
Tempora' Prosperity, &c	42	115	" Penalty of	40
Temptation or Suffering	27	75	Unbelievers in Christ	370
" Deprecated	28	75	Unblest Food	47
Temptations	23 19	76 74	Unchangeableness of God	16
" Evil Thoughts	20	74	Unchaste Words	26
Description of .	20 21	74	Uncircumcision	7
" Penalty of	86	76	UNCLEANNESS—CHAP	35
" Chief Antidote	87	76	" " Contact	36
God Tempts no Man	24	74	" Caveat for Priests	32
" " Ingratitude to	31	76	Exception	31
* Satan's	25	75	" Excommunication .	41
" Seduction, Description of	29	75	" How Contracted .	84
" Penalties .	30	75	" Inanimate Contagion	42
" Sins of Omission	28	76	" Penalties	40
" Tempting God	22	74	" Penalty for Presuming	33
" " Instances	23	74	" Polemicals	43
" To Tempt or Make Trial	26	75	" Priests to avoid the Dead .	30
Trust in Creatures	85	76	" Saliva	38
" Worldly Hatred	84	76	" Succession	39
" Mindedness	82	76	" Unclean Food	37
Tenderness, Parental	52	62	Unction-Chap	
Tents	47	10	44 Allusions to	64
Testimony for Christ (See Christ)	10	213	" Effects of (Miraculous)	68
" by Devils	74	<b>22</b> 2	" Exclusive Use of	63
" by God	69	222	" For Sacred Vessels	61
" by Himself	71	222	" For the Sick	65
" by His Works	73	222	" Inferences	69
" by Pilate	184	241	" Instances	67
Thest (Rule)	104	572	" Institution of	60
Thieves	105	572	" Laying on of Hands	66
" Penalties on	106	572	" Recipe for Ointment	12
Thirst · · · · ·	72	388	Unequalled (God)	20
" of Christ (See Christ)	215	245	" " By gods	21
Threshing	19	4	" " By Man	22
Threatenings (Hardened Sinners)	18	752	Union of Christ to His People	328
Thunder	54	600	Unity of, Christ with His People	282
" and Lightning	56	600	" God	98
Tidings		444	" Saints, Commanded	129
Time for Fasting	75	46	" Son with the FATHER	281
Tithes, Annual	140	513	" The Body	1
" Antiquity of	187	512	" The Jews (Future)	129
" Rule for Redeeming	138	512	Universal Charity	23
" Tithed	139	513 513	" Praise	104
" Triennial	141 104	22	4 Promises	38 72
Title Deeds of Land, &c	120	574	Unkindness of Brethren	18
Tormenting Care	118	574	Unsearchableness of God	10 57
Tre outrous affantise	119	574	Urim and Thummim	82
atchio.ca	79	118	Usurers	83
Tow-Spinning TRADE—CHAP. (See Agriculture, CHAP. V.)	19	22	" Opinions of, by Others	81
	94'	776		
Traditions (Good)	98	776	UTENSILS SACRED (See BOOK XXIX. CHAP. VII.)-	
" (Vain)	95	777	. 🔻	
Training (Youth)	40	57	VAIN Dreams	30
Travellers, Providence over	**	636	VAIN Dreams	35
TRAVELLING-CHAP. (See Politics)	_	630	Vegetation (Destroyed)	57
Travels, Christ (See Christ)	142	234	" (Revived)	56
" (Israe!)	39	149	Vegetative Power of Trees	58
TREASON-CHAP. (See Kings and Rulers)	_	336	Vengeance of God	37
TREATIES-CHAP (See War)		916	Veracity of God Dishonoured, &c	126
Treatment in Parturition	. 10	51	Verification of Dreams	54
Trees (See BOOK XXI, CHAP. V.)	_	601	VESTMENTS (See Ministers of God)-CHAP.	_
TRIAL OF CHRIST-CHAP.	_	240	· Idolatrous Priests · ·	37
Tribes, Division of Israel into	69	292	Vessels, Idolatrous	36
" GENEALOGY OF THE-CHAP	_	143	Vicarious Propitiation (Christ)	348
" INHERITANCE OF THE SEVERALCHAP.	_	151	Vice, Personified	30
" NUMBERS OF THE-CHAP		157	Victory, Praise for	125
" POSITION IN CAMP (CHAP.)	. –	159	" Prayer for	61
TRIMITY	100	99	Vines	67
" See also BOOK VI., CHAP. IV.	. 65	122	Vineyards	62
Triumphal Entry of Christ	. 150	236	Vintage	64
" " Foretold .	. 149	236	Metaphorical	65
Trumpets	. 144	82		
	. 19	84	Virgin Mary, Angelic Message to	28
Twins	. 9	50	" " Christ Born of the	25
			" Jeseph's Demur to	30



		SECT.	PAGE.	•		SECT.	
Vergins (See Marriage, Book XV.	. •	5 S	411	Wealth, Extreme Danger of .		94	PAGB. 616
VIRTUES RELIGIOUS—CHAP.		_	70	" Ill-Acquired .	• •	92	645
" Charity		6	71	" Ostentation of .	: :	96	647
" " Described .		7	71	" Slighted , .		106	647
" For Sinners .		8	72	" Unsatisfying Nature of		66	647
" Self-denial		4	71	" Vanity of, &c.		98	647
" Effects of		5	71	Weaving (Garments)		81	18
Visions, &c		56	454	" (Linen)		80	18
Visits to Kindred		74	66	Weeds, Noxious		2	1
Vocal Music		140	31	Weights and Measures .		91	570
Voices, Miraculous		98	552	" False, Reproved .		92	570
Voluntary Abstinence .		70	887	" Standards of .		93	570
OWS-CHAP			810	Wheel-Carriages		94	20
** Commendation of .		118	811	Whisperers		184	825
" Good Resolutions, &c.		120	812	Whoredom, Images for .		57	369
" " Private		121	812	WICKED, THREATS TO THE-CHAP.		_	707
" Instances of Making .		117	811	Widows, Ill-treated		97	430
4 In What Case not Binding		116	811	" Providential Care of .		100	431
" Rash and Wicked .		119	811	" Succoured		98	430
" Rule for		114	810	" Various Characteristics of		99	430
" Should be Kept .		115	810	Widowhood		96	430
w				Wife, a Good		80	426
				" Contrast		81	427
Wages, Servents	•	72	641	" Not Good		83	427
Waiting on God	•	76	771	" Querulous		83	427
Wakefulness .	•	20	877	Wind	• •	57	601
Walks (Sabbath) Unnecessary	•	8	171	Windows (House)		58	12
Walking (Sabbath) Limited .		13	172	Wine-drinkers	• •	79	389
Wanton Eyes	•	25	416	Winnowing	• •	20	5
WAR-ALLIES-CHAP.	•	_	872 880	WISDOM-CHAP.	•	_	445
. ALMO - CHAIT		_	876	" Advantages of . " Contrasted with Folly	•	22	447
	• •	_	882	Contrastor with Forty	• •	28	449
DATIBBO ONAL.	•	85	774	" Description of .	• •	15	445
Endance Concerning.			775	" Disadvantages of . " Endeavors After (Rule)		23	447
2.0.20		86 —	898	Budgavore wifer (maic)		17	448
FLIGHT-ORAL.		_	889	BACHIPHHEU .	• •	18	446
FURTIFICATIONS—OURS.		_	863	" Imperfections of .	•	24	448
DANFOLKED OF CHAIL		124	27	Institution of 1		<b>2</b> 5	448
" Men of " NEWS—CHAP	•	_	920	0.000 .	· ·	18	70
" NEWS—CHAP " OFFICERS—CHAP		_	874	and agen Contrasted	1.	127	108
" PLUNDER-CHAP	• •	_	900	" Solomon's .		19	446
PRISONERS—CHAP.		_	902	Lame or		20 16	445
" PROVIDENCE IN-CHAP.	: :	_	866	The Gill of God .			445
" RECRUITING—CHAP	: :	_	870	Thoughts truown of	• •	21 26	447 448
" RETURNS-CHAP.	•	_	905	" Worldly " Defeated .		26 27	448
" TACTICS—CHAP.	: :	_	893	Wisdom Personified &c.	• •	24	792
" TREATIES-CHAP.		_	916	" Bliss of Her Votaries		28	792
" WARRIORS-CHAP		_	909	" Festivals of		26 26	792
WAR, THE HOLY-CHAP.	: :		437	" Her Antiquity .	• •	21	791
Wardrobe		28	6	" Monitions of .		27	792
Washing, Purifying by		52	42	" Moral Qualities of .		28	791
Water, Bad Made Good		64	544	" Place of Abode of .	: :	22	791
" -Drinkers .		78	389	" Proclamation of .		25	792
" Miraculously Procured		78	547	Witch, Answer of		149	210
4 4 Reflecti	ons .	79	547	" Consulted		148	210
" -Spouts .		42	597	" Penalty .		136	209
" Turned to Blood		63	544	Witchcraft, Death-penalty on .		134	209
" " Wine .		65	544	" Instances		185	209
" ·Works		95	20	" General Prohibition of		132	209
Watering (the Land)		11	8	Witnesses Against Christ .		174	240
Waters, Changed to Drought .		34	595	" Legal		173	665
" Inundations		60	595	" Duty of		171	664
" Metaphorical .		81	595	" Required ,		170	664
" Mineral, &c		87	576	Wives, Community of		49	368
" Natural Fountains of .		86	596	" and Concubines .		9	868
" New Rivers .		35	596	Wizards and Witches .		137	209
• Ocean		24	593	Wood, Hewers of		82	18
" Under God's Control	• •	25	<b>59</b> 3	Wool-Spinning		79	18
" Rivers	• •	27	574	Workmen (Good)		75	16
" " Metaphorial .		28	594	Works, Good, do not Justify .		42	761
" Mystical .	• •	29	594	" Necessity of .	• •	41	760
Sea, Mystic	• •	26	. 594	" Value of	•	101	777
" Sunk Beneath the .	• •	-	FA-	" of Mercy, on Sabbath	•	12	172
" Swimming in .	• •	83	595 506	" of Providence .	•	115	136
• " Wells of, &c		88	596	World, Description of .	• •	83	76
Watchfulness		81	773	WORSHIP, PUBLIC—CHAP	• •		861
Watching unto Prayer .	•	82 97	793 <b>6</b> 47	" " Benefits of  " Commanded	• •	160	862
Wealth, a Source of Quarrels.  " Causes Forzetfulness of God	• •	97 93	646	" Commanded		151 166	861 863
		95	647	# Compromise  # Delight in	•	157	967 802
<ul> <li>Criminal Confidence in</li> </ul>			021	- Danker er	• •	101	

						SECT.	PAGE.	1						BECT.	PAGE.
Worship, P	UBLIC-	—Employn	nent of			159	861	Writing	Letters			•		132	29
••	**	Instance	s of			158	86 l								
4	**	Of Chris	t (Predict	t.)		297	256	1				Y			
44	44	44	Comma	nded		298	256	V A	f Jubilee					28	175
44	**	44	Instance	e on	Earth	299	256			L—Снар.	•	•	•	~	174
**	**	**	**	i'n	Heaven	300	256			e Contrai		•	•	128	399
*	44	OF IDOLS	-Снар.			_	201			•	stou	. •	•	40	44
. 44	44	66	Forbid			2	184	Youth,	Craining o	1	•	•	•	40	-
44	46	Of Saints	(Idolatro	(auc		114	206					Z			
"	44	Of Sun a	•	•		67	197								
44	*	On Sabba			·	11	171	ZEAL (F		•	•	•	•	1	70
44	**	Pompous		Ren	roved	162	862	" In	proper, o	r None	•	•	•	8	10
44	44	Praise in				111	131	" In	stances of	•			•	2	70
44	44	Pulpit		•		163	862	" O	Christ,	Predicted		•	•	67	221
66	44	Resolutio		•	•	166	861	"	44	Prediction	Appl	lied .	•	68	222
44	44	Tongues			•	164	862	Zoology	-Снар.	(See Bo	OK XX	(l.) .		_	605
**	44		Unknow			165		44	Anima	le. Creatio	on, an	d, &c.		77	605
44	66	Unwillin					862	"	**	God's	Care	for .		80	606
Warshinsing		OHWIND	g Detenti	OII III	•	161	862	44	14	Instinc	t in			81	606
Worshipping			•	•	•	75	771	**	44	Propag	ation	of .		78	605
Wounds Hea		BURDUY	•	•	•	43	558	"	**			verruled		82	606
Wrath of Go	_		•	•	• .	84	84		60	Sufferi				83	606
	MILL	gation of	•	•	•	35	85	4	44		•	ixtures o	r :	79	606
Writing .	•	•	•	•		180	28			Cumut					•••

THE END

		1112			- ~~~~~	~ .		
	8	BOT. P	MOE.	1			BECT.	PAGE
Physiognomy, Cheerful		17	876	Politics,	Dilemmas (Political) .		58	637
" Dejected		16	376	"	Dungeons	•	. 146	659
" Likeness		18	376	"	Duty of Judges .		. 161	662
Pictures, Exciting (Bad)		58	870	"	" to Judges .		. 169	662
" of Idols, not to be Opened .		102	204	44	Efficacy of Presents	_	. 124	652
Picturesque Description of Jesus Christ		398	273	44	Emigration and Colonization		. 32	680
" Habitants		72	15		Enquiring the Way (Traveller	· ·	. 44	683
4 Perspective	•	55	680	"	Enslaving (Instances)		. 81	643
Pillar and Cloud	÷	98	550		Entail (Inheritance) .	_	. 184	656
" " Guidance by .	•	94	551		Equal Morals and Duties	-	. 28	629
" " Reflection . " .	•	95	551	и	Equilibrium-Chap.			628
Menochon	•	56	12		Expedients (Political)	•	. 59	638
Pillars for Building Houses Pitfalls	•	101	21		Extreme Danger of Wealth	•	. 94	646
		101	894	4	False Evidence (to be Punishe		. 172	665
Plague	•		533	- 6	" Accusers .	u)	. 178	665
mileculous	•	28		66	" " Allusions	•	. 177	665
July 04	•	81	535	44	" Informers .	•	. 175	665
Plants, Aquatic	•	76	605		" " Remarks	•	. 174	665
PLEADING IN PRAYER—CHAP.	•	_	129		Wellier FR	•	. 172	627
by Angumenta Mediatorial .	•	99 .	181	4	Meighborns .	•		
" " Faith and Hope .	•	96	181			•	. 173	665
" " God's Glory		90	130	u	False Friends-(Political)	•	. 18	627
" " Goodness .	•	91	180	"	Fulse Surmise (Legal)	•	. 158	662
" " Justice	•	92	130	1	Pemale Succession .	•	. 133	655
" " " Promises .		89	129	"	Fotters	•	. 147	659
" " Providence .	•	98	131	"	" Providence Therein	•	. 148	659
" Good Works (Future) .		97	132	"	Fly Away (Riches) .	•	. 101	648
" " (Pant)		96	131	"	Friendship, Benefits of		. 11	625
Pleas, Romish, for Worshipping Saints	. :	114	206	"	" Hints on .		. 10	625
" for Succor		70	124	4	" Instances of		. 12	625
Pleasures of Concord		94	558	- ۱	Fugitives from Service	•	. 71	641
" Grand Criterion		25	558	4	Gifts of Providence .		. 90	645
" Joy :	•	85	560	- "	God with some Prisoners		. 150	660
Solemn Caution .	·	37	560	"	God's Care of the Poor		. 106	649
" Vain and Evil	•	86	560	u u	" over Prisoners		. 156	661
Plenty, Promises of	•	12	3		Good Servants .		. 69	641
" Return of, after Famine .	:	60	387	"	Guards over Prisoners		. 152	660
u	:	18	8		Guides and Guards Travellers		. 43	633
Ploughing	•	7	2		Hard Masters .	_	. 68	640
Plumber in War-Chap.	•	_	900	44	Hermitage Desired .		. 2	623
D4	٠,	181	29	۱ ،	Hidden Persons		. 8	624
Poison Bradicated	•	84	535		" Things .		. 9	624
Polemicals (Concerning Uncleanness)	•	43	41		Hiring		. 62	639
· · · · · · · · · · · · · · · · · · ·	•	43 106	23	۱ ،	Ill-Acquired Wealth .	•	. 92	645
Policy in Famine	•				Imprisonments .	•	. 145	659
Politics, Abode or Home	•	81	630		Inconvenience of Poverty	•	. 106	649
Morahi Dobariaro	٠.	89	632		Infelicity of Borrowing	•	. 114	651
Acceptance of 1 (section (procting))		181 ~~	655	4	INHERITANCE—CHAP.	•		666
Agracian Dan (scalen)	•	25 65	628		Journeyings .	•	. 45	633
2111011111011110111	•		640		Judges Appointed .	•	. 157	661
William of white Digital	•	79	642	۱.,	Kings, (Presents to)	•	. 125	653
101 221017	•	78	642			•	. 26	628
" A Source of Quarrels (Wealth)	•	97	647		Lands (Unalienable)	•		661
" Avoid Lawsults	•	164	663		LAW-CHAP	•	. 186	668
" Bad Company	•	17	627		Securation .	•	90	
" Servants	•	70	641	1	Laws of Injury .	•	. 82	643
" Benefits of Others' Piety .	•	142	658	**	" " Recovery .	•	. 118	651
" Riches	•	89	645	. "	Lawyers .	•	. 162	668
" Borrowing		118	651	4.	" Interpreters of Law (	Jewish)		663
" _ " Infelicity thereof .		114	151	"	Lending Recommended	•	. 112	661
" Not Repaying .		116	151	"	Liberation from Prison	•	. 154	660
a " Repaying .		l15	651	"	Lodgings (Travellers)	•	. 49	636
" Casting Lots		110	650	"		•	. 51	686
u u Remarks and Allusions	. 1	111	660	"	Manumission (Slaves)	•	, 84	644
" Causes Forgetfulness of God (Riches)		93	646	"	, , , , , , , , , , , , , , , , , , ,	•	. 63	639
" Children Suffer for Parents .	. 1	140	657	64	Mediocrity, (Desirable)	•	. 102	648
" Circuitous Tour		46	634	"	Meeting (Travellers) .	•	. 47	634
" Civil Liberty		73	642	*	Mendicity, (Occasional)	•	. 108	649
" Common Beggars	. 1	107	649	44	Money		. 88	645
" Commutation (Slavery) .		80	643	**	Must be, (Poverty)		. 104	649
" " (Spiritual)—CRAP.		_	650	46	No Benefits from Others' Meri	is.	. 139	657
" (Temporal)—CHAP.	·		656	."	Not Desirable—(Solitude)		. 4	623
" Complimentary Presents .		180	654	•"	Not to be Sought (Riches)		. 87	644
" Compromise (Legal)		165	663	66	Not to Suffer for other Men's	Sins	. 187	666
" Court Opened (ibid) .		169	664	"			plified 188	658
" Criminal Confidence in Wealth		96	647	44	On Solitude		. 1	623
		178	666	44	Original Distribution of the Ea	ırth	. 24	028
		180	666	4	Ostentation of Wealth		. 96	647
" Appeal		79	666	••	Piedging, (Rules) .		. 120	652
" Cause Removed .		81	667	u	4 Instances of		. 121	652
Carrie tecmover .		68	660		POLITICS (Special Cases)-CH	AF.	· —	637
" Deprecation of Prisons .  Devotion in Solitude		7	624					648
Devotion in Dollago .	•		624			•	. 20	697
" Diet in do	•	6	074		Touci of Pygub.c .	•		-

		SECT.	PAGE.	•	SECT.	PAGE.
Po'itics	, Power of Example, Bad to be Avoided .	23	627	POPULATION—Promised	80	67
4.	" " Good to be Set .	21	627	" Fulfilled .	81	67
••	" " " Followed	22	627	" " Remarks .	82	68
44	Precurser	42	633	POPULATION OF ISRAEL—CHAP	_	157
46	PRESENTS-CHAP	-	653	" "Asher	71	158
	" For Self-Interest	126	653	" "Benjamin 🛪 .	76	159
4	" From Fear	127	654	" "Dan	68	158
4	" Sacred	129	654	" " Ephraim	75	159
u	" Useful	128	654	" " Gad	70	158
14	Previous Liberty	144	659	" "Issachar	72	159
	Primogentture	132	655	Judan	67	158
61 61	Prisoners (on Parole)	151	660	17641 K)	66	158
"	Prisons—Chap	— 149	659	Managett ,	74	159
44	" Allowance in	83	659 643	" "Naphtali	69	158
	Refreshments	48	634	" "Simeon	64 65	157
44	Relative State of Men	27	629	" "Zebulon	73	158 159
44	Remission of Debts	117	651	Porters, Catalogue of	94	164
**	Retaliation	166	663	Position of Tribes (Camp)—Chap.	_	159
**	Returning Travellers	50	635	" First Division; Judah	77	159
66	Rich and Poor, (Contrast)	103	648	" Second do.; Reuben	78	160
44	" Persons, Instanced	91	645	" Centre	79	160
44	RICHES-CHAP	_	644	" Third Division; Ephraim . 4 .	80	160
64	Riotous Proceedings	167	664	" Fourth do.; Dan	81	160
64	" " Quelled	168	664	" Regularity	82	161
*	Riots	54	637	Posterity Promised	65	64
**	Roman Privilege . , .	155	661	" Remarks on	- 66	64
64	Rules (Masters)	66	640	Posthumous Birth	8	50
46	" (Servants)	67	640	Pottery	88	18
44	Safety Promised	8	623	POVERTY-CHAP. (See Politics)	_	648
**	Sentence to Hang	182	667	" Rich and Poor Contrasted	103	648
"	Separation of Families	85	664	" Threatened	109	650
4.	Servants, Instances	64	639	POWER OF RULERS-CHAP	-	328
**	SERVITUDE—CHAP		630	Power of God	7	78
46	Signals, (Divine)	61	639	Doubled by Businemy.	125	103
"	" (Human)	60	638		146	33
"	Slavery Threatened	76	642	of riayer	5	107
	Anusions	77	642	became	92	503
"	Slighted Wealth	100	647	opinidas	90	502
	SOCIETY-CHAP	_	625	PRAISE—CHAP.	_	182
**	Solitude—CHAP	-	623	Chieny in neaven	112	135
	Spiritual Liberty and Slavery	7 <b>4</b> 75	642	" Daily	105	134
44	Stabbed, &c.	184	642 668	" Effect of Miracle	107 105	134 553
**	Statute of Limitation	119	652	" In Public Worship	111	134
"	Strangers, (Laws for)	84	631	" Procession .	126	138
64	" Numbered.	86	632	" Mutual Exhortation to	100	133
44	" Observations on	87	632	6 of Angels	102	133
**	" Providence over	85	632	" of Saints	108	133
64	Stripes	185	668	" on Earth	110	134
••	Sureties	123	652	" Resolved on	101	133
44	Suretyship (Rule)	122	652	" Rule for	98	132
••	Taking Leave	40	632	" To all Eternity	109	134
æ	Temporary Residence	83	631	" To all Generations	108	134
#	Threatened (Poverty)	109	650	" Uninterrupted	106	134
61	Time to Hang (Criminal)	183	668	" Universal	104	133
44	Travellers (Providence over)	53	636	" Why we Should	99	132
**	TRAVELLING-CHAP		630	PRAISES-CHAP	_	135
**	Unjust Judges	160	662	" By Joyful Exhortation	128	138
41 84	Unsatisfying (Wealth)	99	647	" Various Doxologies	116	136
"	Useful (Presents)	128	654	" For Blessings	121	137
"	Valedictory Embrace	41	633	Daily mercies	119	136
u	Vanity of (Wealth)	98	647	Desiraction of Energies .	127	138
	Viaticum	88	632	Direction in war	123	127
**	Voluntary (Slave)	86	644	Divino Protection	124	137
	Wages	72 52	641 636	Alia Goodheas	114	135
4	Watch Kept	52 55	637	" Prayer Heard	118	136
	" Allusions	55 57	637	" "Special Deliverance	122	137
4	" Spiritualized	56	637	" " The Gift of Christ	120 117	137
46	Witnesses, Duty of	171	664	" "Victory over Enemies	117 125	136
44	" Required	170	664	" Works of Providence	115	138
Polygar	moderne	7	258	" In Public Procession	115	133
Poor-be		186	523	" To God Absolutely	113	138 135
	TION-CHAP	-	67	" "Idols	91	202
"	Commanded to Multiply	79	67	PRAYER—CHAP.	-	106
60	Depopulation Lamented	85	69	" Beneficial Effects of	6	107
4	" Threatened .	83	68	" Bowing in	27	102
4	Instances of Depopulation .	84	68	" Complaints of, Not Heard	17	110
*	Numbering of People, Commanded	86	69	" Conditions of being Heard	7	107
•	" " Criminated	87	69	" For Children	29	55

300	OBN	LI IC.	<i>.</i>	- 1	. 10 117		~ C D		1 ~.		
				SECT.	PAGE.					BECT.	
PRATE	for Divine Help .			35	114		NATION-Neg		•	21	698
41	" " Illumination	•	•	38	114		2.4	se for; Infe		23	693
44	" " Manifestations	•	•	41	115	Predicted	-Concerning		As a Corner Stone		271
**	" " Searching	•	•	37	114			46	" Lamb .	878	271 271
"	" Holy Ghost .	•	•	107	100			"	" Shepherd " Star .	375 389	272
"	" Mercy in General	•	•	33	113		4	"	" Stumbling-	208	212
••	" Pardon, Public . " of Sin	•	•	52 34	118		-		O	k 385	272
"		•	•	57	113 120	46	60	**	" Sword .	391	273
	" Public " Prosperity (Temporal)	•	•	42	115	44	4	44	" Our Justification		264
44	" Sanctifying Grace	•	•	39	115	"	**	16	" Our Propitiatio		265
4	" Speedy Deliverance	•	•	36	114	"	44	66	" Our Sacrifice	853	266
4	" Spiritual Stability	•	:	41	15	4	**	44	" Our Sanctifi-		
4	Forbidden by Human Law	•	•	2	106					n 350	265
*	FORM OF-CHAP		•	_	111	46	4	**	" The Branch	372	270
4	Forms of .			24	112	**	64	**	" The Son of Go		253
44	General Instances of		• ′	11	108	"	64		In His Apparel	202	243
"	GESTURES IN-CHAP.			_	111	44	**	"	" Ascension	269	251
4	Heard, in General Instances			14	109	"	**	64	" Birth (Whe	•	217
u	" Praise for .			118	136	•	46	44	" (When		217
44	" in Trouble, Instances		•	13	109	"	"	"	" Coming	308	258
u	Hopes of being Heard in			10	108	44	64	"	Descent	19	215
**	in Affliction .	•	•	43	116	44	66 66		indinating	306	257
66	in Imminent Danger		•	45	116	4	"		military	188	241
44	in Old Age and Death	•	•	46	116		-	••	" Journey to Galile	e 137	233
u	in Sickness	•	•	44	116	64	44	64	" Meekness	61	221
44	Kneeling at .	•	•	26	112	66	44	64	" Miracles	133	232
u	Meditation, Human .	•	•	. 8	107	66	"	u	" Preaching	143	235
44	Not Heard, Instances	•	•	16	110	4	44	44	" Prophetical		
**	Of Christ (Dying)	•	•	224	246				Characte	r 76	223
44	Omitted	•	•	19	111	44	44	44	" Resurrection	n 246	248
"	ON VARIOUS OCCASIONS—CI	HAP.	•	-	113	"	44	44	" Silence on		
"	Particular Instances of	•	•	12	108					1 177	240
	PLACE FOR-CHAP	•	•	_	111 107	64	4	"	" Triumphal	. 110	236
44	Power of	•	•	5 4	107	.,	44	u		y 149 165	233
	Promises to Hear .	•	•	28	112	"	"		To be Betrayed "Born of a	100	200
	Prostration in .	•	•	25 15	100		••	•		n 25	216
4	Public, Heard .	•	•	9	108	u	et	"	" Crucified	210	241
"	Resolved on	•	•	1	106			46	" Insulted	218	245
4	Rule for	•	•	22	112	64	.,	44	" Opposed by		210
44	Sedentary, During	•	•	30 ·	113		••	••	Opposed 5	B 156	237
44	Social	•	Ċ	3	106	"	4	**	" Scourged	197	248
44	Standing in			29	112		**	66	" Sheltered in		
**	State of Heart in .			23	112				Egy	ot 44	218
66	Symbolical Accompaniment			81	113	"	.4	44	" Sold .	163	238
44	The Lord's .			25	112	"	44	"	" Worshipped	297	256
**	TIME FOR-CHAP		,		111	"	64	'	To have His Dead		047
"	To be Heard .			82	113		u	44 1	Body Pierce		247
**	" Man (Civil) .			117	206	"	*	. "	His Death Attemp ed in Infanc		218
**	" " (Religious) .	•		118	207	"	46	44 ]	His Raiment Di-		
**	What Time for .	•	•	20	111			-	vide	1 216	245
	Where to Have .	•	•	21	111	"	**	**	Unbelief in Chris		000
**	Why not Heard in .	•	•	18	111				by the Jew		269 221
	of Christ	•	•	58	220				Zeal of Christ	67	212
" Db-	to Idols	•	•	90	201	Predicted	Concerning	noun pahr	His Coming	1 5	212
Freach	ers (Rule) of Christ	•	•	110 111	507 507			66 66	His Preaching		218
6.	of Good Morals .	•	•	113	507		ns by Christ-		-	•	
**	of the Gospel .	•	•	111	507	Prescripti		-(.566 0.00	•.,	115	396
	ng for Conversion .	•	•	116	508	Prescripti	Sympathet	ie.		116	396
44	" Rewards .	•	•	117	508		sympatica See Politic		•		•••
44	" Success .	•	•	115	508		ion of God (W			55	90
	Good, Described .	•	•	114	608		of all (God)			54	90
41	Of Christ, Foretold		•	143	235		n (Human Sac	rifice)		123	207
44	" in Synagogue			146	235		Humility (Co			44	562
**	" in Temple		•	147	236		ances of			40	561
•	" Prophery of, Ap	plied	•	144	235	2	ften Degraded			42	561
**	" Remarks on	•		148	236		" Prohibited			39	561
PREDES	STINATION-CHAP.			_	691	" " S	elf-opinio <b>nativ</b>	e .		41	561
	" Book of Life			15	691	" Pen	alty for .	•		43	561
	" Decrees, in Spiritu	als		14	691	" Spil	RITUAL—CHAP			_	72
	" Discriminate (Mea			18	692		gh) Christ, ou			333	262
	" (Ever	nts)		19	692		: High (Jewish	) .		2	483
	" Diligence .	•	•	24	694	Priests an	d People .	•	• •	27	39
	" Election .			16	691	Priests	• •	•	• •	4	485
	" Allusions	to	•	17	692	1	stalogue of .	•	• •	92	163
	" General Clause		•	26	694		veat for .	•	. •	32	40
	" Humility .	•	•	25	694		onsecrated .		•	5	486
	" Illustrations	•	•	22 (	693	"		latrous	•	27	191 485
	" Means Appointed	•	•	20	692	" Pr	ior Antiquity o	<i>.</i> .	• •	1	400



·			BECT.	PAGE	BECT.	PAGE.
-	tation of, in Service	• •	11	487	Prophets, Silenced	683
	Avoid the Dead .		80	40	remaily for	682
	D (Old Testament)—CHA	.P		485		75
44	Appointed Rituals		17	489	" Supported 59	681
46	Charge in General		6	486	" Wicked 31	675
44	Charged to Offer Sacri		8	486	FALSE-CHAP	683
66	" with Sacred V	easels .	7	456	" " Beware of 79	685
4	Interruption, &c.		18	488	" Challenge to 81	685
44	Jewish Elders .		18	487	" Criterion how to know . 80	685
**	Laity Excluded from		10	487	" " Flatterers 74	684
46	Maternal Regimen		15	488	" " Especially in War . 75	684
46	Nazarites' Sacred Hair		16	489	" Forewarned 71	683
44	" Vows		- 14	487	" " Instances . 72	683
**	Nethinims .		12	487	" " Insolent 76	684
46	Sanctity Required		3	485	" " Ironical Reference 83	635
66	Some Particular Charg	es .	9	487	" Legal Penalty for 84	686
44	" " "	Solution	19	488	" Liars	683
Primorenit	ure (See Politics) .		132	655	" " Mercenary 77	684
	THAP. (See Politics)	•		659	" Remarks 78	
			23	38		685
Promination	(Shewbread)		24 21	39	Tiovidential Animadversion	686
	Exculpated .	• •	21	173	Then Adherents Intellened.	686
. 61	Of Sabbath-Day .				. I their Extinction 67	687
Profaners E			24	38	" Under Providence 82	685
Profession of	of Faith		96	777	Propitiation by Christ 347	265
** ]	Refused		97	777	Prosperity Temporal 42	115
Professions,	Criterion of •		98	777	Prostitutes Depicted 30	263
"	No Merit in Man .		102	778	Prostitution 29	263
Prohibition	(Human Sacrifices)		121	207	" of Circumcision 4	36
66	of Witcherast .		132	208	Prostration 30	878
Promise of	Children .		30	55	" in Prayer 28	112
	God's Defence .		58	91	Protection Divine, Praise for . 124	137
	Holy Ghost .		106	100	PROVIDENCE APPLICTIVE-CHAP	700
Promises of	•		12	3	" DISTRIBUTIVE-CHAP	697
	Hear Prayer		4	106	" IN WAR-CHAP	866
	hurch, Tax-free .		165	519	" OF GOD IN TEMPORALS-CHAP	688
Froperty, C	" Unalienable	• •	167	519	" PROMISES TO THE RIGHTBOUS—CHAP. —	
	imitation of .	•	16	5	RETRIBUTIVE—CHAP.	706
				567		703
	IORALS RESPECTING OUR			569	THE WICES TO THE WICESD-CHAP.	707
	. 012	ers'—Chap.		_	Providence Denied	102
-	Search for Stolen .	•	107	572 676	in conception of Children 4	49
-	8 NATIONAL-CHAP.		_		Over Cities	14
Prophesy:			_	669	Providential Calamities 128	28
••	Certainty .		6	670	" Care 129	28
**	Deprivation .		23	674	Public Calamity, Prayer in	120
**	Divine Commission		1	669	· Confession 85	128
"	Fulfilled in Jericho		14	672	" Parden, Prayer for	118
**	•• in Josiah (I	King) .	15	672	" Prayer for the	120
44	" in the lord!	y Infidel .	16	672	Purchasers of Land	22
. 44	" In Various	lastances .	17	673	Purgatory (Popish Invention) 105	464
"	" Inferences	therefrom .	18	673	Soul-sleepers 100	463
44	Inspiration .		2	669	Purim, Feast of	182
**	Insuperable Impulse		11	672	Purveyors	163
44	Interruption .		12	672	PURIPYING-CHAP.	41
44	Means (Visions, Dre	ams) -	5	670	" By Doves and Pigeons . 49	42
44	" (Vocai)		4	670	" By Living and Dead Birds 50	42
**	Obedient to Orders		25	674	" Customs Additional	43
66	Prophecy Desirable	: :	22	674	" Instanced	42
44	Prophets not to Add		8	671	" Of Apparel 53	43
	" Resolved a		9	671	Penalty for Omitting	43
	" Instances		10	671	" Practice Distant	42
	211111111111111111111111111111111111111	•	7	671		41
4	Punctuality .		13	672	Accipcion (Assics)	
	Repletion .	• •			rettain to application	41
"	Rules .		24	674	riouses	43
4	Self-Deficiency	• •	21	673	instances of	42
	Self-Umbrage		20	673	Moreauca	43
•	Support .		8	670	Cucinion Leaning	42
	CHRIST A-CHAP		-	223	" Shaving	43
Prophetesse			82	675	" Solution	43
**	Reproved .		34	676	" . Washing the Person 52	42
Prophetic T			56	680	Q	
Prophetical	Character of Christ, For	etold .	76	223	•	
••	" Applied to Ch	rist .	77	223	QUADRUPEDS-CHAP	607
Prophets II	• •		63	682	" Ass 87	€07
	lolatrous		26	191	" Beasts (Metaphorical) 95	609
	nprisonments of, Foretold	ı .     .	66	682	" Camel and Dromedary 88	608
	credulity, Foretold		60	681	" Cattle (Neat) 85	607
44	" Verified		61	681	" Deer 90	608
	oral .		27	674	" Dog, Fox and Coney 91	608
242	f Futurity .	: :	26	674	" Elephant 89	608
•	ersecution of .	•	68	682	"_ Horse 86	607
		•	58	681	Lion	603
R	espected			<b>301</b>	DIVE 72	~~

50% OFNERAL	11	( D B .	a or boddeorb.	
•	BECT.	PAGE	<b>.</b>	BOT. PAGE
QUADRUPEDS—Sheep and Goats	84	607		101 167
" Unicorn	94	609	REPENTANCE AND REMISSION—CRAP	761
" Wolf, Boar and Leopard .	93	609		46 762
Quarrels (Rule)	124	575		44 761
" Evils of	126	576		45 762
" Foretold	125	575		48 761
" Instances of	127	576		41 87
" Reflections on	128	576		168 822
Questions by Christ	106	227		l66 822
" by Others	106	227	•	l65 822
Questioning of Christ on Trial	176	240		167 822
-				64 822
R				<b>—</b> 694
RAFT-Merchants	108	23		33 695
Rain, Comes	46	599	•	81 695
" Prayed for ,	44	597	" luierence .	32 695
" Prognosticated	45	598	trandened (Filaraon)	84 695
" Promised	43	597	w Menechons	85 695
Rainbow	41	597	respecting the End	27 694
RANKS-CHAP	_	354	means.	28 694
" Of Governors	137	855	I OBLIVE ILEALIS	29 694
" "Nobles	136	855	· · · · · · · · · · · · · · · · · · ·	80 695
" Officers of State	138	355		128 108
" Revenue of	139	356	radius	114 24
" " Observations on .	140	856	riancity	180 824
" Princes	184	855	ancense	20 88
" Queen and Regent	133	354	instances of	178 824
" " Single Magistrate	135	355	improper rasing .	74 45
Rape Forbidden (Capitally)	33	363	roid a pubper	95 48
Ravishments	82	263	redic ioi	177 824
Rebuilding (House)	73	16	Cociui Aculai as . 1	179 824
Recipe for Incense	15	37		192 826
" " Ointment	62	44		193 827
" " Purifying	44	41	and Dau, Contrasted	194 827
" " Shew-Bread	21	38	Resignation, Parental	46 59
Reconciliation by Christ	352	266		69 566
Recovery, from God	119	396	Exempliaed ,	70 566
RECRUITING IN WAR-CHAP	_	870	I	15 100
Re-establishment of Jews in Cansan	139	812		54 61
Reflections on—Chap	_		to cimuren	61 58
" " Abraham's Faith	130	208		108 572
" Works .	131	208	Compensu	111 673
" " Antiquarians	137	30		L10 <b>573</b>
" Barabbas Preferred to Christ	190	24:2		87 297
" Bearing of the Cross .	205	244	or sews besited	163 320
<ul> <li>Blood Sprinkled</li> </ul>	33	176	•	88 297
4 Condemnation of Jesus .	194	243	RESURRECTION—CHAP	<b>– 476</b>
" Confession of Jesus .	182	241	. Arguments for	159 476
" Deluge	73	745	vebitations after	162 476
" Demand for Christ's Death .	192	242		161 477
" Doom of Persecutors .	70	683	Change of the Diving	165 478
" Earthquake at Crucifixion .	228	247	Discredited	169 479
" Fulfilment of Prophecy .	19	673	rotetoid and Asserted	159 470
" Funeral of Christ	240	248	indentation	163 478
" " Idols	55	196	inicience	167 478
" " Manna	60	548		160 477
" Mystical Tabernacle .	78	842	_ · · · · · · · · · · · · · · · · · · ·	168 479
" Pharaoh Hardened	35	695	• * * * * * * * * * * * * * * * * * * *	164 478
" Pillar and Cloud	99	551	Bate of the Future Mati	166 478
" Providential Depression .	52	700		— 248
" Quarrels	128	576	1	120 307
" Sacrifice Without the Camp	29	716		- 905
" Sea Divided	74	545		30 175
Self-Praise	187	825	, -	140 578
" Sprinkling	29	39		144 578
" Testimony of God and Devils to		,		41 578
Christ	70	222	••	45 579
" Water Miraculously Procured	79	547		143 578
Reform, Committee of	95	164		142 578
Reformation of Life	48	763	•	146 579
Reformers (Kings)	83	344		68 341
Refuge, Cities of	151	580		64 339
Refuges Appointed	150	580	RHETORIC-CHAP	<b>—</b> 789
Regeneration	25	755	•	19 791
Regicides	58	338	• • • • • • • • • • • • • • • • • • • •	- 641
Rejoicing in God; Instances	65	768	•	157 621
Relics Idolatrous	89	193		18 25
RELIGIOUS BLESSINGS-CHAP	-	765	thousand, a moraldan to the	<b>—</b> 706
BELIGIOUS VIRTUES—CHAP		70	Righteousness, Self	9 72
Remission of Sins by Christ	349	265	" Rule of	9 72
Rending Dress	40	8	Riots	54 637

•						
			SECT.	PAGE.		PAGE.
	os Proceedings		. 167	664	RULE OF, To, FOR, RESPECTING—Quarrels . 127	
"	" Quelle	d.	. 168	664	" Rash Censurers 169	822
	d for Blood		. 80	716	" Redeeming Tithes . / 138	512
•	Dime 0		. 46	718	" Renentance	8
•	First Lining Mr 1		. 68	181	20pm 200	761
	" " for Pi	riests, (Rule)	. 149 . 149	514 514	meproof	824 572
		· (Ritual)	. 149	88	" Restitution	578
	Incense .	• •	. 43	718	" Reversion of Inheritance	174
	eat-Offering	•	. 45	41	" Royal Gifts 172	521
	Houses		. 58	43	" Sackcloth	9
<i>જુ</i> ,	Moveabl	les .	. 59	43	" Self-denial 4	71
T	urim (		. 76	182	" Self-praise 185	825
	w·Bi	read .	. 22	38	" Self-righteousness 9	72
<b>.</b>	" . ukli	ing .	. 28	89	" Suicide 171	585
*, A	rs . '.		. 27	594	" Suretyships 122	652
*	Metaphorical .		. 28	594	" Swearing Falsely 102	807
••	Mystical .	•	. 29	594	" Sympathy	588
_ "	New, Pools, &c.		. 35	596 121	" Tale-bearing	824 74
Road			. 55	121	4 m-A 104	572
	of House . tion of Officers .		. 88	162	" Traders 102	22
Ruin		•	. 71	15	" Usury 81	568
Per :	OF, To, FOR, RESPECT	ing—Abrahan		208	" Vows	810
EUL!	A Calling		. 74	16	" Weights and Measures 91	570
44	Anger .		. 133	577	" Zeal 1	70
44	Benedictions .		. 63	121	RULERS AND KINGS (PRELIMINARIES)—CHAP	321
64	Bribery .		. 100	571	" " Absolute 18	828
44	Building		. 48	10	" ACCESSION OF-CHAP	323
**	Captive Bride .		. 71	424	" Appoint Successors . 25	830
64	Charity .		. 6	71	u " " " Providence Therein 26	880
**	Compliments .		. 143	818 129	" Chosen by the Army . 11	824
**	Confession to Others		. 87 . 52	564	" Congratulations of . 15	826
"	Contentment .		. 87	569	" Constitutional Compacts . 12	324
"	Covetousness .  Death to Idolaters		. 12	187	" Coronation and Proclamation 14	826
	Diligence	•	. 72	567	" Dispensing Power of . 24	830
**	Divorce .	: :	. 87	428	" " Enthroned 16	326
**	Envy .		. 129	576	" God's Selection of 10	828
18	Expulsion of Idols		106	205	" INAUGURATION OF-CHAP	326
14	Faith		. 32	757	" Limitation 19	328
46	" in Christ		. 358	267	" Patronage 21 " " Remarks on . 22	329 329
64	Fasting .		. 78	45	" " Remarks on . 22 " Popular Election of . 13	825
**	Fear of Man .		. 36	76	" POPULAR ELECTION OF	828
**	Fearing God		. 69	769	" Regalia and Guards . 17	827
4	Feast of Tabernacles		. 62 . 54	180 61	" Self-Assumption 9	328
u	Filial Respect .	• •	. 148	514	Rulers, Loyalty to	841
	First Fruits . Forgiving Injuries	•	. 81	559	" " Affected 71	842
44	Gaining Wisdom		. 17	446	" " Forced 70	341
"	Giving Alms .	: :	. 1	554	" Obeyed 34	832
44	Gleaning .		. 17	4	" " Exceptions to 85	832
*	Hospitality .		. 14	556	" Power, of the Sword 28	229
**	Humility		. 45	562	" To call a Council 20	328
4	Hypocrisy .		. 54	564	" Powerful Monarchs 27	889 331
**	Incense .		. 15	37	" " Predicted 29 " " Typical 28	331
••	Ingratitude		. 62	565	" RELATIVE DUTIES OF—CHAP —	831
44	Joy in God .		. 63	768	Rules for Eating Passover	176
"	Justice .	•	. 58 . 23	565	" Masters	640
"	Labor .		. 23	5 48	" Pledging	652
"	Lord's Supper Lost Goods	•	. 84	569	" Servants 67	640
	Low Goods . Love to Enemies		. 28	559		
44	Loving God .		. 73	770	8	
4	Malice .		. 137	577	SABBATH-DAY-CHAP	170
44	Meekness .		. 66	566	" A Constant Miracle in the Wilderness 5	171
44	Menses .		. 11	413	" All Secular Work Forbidden on 6	171
4	Minister's Support		. 189	524	" "Apparent Diminution of Respect to 25	174
44	Murder .		. 157	581	" " Covert for the 20	173
"	Murmuring .		. 121	671	" Deprivation of (Judicially) . 24	174
"	Non-Resistance	•	. 69	566	" First day—(The Christian) . 17	173
4	Obedience to Parents		. 56	61	" Keeping of, Resolved on . 15	172
"	Patience . Paying Taxes .		. 49 . 39	563 383	" Lord's-day is the 18 " Military Guard on the 10	173 171
64	Perfection .	•	. 39	765	" Military Guard on the . 10 " Mocking at, &c. (Motives) . 23	174
44	Praise .	•	. 98	182	" Mocking at, ecc. (motives) . 25	170
ш	Prayer .		. 1	106	" " in Harvest . 7	171
*	Prayer for Others		. 47	116	" " Preparation for . 4	171
60	Preachers .		. 110	507	" " Why Commanded 8	170
4	Prevent Blasphemy		. 118	102	" Origin of the 1	170
•	Preventing Idolatry	. ,	. 56	196	" Penalties on Breakers of the . 23	174

· OBNBIN	<b>5</b> 111					
Ontones d	SECT.	PAGE			SECT.	PAGE.
QUADRUPEDS_AY—Precise Duration of the	. 16	173	Sects	•	131	786
" Profunction of the . " Promises to Observers of the .	, 21 , 14	173 172	Omisuanty	•	132 137	786 786
I TORINGES TO CONCENCED OF MICE	. 11	172	, , , , , , , , , , , , , , , , , , ,	•	135	785
I done woramp on the		173	" False Doctrines of	:	136	786
" Superstitious Observance of the " Unnecessary Walks on the	. 8	171	" Schisms Foretold	•	134	785
" Walking on the (Limited)	. 13	172	Secular Power	:	-92	508
" Work Connected with Religion .		171	Seed-Time		9	2
" Works of Mercy on the	. 12	172	Self-Praise (Rule)		185	825
SABBATICAL YEAR-CHAP	. –	174	" Instances	•	186	825
" Emancipation on the	. 29	175	" Reflections .		187	825
" Penalties for Negle	ecting 27	175	Self-Reflection		99	777
" Reversion of Inheritance on	30	175	SERPENTS-CHAP	•	_	610
	ile for 26	174	" Incantation of	•	106	611
" Year of Jubilee	. 28	175	" Poisonous · .		105	611
Sackcloth	. 42	9	SERVITUDE-CHAP. (See Politics) .		_	639
Sacred Vessels	_	44	Shaving	•	13	375
Sacrifice of Christ (Foretold)	853	266	" Purifying by	•	54	43
" (Applied)	854	266	Sheep-Shearing	•	117	618
		207	" Folds	•	119	613
Apranaut of (rearc)	127	208	Diraying, acc	•	121	614
i reparation .	128 129	208 208	Metaphon tous	•	122	614 613
" Offering Prevented . " General Practice of .	129	208	Walks	•	118 120	614
" Not Commanded	122	207	· · · · · ·	•		612
" Particular Instances of	125	207	Shepherd and Shepherdess	•	115 116	613
# Donales Con	100	201	" Metaphorical . Shew-Bread Profaned .	•	23	38
" Prevention of	. 123	207	" Recipe	•	23 21	38
" Price of Pardon Proposed .	. 120	207	necipe.	•	21	38
4 Prohibition of	121	207	Ship-Building	•	117	25
" Reflections for Faith .	130	208	" Merchants .	•	123	27
" Works	. 131	208	" Wreck	•	127	28
SACRIFICES, FIXED-CHAP		722	Sick Anointed	-	65	44
" KIND OF-CHAP		720	Sickness (Diseases)		86	391
" MATERIALS-CHAP		719	" Prayers in	•	44	116
" RITUAL-CHAP	. –	715	" Removed		37	536
SACRIFICIAL OFFERINGS—CHAP		711	Silence (Rhetorical)		20	791
Sailors, Devotion of	. 126	27	Silversmith		92	20
Saints in General	. 121	783	Similes (Animals)		72	94
" Communion of	. 124	783	" Darkness	• *	71	94
" Congratulations of	128	784	" Fire		69	93
" Dear to God	. 122	783	" Light		70	98
" Dominion of	. 123	783	" Vegetables		73	94
=	. 55	119	Simony		116	100
" Love of	. 127	784	SIN, CONFESSION OFCHAP		_	127
" Mutual Edification of	. 125	783	" ORIGINAL-CHAP		_	748
	. 126	784	" TEMPTATION TO-CHAP		-	74
" Praise of	. 103	133	Sincerity, Benefits of	•	100	777
" Unity, Commanded	129	784	Singers, Catalogue of	•	93	164
Or sier ton ty	. 130	785	Sinless (Christ)	•	66	221
Salt	. 19	592	Sinners, Hardened, &c	•	18	752
<del></del>	. 144	818	Sins of Omission	•	38	76
Salvation!	. 68	769 294	" Pardonable	•	104	778
Samaritans, Origin of	. 76 . 351	265	" Remission of, by Christ	•	849	265
Sauctification by Christ only	. 350		Comparation	•	52	764
Sanctifying Grace Prayed for	. 39	265 115	Sitting in Prayer	•	80	118
Sanctity of Holy Places	. 120	853	Slaughter of Infants	•	43	218
" # . C # N	. 76	842	SLAVE-TRADE (See Politics)—CHAP.	•	19	642 877
" of Temples	• • • • • • • • • • • • • • • • • • • •	853	Sleep "Represented as Death	•	152	404
" of Vessels	. 115	850	Snow	•	49	599
Satan's Temptations	. 25	75	Sobriety Commanded	•′	73	888
Calles (Caraba	. 12	790	SOCIETY (See Politics)—CHAP.	•		625
Saved, Few	106	464	Sodomites, (their Sins)	•	60	370
" Whether All may be	. 107	464	" Allusions to	•	61	370 870
O		264	" Penalty Upon .	•	62	871
Scap & Goat	. 47	718	" " Allusions to	•	63	871
Scornful, the	. 160	821	Sodomy	•	59	870
Instances of	. 162	821	Soldiers (See War)		28	871
ECRIPTURES, ADVANTAGES OF-CHAP.	. –	746	Solicitude (Parental)	:	70	66
" EXCELLENCE OF-CHAP.	. –	738	Solitariness; Instances		5	624
" HISTORY OF-CHAP	. –	728	SOLITUDE (See Politice)-CHAP.		_	623
" OBLIGATION TO KNOW THE CHAP		743	Solomon, Reign of		110	800
" PROMULGATION-CHAP.		740	Sorcery		146	210
" SPEAKERS IN THE, &C.—CHAP.	-	733	Soul, Separate State of		101	463
Sculpture	. 90	19	" Sleepers		100	463 •
Sea, Divided	. 74	545	Sounds, Miraculous		99	552
	· 75	546	Speedy Deliverance		36	- 114
	. 26	591	Spice-Trade		107	28
Seasons, the	. 39	596	Spies. Names of the		83	161
Sectaries Reproved	. 133	785	Spinning		78	18

Gniritna	Armour .				8ECT. 43	PAGE. 439	g	NG-Patriarchal			BECT.	PAGE.
opinica.	Baptism .	•	•	:	88	47	SWEAR	Penalty of Pe	rin <del>re</del>	•	100	806 807
64	Beauty .	•	:	•	17	414		Penalties for	.,,	•	101	807
44	COMMUTATION-CH	AP.	•		-	656	"	Perjured Pers	ons.		. 101	807
4	Circumcision	•	•		8	36		Prohibited				807
4	Effects of Holy Gho	et		•	112	101	4	Prophets			98	806
*	Fornication				37	364	"	Solemn Appea	ıls, &c.		108	808
4	Liberty and Slavery	•			74	642	Swearin	g of God .	•		. 89	86
*	Love .				35	417	Swimm	ng	•		. 33	595
44	PRIDE-CHAP.				_	72		cal Garments	•		36	7
u	Power .	•	•	•	90 -		Sympati	y-(Rule) .	•	•	26	558
4	Resurrection	•	•	•	164	478	l		T			
**	Stability .	•	•	•	40	115			_		_	
"	Tactics .	•	•	•	44	439	TABERN	ACLE-Bars of	•		63	840
	Watch .	•	•	•	56 1	637 77		Curtains of		•	. 83	843
-	ity of God .	•	•	•		87	**	Dedicated	unction of		84	843
OPRINKL!	ING — CHAP Altars (Ritual)	•	•	•	26	89	"	Description o	<i>,</i> .		. 116 . 61	850 840
"	Extremities	•	•	:	25	38	**	Hooks, Nails,		•	65	840
44	People and Pric	Pata	•	•	27	39	"	Imagery (Mys			78	842
66	Reflections		•	:	29	89	"	" (Mac		•	79	842
4	Ritual of		•		28	39	"	•	ections	: :	80	843
Stabbing		•			184	668	61	Mercy-seat			77	842
_	in Prayer .				29	112	"	Mystic			94	846
Stars, Na	tural and Figurative				3	588	64	Ornaments of			82	843
Statute, (	Limitation).				119	652	14	Pillars of	•		86	846
Sterility of	of Land .	•			4	2	"	Sanctity of			76	842
Stolen Pr	operty (Search for)				107	572	**	Sockets and T	enons.		64	840
Storms		•		•	125	27	"	Tapestry of			85	846
	abeide .	•	•	•	86	549	"	Vail of .	•	• •	74	842
Straw	• •	•	• •	•	21	5		Walis of	•	• . •	60	839
Stripes Strong Dr		•	•	•	185	668	44	When Built Where do.	•	•	40	836
_	•	•	•	•	77	389	Taherna	eles, Feast of	•		41	836
	ation, (Conjugal Duti n (What Kind)	(es)	•	•	77 88	426 502	Tables o		•	• •	62 9	190 731
	os of Christ, &c	- C b	•	•	-	243	"	" Broken	•	•	10	782
SUICIDE-		-CHAP.	•	:	_	585 -	44	" Restored	•		11	733
"	Affectionate Devotic	on	•	:	177	586	TACTICS	IN WAR (See War	)-Снар.	: :		E93
44	Christ Tempted to			•	179	586		ring (Rule) .			181	824
**	Desperate Devotion			. •	180	586	**	Instances	•		182	825
44	Forbidden (Rule)			•	171	585	46	Observations			193	825
**	Foretold .				172	585	"	Whisperers			184	825
64	Life-Wearineas of				173	585		(Foolish) .	•		190	826
44	" Entrance upor	n, &c.			174	586		(Leather) .	•		84	18
44	Self-Murderers .				181	587	TAXES-	-	•		-	333
"	Surmised of Christ				178	586	"	Assessments	•		41	334
4	Wishing to have Die	ed	•		175	586	"	Divine Interferenc	е.		44	334
"	" to Die .			•	176	586	4	Forborne .	•	• •	42	834
	aw, to be Avoided .	•	•	•	164	663	"	Oppressive .  Payment of, Refus		•	43	834
	of Children	•	•	•	13	51	"	Personal Service	ea	• •	45	835
	Moon Arrested	•	•	•	90	550	"	Presents Given	•	• •	<b>53</b>	35
	zira Fasts . gation, Forbidden	•	•	•	77	46	**	Revenue .	•		49	335
Supernal		•	•	•	103	778		Royal Lands	•	• •	47 48	335
	Lord's) (See Book I	L Cuan	·		91	550 48		Rule to Pay	:	• •	39	335 333
	Ministerial)	., CHEF.	V 111. J —	CHAP		524		Tax Gatherers		•	46	
	y, (Paterna!)		:	•	189 59	62	Tears			: :	15	835 876
Superstition				:	70	198	TEMPLE,	ARCHITECTURE-	CHAP.		_	840
Sureties				:	128	652	64	Built without Nois	<b>:</b> 0	. :	44	837
Suretyship	p (Rule) .			•	122	652	"	Chambers of			89	845
Surgery	•			•	1!1	396	64	Construction of			90	845
Surmise (					158	662	44	Co-operation Requ			37	835
Surveying					134	29	44	David's Charge, &			36	835
	Care for .		•		140	401	"	Dedicated .	•		117	852
	n of Affection, &c.	•	•	•	77	67		Designation of			91	846
- "	of Fasts .	•	•	•	72	45		DIMENSIONS OF-C		• •		837
SWEARING	э-Снар.		•	•	-	804	"	EVENTS, &cCH		• •		856
	Adjuration .		•	•	107	808		Holy of Holies	•	• •	75	842
"	Ancient Mode of		•	•	94	805	"	Intention to Build			32	83 <b>5</b>
"	By Creatures . Commanded .	•	•	•	106	808	44	**	Approved Not Permit		33 94	835
4		nondad	•	•	89	804	66	INTERNAL STRUCT			34 	835
4	Instances, Repres		•	• .	96 05	806		None for God Orig				012
**	Not to take God's		Vain	•	95 105	. 805		Offices .	•	•	31 92	834
46	" to Swear Fals		. 74111	•	102	808 807		Ornaments .	•	• •	92 82	846 843
. "	Oaths Criminal to			:	91	805		Pillars .			87	844
**	" Evaded .			:	92	805	44	" Ornamented	i .		88	845
".	" Obligation				90	804	**	SANCTITY OF-CHA		. :	<del></del>	850
**	" Recorded .				99	807	"	Folomon Appointed	d to Build .		85	835
44	" Requested				89	804	**	Solomon's Resoluti			38	836
	" Should be I	Explicit .			93	806	"		**	Folfilled	89	836

950 GEN	DICA	D 114	נו ע	a or bodinors.		
		SRCT.	PAGE	_	SECT.	PAGE.
TEMPLE, When Built .		42	836	U		
" Where Built .			836	ULGERS	. 98	394
Temples, Idolatrous		. 29 42	192 115	Unbelief, Instances of	. 39	759
Temptation or Suffering .	• •		75	" Penalty of Unbelievers in Christ	. 40	760
" Deprecated .			75	Unblest Food	. 370 . 47	260 382
Temptations		. 23	76	Unchangeableness of God .	. 16	80
" Evil Thoughts .		19	74	Unchaste Words	. 26	416
" Description of			74	Uncircumcision	. 7	36
" " Penalty of . " Fear of Man .		. 21 86	74 76	UNCLEANNESS-CHAP	. –	40
" Chief Antidote	•	36 87	76 76	" By Dead and Unclean Beagts	. 35	40
" God Tempts no Man	: :	24	74	Contact	. 86	40
" " Ingratitude to		31	75	" Caveat for Priests . " Exception	. 32	40 40
" Satan's		25	75	" Excommunication .	. 41	41
" Seduction, Description	of	29	75	" How Contracted .	. 84	40
" Penalties		80	75	" Inanimate Contagion .	. 42	41
Mile of Chilshou		£8	76	" Penalties	. 40	40
" Tempting God . " " Instance		. 22 23	74 74	" Penalty for Presuming.	. 33	40
To Tempt or Make Tris		26	75	Polemicals .	. 43	41
" Trust in Creatures		85	76	" Priests to avoid the Dead " Saliva	. 30	40 40
" Worldly Hatred		84	76	" Succession	. 39	40
" Mindedness		82	76	" Unclean Food .	. 37	40
Tenderness, Parental .		52	62	UNCTION-CHAP		44
Tents .		47	10	" Allusions to	. 64	44
Testimony for Christ (See Christ)	• •	10 74	213 222	" Effects of (Miraculous) .	. 68	44
" by God	•	69	222	" Exclusive Use of	. 63	44
" by Himself .		71	222	For Sacred Vessels	. 61	44 44
" by His Works .		73	222	" For the Sick	. 69	44
" by Pilate		184	241	" Instances	. 67	44
Thest (Rule)		104	572	" Institution of	. 60	44
Thieves .		105	572	" Laying on of Hands .	. 66	44
" Penalties on .	•	106 72	572 388	" Recipe for Olutment .	. 12	44
Thirst	: :	215	245	Unequalled (God)	. 20	81
Threshing	•	19	4	" By gods	. 21	81 82
Threatenings (Hardened Sinners)		18	752	" By Man . Union of Christ to His People .	. 22	82 260
Thunder		54	600	Unity of, Christ with His People .	. 282	254
" and Lightning .		56	600	" God	. 98	99
Tidings	•		444	" Saints, Commanded	. 129	784
Time for Fasting		75	46	" Son with the FATHER .	. 281	254
Tithes, Annual		140 137	513 512	" The Body	. 1	373
" Rule for Redeeming .	• •	138	512 512	" The Jews (Future)	. 129	310
" Tithed		139	513	Universal Charity	. 23	583 133
" Triennial		141	513	4 Promises	. 38	696
Title-Deeds of Land, &c.		104	22	Unkindness of Brethren	. 72	66
Tormenting Care		120	574	Unscarchableness of God	. 18	80
" Argument against " Reproved		118	574	Urim and Thummim	. 67	496
zichio.ca i		119 79	574 118	Usurers	. 82	668
Tow-Spinning	SHAP VI	-	22	" Opinions of, by Others .	. 83	568
Traditions (Good)		941	776	Usury (Rule) UTENSILS SACRED (See BOOR XXIX. CHAP. VII.)	. 8l	568 846
" (Human)		98	776	•	-Carr.—	010
" (Vain)		95	777	v		
Training (Youth)		40	57	VAIN Dreams	. 30	449
Travellers, Providence over .	• .	<b>5</b> 3	636	Vegetables	. 35	875
TRAVELLING-CHAP. (See Politics)	• • •	140	630	Vegetation (Destroyed)	. 67	542
Travels, Christ (See Christ) .  " (Israe!)	• •	142 39	234 149	" (Revived)	. 56	542
" (ISTAC!)	Rulers		336	Vegetative Power of Trees	. 68	601 85
TREATIES-CHAP (See War)		· —	916	Vergeance of God	. 126	103
Treatment in Parturition .		10	51	Verification of Dreams	. 54	454
Trees (See Book XXI, CHAP. V.)			601	VESTMENTS (See Ministers of God)-CHAP.		495
TRIAL OF CHRIST-CHAP		_	240	· Idolatrous Priests .	. 37	193
Tribes, Division of Israel into		69	292	Vessels, Idolatrous	. 36	193
" GENEALOGY OF THE -CHAP.		-	143	Vicarious Propitiation (Christ) .	. 348	265
INNERTIANCE OF THE DEVE	IALUHAP.	_	151 157	Vice, Personified	. 80	793
" NUMBERS OF THE-CHAP.  " POSITION IN CAMP (CHAP.)	•	_	157	Victory, Praise for	. 125	138
TRINITY		100	99	" Prayer for	. 61	121 <b>603</b>
" See also Book VI., CHAP. I'	v	65	122	Vines	. 62	602
Triumphal Entry of Christ .		150	236	Vintage	. 64	603
" " Foretold	ι	149	236	6 Metaphorical .	. 65	603 =
Trumpets	• .	114	3:2	Violence to Pregnant Women	. 19	83
Truth of God		19	84	Virgin Mary, Angelic Message to .	. 28	217
Twine	•	9	50	" " Christ Born of the .	. 25	216
			1	" Jeseph's Demur to .	. 30	217



	BECT.	PAGE.	1	SECT.	PAGE.
Vergins (See Marriage, Book XV.	. 5	411	Wealth, Extreme Danger of	. 94	616
VIRTUES RELIGIOUS—CHAP		70	" Ill-Acquired	. 92	645
" Charity	. 6	71	" Ostentation of	. 96	647
" Described	. 7	71	" Blighted	. 100	647
M Caltiania)	. 8	72	" Unsatisfying Nature of . " Vanity of &c.	. 69	647
" Effects of .	. 4	71 71	, and , and	. 98 . 81	647
Visions, &c.	. 58	454	Weaving (Garments)	. 80	18 18
Visits to Kindred	. 74	66	Weeds, Noxious	. 2	10
Vocal Music	. 140	31	Weights and Measures	. 91	570
Voices, Miraculous	. 98	552	" False, Reproved	. 92	570
Voluntary Abstinence	. 70	887	" Standards of	. 93	570
OWS-CRAP		810	Wheel-Carriages	. 94	20
" Commendation of	. 118	811 812	Whisperers	. 184	825
" " Good Resolutions, etc	. 120	812 812	Whoredom, Images for WICKED, THREATS TO THE—CHAP	. 57	369 707
Instances of Making	. 117	811	Widows, Ill-treated	. 97	430
" In What Case not Binding .	. 116	811	" Providential Care of	. 100	481
" Rash and Wicked	. 119	811	" Succoured	. 98	430
" Rule for	. 114	810	" Various Characteristics of .	. 99	430
" Should be Kept	. 115	810	Widowhood	. 96	430
w			Wife, a Good	. 80	426
W. con Comments	. 72	641	" Contrast	. 81	427
Wages, Servants	. 76	771	" Not Good	. 82	427
Wakefulness	. 10	377	" Querulous	. 63	<b>427</b> 601
Walks (Sabbath) Unnecessary	. 8	171	Windows (House)	. 58	12
Walking (Sabbath) Limited	. 13	172	Wine-drinkers	. 79	389
Wanton Eyes	. 25	416	Winnowing	. 20	5
WAR-ALLIES-CHAP		672	WISDOM-CHAP	. –	445
" Arms-Chap		880	" Advantages of	. 22	447
" ARMY-CHAP		876	" Contrasted with Folly .	. 28	449
" BATTLES—CHAP	. —	882 774	" Description of	. 15	445
" Enquiries Concerning	. 86	775	" Disadvantages of	. 23	447
" FLIGHT-CHAP.		898	" Endeavors After (Rule) . " Exemplified	. 17 . 18	446 446
" FORTIPICATIONS-CHAP.	: -	889	" Imperfections of	. 24	448
" LAWPULNESS OF-CHAP		863	" Insatiableness of	. 25	448
" Men of	. 124	27	" Of God	. 18	70
" NEWS-CHAP	. –	920	" and Men Contrasted	. 127	108
" OFFICERS-CHAP		874	" Solomon's	. 19	446
" PLUNDER-CHAP	. –	900	" " Fame of .	. 20	446
PRISONERS—CHAP	• =	902 866	" The Gift of God	. 16	445
" PROVIDENCE IS—CHAP		870	" Thoughts Known by .	. 21	447
RETURNS-CHAP	: -	905	" Worldly	. 26 . 27	448 448
" TACTICS-CHAP	· -	893	Wisdom Personified, &c.	. 24	792
" TREATIES-CHAP		916	" Bliss of Her Votaries .	. 28	792
" WARRIORS-CHAP		909	" Festivals of	. 26	792
WAR, THE HOLY-CHAP	·	437	" Her Antiquity	. 21	791
Wardrobe	. 28	6	" Monitions of	. 27	792
Washing, Purifying by	. 52 . 64	42 544	" Moral Qualities of	. 28	791
Water, Bad Made Good	. 78	889	" Place of Abode of	. 22 . 25	791
" Drinkers	. 78	547	I tociatiation of	. 25	792 210
4 "Reflection		547	Witch, Answer of	. 148	210 210
" -Spouts	. 42	597	" Penalty	. 136	209
" Turned to Blood	. 63	544	Witchcraft, Death-penalty on	. 134	209
" " Wine	. 65	544	" Instances .	. 185	209
" Works	. 95	20 8	" General Prohibition of .	. 132	209
Watering (the Land)	. 11 . 34	595	Witnesses Against Christ	. 174	240
Waters, Changed to Drought	. 34	595	" Legal	. 173	665 664
" Metaphorical	. 81	595	" Required ,	. 170	664
" Mineral, &c	. 87	576	Wives, Community of	. 49	368
" Natural Fountains of	. 86 -	596	" and Concubines .	. 9	358
" New Rivers	. 35	596	Wizards and Witches	, 137	209
Ocean	. 24	593	Wood, Hewers of	. 82	18
" " Under God's Control .	. 25	<b>59</b> 3	Wool-Spinning	. 79	18
" Rivers	. 27 . 28	574 594	Workmen (Good)	. 75	16 761
" " Metaphorial	. 28	594 594	Works, Good, do not Justify	. 43 . 41	761 <b>760</b>
" Sea, Mystic	. 26	594	" Necessity of	. 101	760 777
" Sunk Beneath the			" of Mercy, on Sabbath	. 12	172
" Swimming in	. 83	595	" of Providence	. 115	136
Wells of, &cc	. 88	596	World, Description of	. 83	76
Watchfulness	. 81	773	Worship, Public-Chap	. –	861
Watching unto Prayer	. 82	793	" " Benefits of .	. 169	862
Wealth, a Source of Quarrels	. 97	647	" Commanded .	. 151	861
" Causes Forgetfulness of God . " Criminal Confidence in .	. 93 . 96	646 647	, compromise .	. 166 . 157	288 188
Criminal Conductice in .	. ~	021	" Delignt in .	. 101	

					SECT.	PAGE. 1	1				BECT.	SYCH"
	_				159	861	Writing Letters				132	29
Worship,	PUBLIC-	–Employn	nent of .	•		861	William Desco.	•				
44	"	Instances	of .	•	168				Y			
4	44	Of Chris	t (Predict.		297	256			_			
**	44	44	Comman	ded .	298	256	Year, of Jubiles		•	•	28	175
u	44	44	Instance	on Earth	299	256	" SABBATICAL	-CHAP.	•	•	-	174
••	**	**	44	in Heave	a 300	256	Youth and Old Ag			•	128	399
	64	Ow Inor	з-Снар,		_	201	Youth, Training of		٠.		40	55
. "	44	OF IDOL	Forbide		2	184	10utti, 11ummig o.					
	4				114	206	ì		Z			
			(Idolatro		67	197	l				•	70
"	"		nd Moon	•			ZEAL (Rule)		•	•		70
44	**	On Sabb		•	11	171	" Improper, o	r None		•	8	
44	**	Pompou	s Seats in,	Reproved	162	862	" Instances of				2	70
4	**	Praise in	١ .		111	181	" Of Christ, I	Predicted .		•	67	221
44	**	Pulpit			163	862		Prediction A	· bailgo		68	222
64	**	Resoluti	on .		156	861	ZOOLOGY-CHAP.					605
44	44	Tongues	Contraste	d.	164	862	ZOOLOGY-CHAP.	le, Creation,	and &c.		77	605
**	**	"		Discarde	1 165	862	4 AMERICA	God's Ca			80	606
**	64	Tinwillin	ng Detention		161	862	1 "	•		-	81	606
		OHAUM	ag Decensi		75	771	"	Instinct in		•	78	605
Worshippi			•				4 4	Propagati				606
Wounds H		stantly	•		43	558	"	Ruled an	d Overrule	ed .	82	
Wrath of (	⊋od	•	•		34	84	46 64	Suffering		•	83	606
44 (	· Mit	igation of	•		35	85	4 4	Unnatura	l Mixtures	of •	79	606
Writing	•		•		180	28						

THE END

90%	OENEKA	L	1.1	מעו	A OF BUBLECIS.	
On 1 2 Bus 4 2 5	Sheep and Goats .		SECT.	PAGE 607		BOT. PAGE 101 167
4	Unicorn	•	94	609	REPENTANCE AND REMISSION—CHAP.	- 761
	Wolf, Boar and Leopard	•	98	609	" And Contrition .	48 762
Quarrels (Rule		•	124	575	" Described	44 761
" Evils		•	126	576	" Instances of	
" Foret		•	125	575	# D1-	
	•	•	127	576	Repenting, (God) .	
Incres	ices of	•			_ •	41 87
rene	tions on .	•	128	576	_ · · · · · · · · · · · · · · · · · · ·	68 822
Questions by C		•	106	227	meances	166 822
•	thers	•	106	227		165 822
Questioning of	Christ on Trial .	•	176	240		167 822
	_					64 822
	R					- 694
RAFT-Merchan	•		108	23	" Case of Pharaoh	83 695
Rain, Comes	• • •	·	46	593	" Deprecation	81 695
" Prayed for		•	44	597	" Inference .	32 695
" Prognosti		•	45	598	" Hardened (Pharaoh)	84 695
" Promised		•	43	597	" Reflections	35 695
	• • •	•		597	" Respecting the End	27 694
Rainbow .	• • •	•	41		" " Means	28 694
RANKS-CHAP.		•		354	" Positive Means	29 694
	vernors	•	137	356	" " Why	
	bles	•	136	855	vvny	80 695
	icers of State	•	138	355		128 103
4 4	" Revenue of .		139	356	raulus	114 24
44 (4	" Observations on	•	140	856		180 824
" " Pr	inces	• ,	134	355	" " Incense	20 88
	een and Regent .	•	133	354		178 824
	ngle Magistrate .		135	355		74 45
	(Capitally) .		33	368	" " Lord's Supper .	95 48
Ravishments	. (50-21)		32	263	" " Rule for	177 824
Rebuilding (Ho	1100	·	73	16	" " " Useful Remarks . ]	79 824
Recipe for Inco		•	15	37		192 826
" " Oin		•	62	44	· · · · · · · · · · · · · · · · · · ·	193 827
" " Pur		•	44	41		194 827
		•	21	38	Barlamatian Barrantal	46 59
Biic	w-Bread	•			Resistance, Non (Rule)	69 566
Reconciliation	~	•	852	266	" " Exemplified	
Recovery, from		•	119	396	l <b></b>	
RECRUITING IN		•	_	870		15 100
	nt of Jews in Cansan .	•	139	812	Respect, Filial	54 61
REPLECTIONS O	N-CHAP		_		to contain	61 58
44 (	' Abraham's Faith .		130	208		108 572
44	" Works		131	208		111 673
44 (	Antiquarians .		137	30		110 573
ec (	Barabbas Preferred to Chri	lst	190	24:2	Restoration of Jerusalem, Promised	87 297
66 6	Bearing of the Cross		205	244	" of Jews Desired	163 320
•			33	176	Restored, Jerusalem	88 297
44	Condemnation of Jesus		194	243	RESURRECTION-CHAP	- 476
ш .	Confession of Jesus	•	182	241	" Arguments for	159 476
	Conficesion of souns	•	73	745	_	162 476
	Delugo .	•	192	242	•	161 477
-	Demand for Christ & Domin	•				165 478
	Doom of a craceutors	•	70	683		169 479
	Barendame at Ordonasion	•	228	247	Discredited	159 470
"	I diminiont of I topuso)	•	19	673		
4 .	Funeral of Christ .		240	248	illustration	163 478
66	· Idols		55	196	. Interence	167 478
44 (	Manna	•	60	548		160 477
66 6			78	842	- •	168 479
44 4	Pharaoh Hardened .		35	695	• ***	164 478
44 6			99	551		166 478
** *			52	700	RESURBECTION OF CHRIST (See Christ)-CHAP.	- 248
	Quarrels .		128	576	Return of Jews, Foretold	120 307
	Sacrifice Without the Camp	n.	29	716	RETURNS OF WAR-CHAP	905
	· Sea Divided .		74	545	Reversion of Inheritance	30 175
	Des Divides .	•		825		140 578
	Beil-Ligiao .	•	187			144 578
	Sprinkling .		29	89	20,000.00	41 578
** *	Testimony of God and Devi	IB to	70	222	Distributed	45 579
					Disappointed	143 578
	2001 12.1.0	#U	79	547	20,	
Reform, Comm		•	95	164	-	142 578
Reformation of		•	48	763		146 579
Reformers (Kit	ıgs)	•	83	344	Revolts	68 341
Refuge, Cities	of		15 l	580	Revolutions	64 339
Refuges Appoin	ited		150	580	RHETORIC-CHAP	<b>—</b> 789
Regeneration			25	755	" Unparalleled	19 791
Regicides .			58	338	RICHES-CHAP. (See Politics)	641
	od; Instances		65	768	Riding	57 621
Relics Idolatro			39	193	•	18 25
	SSINGS-CHAP.			765		- 706
	TUES-CHAP	•	_	70	Righteousness, Self	9 72
		•	349	<b>265</b>	" Rule of	9 72
	ins by Christ	•		•		54 687
Rending Dress		•	40	8	Riots	001



## GENERAL INDEX OF SUBJECTS.

•										BCT.	
				BECT.	PAGE.	B 0	- <b>-</b>			*	P402.
	us Proceedings		•	. 167	664		r, To, For, Respi ish Censurers	CTING—Quarre		169	575 <b>993</b>
		Quelled	•	. 168	716		edeeming Tithes	• •	•	138	512
Kitua	l for Blood		•	. 46	718	110	ending Dress	•	•	39	8
	Drink-Offer First Fruits		(Ritual)	. 68	181	•••	pentance .	•		43	761
u	11 11		s, (Rule)	. 143	514		proof .			177	824
14		4	(Ritual)	. 149	514	" Re	stitution			108	572
•	Incense .			. 22	88	" Re	venge .		•	140	578
**	Meat-Offeri	ing .		. 43	718		eversion of Inheri	tance .		26	174
"	Purifying .		•	. 45	41		oyal Gifts .		•	172	521
44		ouses .	•	. 58	43		ckcloth .		•	42	9
4		loveables	•	. 59	43		lf-denial .		•	4 185	71 825
u		urim (Fea	•	. 76	182 38		lf-praise .		•	100	72
**		hew-Bread	•	. 22	89		lf-righteousness iicide	• •	•	171	585
River	_	prinkling	•	. 27	694	_	retyships .	•	•	122	652
MI VOL	Metaphorical	• •		. 28	594		vearing halsely			102	807
•4	Mystical		•	. 29	694	" Sy	mpathy .			26	588
**	New, Pools, &	zc		. 35	596	" Te	le-bearing .			181	824
Roade			•	. 97	121		empting God .			22	74
Roof	of House		•	. 55	12		neft .		•	104	572
Rotati	ion of Officers .		•	. 88	162		raders .		•	102	22
Ruin		• •	A haraharada Ga	. 71	15 208		ows .		•	81 114	568 810
	Op, To, For, Ru	SPECTING	-Aoranam's Sa	. 74	16		eights and Measu		•	91	570
14	A Calling		•	. 133	577	'''	eignus anu measu:		•	1	70
"	Anger	• •	•	. 68	121		AND KINGS (PREL	.iminaries)—C:	AAP.	_	321
	Bribery		•	. 100	571	"	" Absol	•	•	18	828
44	Building	. :	•	. 48	10	"		SSION OF-CHAP		_	323
	Captive Bride		•	. 71	424	"	" Арро	int Successors	•	25	880
64	Charity		•	. 6	71	"		P	rovidence Therein		830
"	Compliments .		•	. 143	818		" Chos	en by the Army	Increit	11	824
**	Confession to O		•	. 87	129		0	ratulations of	•	15	826
	Contentment .		•	. 52	564 569		•	itutional Compa	cts .	12	324
4	Covetousness		•	. 87 . 12	187	"		nation and Prock		14	826
"	Death to Idolate	ers .	•	. 72	567		" Dispe	nsing Power of		24	830
	Diligence Divorce	•	•	. 87	428	"	" Enth	roned .	•	16	326
**	Envy	• •		. 129	576	"		Selection of .	•	10	823
**	Expulsion of Ic	dols .		106	205	"	_ <del>_</del>	SURATION OF-C	HAP	_	326
44	Faith		•	. 32	757	"	" Limit		•	19	328
••	" in Christ		•	. 358	267	<b>"</b>	" Patro	•		21 22	329 829
4	Fasting .		•	. 78	45			'Remarks o lar Election of	п.	13	825
44	Fear of Man		•	. 36	76		Lopus	R OP—CHAP.	•	_	828
	Fearing God	• •	•	. 69	769 180			ia and Guards	:	17	327
	Feast of Tabers Filial Respect		•	. 54	61	"		ssumption .		9	328
44	First Fruits	• •	•	. 148	514	Rulers,	Loyalty to .			69	841
44	Forgiving Injur	ries .		. 81	559	"	" Affected	i	•	71	842
	Gaining Wisdo			. 17	446	"	" Forced		•	70	841
44	Giving Alms		•	. 1	554	1	Obeyed		•	34	882
44	Gleaning		•	. 17	4		" Exception		•	85 23	832 229
•	Hospitality		•	. 14	556	" 1	Power, of the Swo		•	20	828
•	Humility		•	. 45	562		To call a C Powerful Monarch		•	27	889
44	Hypocrisy		•	. 54	564		ti ti	Predicted .	•	29	331
"	Incense Ingratitude		•	. 15 . 62	37 565	"	. 4	Typical .	•	28	831
"	Joy in God		•	. 63	768	" ;	RELATIVE DUTIES			_	881
46	Justice .			. 58	565		r Eating Passover		•	89	176
44	Labor			. 23	5	"	Masters .		•	66	640
"	Lord's Supper		•	. 93	48	4 <b>6</b>	Pledging .		•	120	652
44	Lost Goods		•	. 84	569	"	Servants .		•	67	640
**	Love to Enemi	es .	•	. 28	559	ŀ		8			
4	Loving God		•	. 78	770	l _		-			184
u	Malice		•	. 137	577		H-DAY-CHAP.		. 11781 darmas	_	170
"	Meekness Menses	• •	•	. 66 . 11	566 413	44 11		nt Miracle in the ar Work Forbide		8 D 6	171 171
4	Minister's Supp	ort .	•	. 189	524		Ziii Docuit	Diminution of l		25	174
44	Marder .		•	. 157	581	,	" Covert fo			20	173
**	Murmuring	. :	•	. 121	571			on of (Judicially	, ·	24	174
**	Non-Resistance		•	. 69	568	"		-(The Christian		17	173
	Obedience to Pa	arents .	•	56	61	"		of, Resolved on	•	15	172
64			•	. 49	563	"	" Lord's-da			18	173
4	Paying Taxes		•	. 39	333	"		Juard on the	•	10	171
44	Perfection .		•	. 57	765			at, &c. (Motives)		23	17 <b>4</b> 1 <b>7</b> 0
"	Praise .	• •	•	. 98	132 106	<b>.</b>	" Observan	ce of, Command in Harves		2 7	170
	Prayer for Other	era	•	. 47	116	.: ا	4 4	" Preparation		4	171
66	Preachers .		•	. 110	507	" "	4 4	" Why Com		8	170
4	Prevent Blasph		•	. 118	102	,	" O-l-lC	-	•	1	170
•	Preventing Idol	•		. 56	196	1 4		on Breakers of	the .	23	174

, GENERA.	р ти		L OI SUBJECTS	· •		
QUADEDPERS.	SECT.	PAGE	T		SECT.	PAGE,
DAY—Precise Duration of the	. 16 . 21	173	Sects	•	131	78 <b>5</b> 78 <b>5</b>
" Profination of the " Promises to Observers of the	. 21 . 14	173 172	" Christianity	•	132 137	786
" Public Worship on the	. 11	171	" False Doctrines of	•	135	785
" Superstitious Observance of the		173	" " Noxious Tendency of .	•	136	786
" Unnecessary Walks on the	. 8	171	" Schisms Foretold		134	785
" Walking on the (Limited)	. 13	172	Secular Power	•	92	508
" Work Connected with Religion		171	Seed-Time	•	9	2
" " Works of Mercy on the	. 12	172	Self-Praise (Rule)	•	185	825 825
SABBATICAL YEAR—CHAP.  " Emancipation on the	. –	174 175	" Instances	•	18 <b>6</b> 187	825
4 " Penalties for Negl		175	Self-Reflection .	• :	99	777
" Reversion of Inheritance or		175	SERPENTS-CHAP	:	_	610
	ile for 26	174	" Incantation of		106	611
" Year of Jubilee .		175	" Poisonous · .	•	105	611
Sackcloth	. 42	9	SERVITUDE-CHAP. (See Politics) .		-	689
Sacred Vessels	. 61	44	Shaving	•	13	375
Sacrifice of Christ (Foretold)	. 853 . 854	266 266	" Purifying by	•	54	43 618
SACRIFICE, HUMAN, &c.—CHAP.		200	Sheep Shearing	•	117 119	613
" Abraham's, (Rule)	127	201	" Straying, &c.	•	121	614
" Preparation .	128	208	" " Metapherical .		122	614
" Offering Prevented .	129	208	" Walks		118	613
" General Practice of .	. 124	207	" Watering		120	614
Not Commanded	. 122	207	Shepherd and Shepherdess		115	612
" Particular Instances of .	. 125	207	" Metaphorical		116	613
" Penalty for	126	208	Shew-Bread Profaned	•	23	38
" Prevention of	. 123	207	" Recipe		21	88
frice of random roposed .	. 120	207		•	22	38
" Reflections for Faith .	. 121 . 130	207 208	Ship-Building	•	117 123	26 27
" " Works	. 131	208	" Wreck	•	123	21
SACRIFICES, FIXED-CHAP.		722	Sick Apointed	•	65	44
" KIND OF-CHAP	. –	720	Sickness (Discases)		86	391
" MATERIALS-CHAP	. –	719	" Prayers in		44	116
" RITUAL-CHAP		715	" Removed	•	37	536
Sacrificial Offerings—Chap		711	Silence (Rhetorical)		20	791
	. 126	27	Silversmith	•	92	20
	. 121	783	Similes (Animals)	•	72	94
" Communion of	. 124 . 128 ·	783	" Darkness	• '	71	94
Congratuations of	. 128 · . 122	784 783		•	69 70	93
Don't Good .	. 123	783	" Light	•	70 73	93 94
" Intervession for	. 55	119	Simony	•	116	100
" Love of		784	Sin, Conpession of-Chap.	•	_	127
" Mutual Edification of	. 125	783	" ORIGINAL-CHAP	·	_	748
" " Instances of	. 126	784	" TEMPTATION TO-CHAP		_	74
" Praise of	. 103	133	Sincerity, Benefits of		100	777
" Unity, Commanded	129	784	Singers, Catalogue of		93	164
Or sich ions by	. 130	785	Sinless (Christ)	•	66	221
Salt Salutations (Sacred)	. 19 . 144	592 818	Sinners, Hardened, &c	•	18	752
Salvation!	. 68	769	Sins of Omission	•	38 104	76 778
Samaritans, Origin of	. 76	294	" Remission of, by Christ	•	849	265
Sanctification by Christ only	851	265	" Unpardoned	•	52	764
" " Predicted .	850	265	Sitting in Prayer	•	30	118
Sanctifying Grace Prayed for	. 89	115	Slaughter of Infants		43	218
Sanctity of Holy Places		853	SLAVE-TRADE (See Politics)-CHAP		-	642
" of Tabernacles	. 76	842	Sleep		19	877
or rempice	121	853	" Represented as Death	•	152	404
" of Vessels	. 115 . 25	850	Snow	•	49	599
Satire (Speech)	. 12	75 790	Sobriety Commanded	•	73	888
Saved. Few	. 106	464	SOCIETY (See Politics)—CHAP.	•		625
" Whether All may be	. 107	464	Sodomites, (their Sins)	•	60 61	370 870
SAVIOUR, THE-CHAP.		264	" Penalty Upon	•	62	870 871
Scap & Goat	. 47	718	" " Allusions to .	•	63	871
Scornful, the	. 160	821	Sodomy	•	59	870
" Instances of	. 162	821	Soldiers (See War)		28	871
FORIPTURES, ADVANTAGES OF-CHAP.	. –	746	Solicitude (Parental)	•	70	66
EAUBLIBRUS OF CHAP.	. –	738	Solitariness; Instances	•	5	624
" HISTORY OF-CHAP.  " OBLIGATION TO KNOW THE-CHAP	. –	728	SOLITUDE (See Politice)-CHAP.	•	_	623
" PROMULGATION—CHAP	• -	743	Solomon, Reign of	•	110	300
" SPEAKERS IN THE, &C.—CHAP.	_	740 733	Sorcery	•	146	210
Sculpture .	. 90	133	u 61	•	101	468
Sca, Divided	. 74	545	Sounds, Miraculous	•	100 99	463 =
" Reflections		546	Speedy Deliverance	•	99 36 <b>-</b>	562 114
" Mystic	. <u>2</u> 6	591	Spice-Trade		107	23
Seasons, the	. 39	596	Spies. Names of the		83	161
Sectaries Reproved	. 133	785			18	13

	O D .			1 11	<i>D D</i> 1						000
				BECT.	PAGE.	ا ا				BECT.	PAGE.
	Armour	•	•	43	439 47	SWEARII	ng—Patriarchal Penalty of Perju	• •		97 103	80 <b>6</b> 80 <b>7</b>
<b>44</b> (4	Baptism	•	•	88	414	"	Penalties for	ır <b>y</b>	• •	101	807
4	Beauty	•	•	17	656	"	Perjured Person			104	807
	COMMUTATION—CHAP.	•	•	8	36		Prohibited			100	807
	Effects of Holy Ghost	•	•	112	101	"	Prophets			98	80 <b>6</b>
*	Fornication .	•	•	37	364	"	Solemn Appeals	&c.		108	808
	Liberty and Slavery .	:		74	642	Swearing		•		39	86
"	Love .			35	417	Swimmi	ng.			33	595
44	PRIDE-CHAP			_	72	Symbolic	cal Garments			36	7
44	Power .			90 -	502	Sympath	y-(Rule) .	•		26	558
4	Resurrection .			164	478	ł		T			
44	Stability	•	•	40	115			-		_	
44	Tactics		•	44	439		ACLE-Bars of			62	840
44	Watch	•		56	637	- "	Curtains of	•		83	843
	ity of God	•	•	1	77	"		ction of .	•	84	843
	ING-CHAP	•	•	_	87	"	Dedicated	•	• •	116 61	850 840
44	Altars (Ritual)	•	•	26	89	"	Description of		• •	65	840
64	Extremities	•	•	25	38	۱	Hooks, Nails, 1 Imagery (Mystic			78	842
44	People and Priests	•	•	27 29	39 39	"	" (Made		•	79	842
"	Reflections .	•	•	28	39	"	" Reflec		•	80	843
	Ritual of .	•	•	184	668	"	Mercy-seat			77	842
Stabbing	in Downer	•	•	29	112	"	Mystic			94	846
	in Prayer	•	•	3	588	"	Ornaments of			82	843
	Limitation).	•	:	119	652	"	Pillars of			86	846
Startite, (	•	•	:	4	2	••	Sanctity of			76	842
-	roperty (Search for) .	:	·	107	572	"	Sockets and Ter	nons		64	840
Storms	toperty (Scaron tor)	•	•	125	27	"	Tapestry of			85	846
	ubeide	·	:	86	549	"	Vail of .			74	842
Straw				21	5	**	Walls of			60	839
Stripes				185	668	"	When Built	•		40	836
Strong D	rin <b>k</b>			77	389	"	Where do.	•		41	83 <b>6</b>
_	ation, (Conjugal Duties)			77	426		cles, Feast of	•		62	190
	on (What Kind)			88	502	Tables o		•		9	731
SUPPERI	NGS OF CHRIST, &c CH	P			243	"	" Broken	•		10	732
SUICIDE-	Снар			-	585 -	_ "	" Restored	•_		11	733
46	Affectionate Devotion		•	177	586	1	IN WAR (See War)-	-Снар.			<b>893</b>
**	Christ Tempted to Com	nit .		179	586		ring (Rule) .	•	• •	181	824
**	Desperate Devotion	•	••	180	586		Instances	•		182	825
"	Forbidden (Rule) .			171	585	. "	Observations	•		193	825
44	Foretold	•	•	172	585	1	Whisperers	•		184	825
64	Life-Weariness of	•	•	173	585		(Foolish)	•	• •	190	826
64	" Entrance upon, &co		•	174	586	TAXES-	(Leather) .	•	• •	84	18 333
44	Self-Murderers .	•	•	181	587	"	Assessments	•	• •	41	334
"	Surmised of Christ	•	•	178	586		Divine Interference	•	•	44	334
"	Wishing to have Died	•	•	175	586		Forborne .	•	• •	42	834
	10 D.0 .	•	•	176	586 663	- "	Oppressive.			43	834
	Law, to be Avoided .	•	•	164 13	503 51	٠٠ ا	Payment of, Refuse	ď		45	835
	of Children . Moon Arrested .	•	•	90	550	"	Personal Service			53	35
	Extra Fasts	•	•	77	46	4	Presents Given			49	335
-	ogation, Forbidden .	•	•	103	778	••	Revenue .			47	335
Supernal		•	•	91	550		Royal Lands			48	335
	(Lord's) (See Book II, Ch	AP. V	III.)—CRAE		48	"	Rule to Pay			39	333
	(Ministerial)		, .	189	524		Tax-Gatherers			46	335
	ity, (Paterna!)			59	62	Tears	•			15	876
Superstit	ion			70	198		, Architecture—C			_	840
Sureties				123	652	14	Built without Noise	) ,		44	837
Suretysh	ip (Rule)			122	652	44	Chambers of	•		89	845
Surgery				1!1	396	6	Construction of	•		90	845
<b>S</b> urmise	(False)			158	662		Co-operation Reque			37	835
<b>S</b> urveyin	•		•	134	29		David's Charge, &co	÷.	• •	36	885
	s, Care for	•	•	140	401	::	Dedicated .	•	• •	117	854
	on of Affection, &c		•	77	67	:	Designation of	•	• •	91	846
"	of Fasts	•	•	72	45		DIMENSIONS OF-C		• •	-	837
	NG-CHAP.		•	-	804	"	EVENTS, &C.—CHA Holy of Holies		• •	75	856
"	Adjuration		•	107	808		Intention to Build	•	• •	75 32	842 835
"	Ancient Mode of	•	•	94	805	"		Approved	• •	32 33	835
"	By Creatures .	•	•	106	808	"		ipproved Vot Permit		33 34	835 835
"	Commanded .		•	83	804		INTERNAL STRUCTU				, 843
"	Instances, Reprehend		•	96	806	"	None for God Origi			31	812
"	respectable			95	. 805		Offices .	y	• •	31 92	834 846
"	Not to take God's Nar	ne in '	vain .	105	808		Ornaments.	•	• •	92 82	843
_ "	" to Swear Falsely		•	102	807		Pillars .	•	•	87	844
• "	Oaths Criminal to bre	aK .	•	91	805		" Ornamented	•	• •	88	845
66	Diane.	•	•	92	805		SANCTITY OF-CHA		•		850
	" Obligation of "Recorded .	•	•	90	804	۱ ، ،	Solomon Appointed		• •	 85	835
"	" Recorded . " Requested	•	•	99 89	807		Solomon's Resolution			38	83 <b>6</b>
	" Should be Exp!	ielt.	•	93	804 806	"	4 4 4	# (1) Build	Fulfilled	89	836
	. enome se Exb	icii .	•	<b>8-3</b>	9U0	ı				-	

000 02112	20 -2 -3					
		SRCT.	PAGE	_	SECT.	PAGE
		42	836	U		
" Where built .		43	836	Ulcrrs	98	394
Temples, Idolatrous		29	192	Unbelief, Instances of	89	750
Tempora! Prosperity, &c.		42	115	" Penalty of	40	760
Temptation or Suffering .		27	75	Unbelievers in Christ	370	260
	• •	28	75	Unblest Food	47	382
Temptations .		23	76	Unchangeableness of God	16	80
" Evil Thoughts .		19	74	Unchaste Words	26	416
" Description of	• •	20	74	Uncircumcision	7	36
" Penalty of .		21	74	Uncleanness-Chap	-	40
" Fear of Man .		86	76	" By Dead and Unclean Beagts .	35	40
" Chief Antidote		87	76	" Contact	86	40
" God Tempts no Man	• •	24	74	" Caveat for Priests	32	40
· · · · · · · · · · · · · · · · · · ·	• •	81	75	" Exception	3i	40
" Satan's		25	75	" Excommunication	41	41
" Seduction, Description of		29	75	" How Contracted	84	40
" Penalties		80	75	" Inanimate Contagion	42	41
Sins of Omission		₹8	76	" Penalties	40	40
" Tempting God .		22	74	" Penalty for Presuming	33	40
tuniances (		23	74	" Polemicals	43	41
To Tempt or Make Trial		26	75	" Priests to avoid the Dead .	30	40
Trust in Creatures	• •	85	76	" Saliva	38	40
" Worldly Hatred	•	84	76	" Succession	39	40
Minocances		82	76	" Unclean Food	37	40
Tenderness, Parental .	•	52	62	Unction-Chap	-	44
Tents .		47	10	" Allusions to	64	44
Testimony for Christ (See Christ)	•	10	213	" Effects of (Miraculous)	68	44
" by Devilu	• •	74	222	" Exclusive Use of	63	44
" by God		69	222	" For Sacred Vessels	61	44
" by Ilimself .		71	222 222	" For the Sick	66	44
" by His Works .	• •	73		" Inferences	69	44
" by Pilate	• •	184 104	241 572	" Instances	67	44
2	• •			Institution of	60	44
Thieves	•	105	572	" Laying on of Hands	66	44
" Penalties on .	•	106	572	" Recipe for Ointment	12	44
Thirst		72	398	Unequalled (God)	20	81
" of Christ (See Christ) .	• •	215	245	" " By gods ·	21	81
Threshing		19	4	" " By Man	22	82
Threatenings (Hardened Sinners)		18	752	Union of Christ to His People	328	260
		54	600	Unity of, Christ with His People	282	254
		56	600	" God	98	99
		10	444	" Saints, Commanded	129	784
Time for Fasting	• •	75	46	" Son with the FATHER	281	254
Tithes, Annual	•	140	513	" The Body	1	373
" Antiquity of		187	512	" The Jews (Future)	129	310
		138	512	Universal Charity	28	583
" Tithed	•	139	513	" Praise	104	133
" Triennial		141	513	" Promises	38	696
Title-Deeds of Land, &c.	• •	104	22	Unkindness of Brethren	72	66
Tormenting Care	• •	120	574	Unscarchableness of God	18	80
Argument against		118	574	Urim and Thummim	57	496
Reproved .	•	119	574	Usurers	82	568
Tow-Spinning	• • •	79	118	" Opinions of, by Others	83	568
TRADE-CHAP. (See Agriculture, CH.	AP. V.)	94	22 776	Usury (Rule)	81	568
Traditions (Good)	•			UTENSILS SACRED (See BOOK XXIX. CHAP. VII.)-CI	IAP.—	846
(111111111).	•	93 05	776	v		
" (Vain)	• •	95 40	777			410
	• •	40	57 626	VAIN Dreams	80	449
Travellers, Providence over .  Travelling—Chap. (See Politics)	• •	63	<b>6</b> 36 <b>6</b> 30	Vegetables	35 47	87 <b>5</b>
Travels, Christ (See Christ) .		 142	630 234	Vegetation (Destroyed)	57 56	542 542
•				" (Revived) · · ·	58	
(10.10.)		39 —	149 336	Vegetative Power of Trees	37	601 85
TREASON-CHAP. (See Kings and Ru	cers) .	<i>,</i> _		Vengeance of God		
TREATIES-CHAP (See War) Treatment in Parturition	• • •	10	916 51	Veracity of God Dishonoured, &c.	126 54	103 454
			601	Verification of Dreams	D-1	495
Trees (See BOOK XXI, CHAP. V.)	• •	_	240	VESTMENTS (See Ministers of God)-CHAP.	37	193
TRIAL OF CHRIST—CHAP.	• •	69	292	· Idolatrous Priests	36	193
Tribes, Division of Israel into	•		143	Vessels, Idolatrous	30 348	265
GENERAL OF THE CHAIR	· CHAR	_	151	Vicarious Propitiation (Christ)	348 80	793
IMBRITANCE OF THE CATEOR	( nar.	_	157	Vice, Personified		138
MCMBERS OF THE CHAI.	•	_		Victory, Praise for	125	
" POSITION IN CAMP (CHAP.)			159	" Prayer for	61	121
TRINITY		100	99	Vines	67	603
See also Book VI., CHAP. IV.	•	65 160	122 236	Vineyards	62	60 <b>2</b> 603
Triumphal Entry of Christ .		150	236	Vintage	64	603 =
	•	149	236 32	" Metaphorical	65 10	
Trumpets	•	114 19	84 84	Violence to Pregnant Women .	19 28	63 217
Truth of God	•	.9	84 50	Virgin Mary, Angelic Message to		217
Twins	•	y	90	" " Christ Born of the	25 30	217
				" Jescph's Demur to	au u	211

		2102	1		
Virgins (See Marriage, Book XV.	8ECT.	PAGE. 411	Wealth, Extreme Danger of	BECT. 94	PAGB. 616
VIRTUES RELIGIOUS-CHAP		70	" Ill-Acquired .	. 92	645
" Charity	. 6	71	" Ostentation of	. 96	647
" " Described	. 7	71	" Blighted	. 106	647
" For Sinners	. 8	72	" Unsatisfying Nature of .	. 99	647
" Self-denial	. 4	71	" Vanity of, &c	. 98	647
Effects of	. 5	71	Weaving (Garments)	. 81	18
Visions, &c	. 58	454	" (Linen)	. 80	18
Vocal Music	. 74 . 140	66 31	Weeds, Noxious	. 2	1
Voices, Miraculous	. 140	552	Weights and Measures	. 91	570
Voluntary Abstinence	. 70	887	" False, Reproved	. 92	570 570
OWS-CHAP		810	Wheel-Carriages	. 94	20
" Commendation of	. 118	811	Whisperers	. 184	825
" Good Resolutions, &c	. 120	812	Whoredom, Images for	. 57	369
" " Private .	. 121	812	WICKED, THREATS TO THE-CHAP	. –	707
" Instances of Making	. 117	811	Widows, Ill-treated	. 97	430
" In What Case not Binding .	. 116	811	" Providential Care of	. 100	481
" Rash and Wicked	. 119	811	" Succoured	. 98	430
wate tot	. 114	810	" Various Characteristics of .	. 99	430
" Should be Kept	. 115	810	Widowhood	. 96	430
w			Wife, a Good "Contrast	. 80	426 427
Wages, Servants	. 72	641	" Not Good	. 82	427
Waiting on God	. 76	771	" Querulous	. 83	427
Wakefulness	. 20	377	Wind	. 57	601
Walks (Sabbath) Unnecessary .	. 8	171	Windows (House)	. 58	12
Walking (Sabbath) Limited	. 18	172	Wine-drinkers	. 79	389
Wanton Eyes	. 25	416	Winnowing	. 20	5
WAR-ALLIES-CHAP	. –	872	Wispom-Chap	. –	445
" ARMS-CHAP	. –	880	" Advantages of	. 22	447
" ARMY-CHAP		876 882	" Contrasted with Folly .	. 28	449
" Enquiries Concerning	. — . 85	774	Description of	. 15	445
" Events of	. 86	775	" Disadvantages of " Endeavors After (Rule) .	. 23	447 446
" FLIGHT-CHAP.		898	" Exemplified	. 17	446
" FORTIFICATIONS-CHAP		889	" Imperfections of	. 24	448
" LAWFULNESS OF-CHAP		863	" Insatiableness of	. 25	448
" Men of	. 124	27	" Of God	. 18	70
" NEWS-CHAP	. –	<b>92</b> 0	" and Men Contrasted	. 127	103
" Oppicers-Chap		874	" Solomon's	. 19	446
" PLUNDER-CHAP		900	" " Fame of .	. 20	446
" PRISONERS-CHAP		902	" The Gift of God	. 16	445
" PROVIDENCE IN-CHAP	. –	866	" Thoughts Known by .	. 21	447
Macketting Cast.	• =	870 905	" Worldly .	. 28	448
" RETURNS—CHAP	: =	893	Delouted .	. 27	448
" TREATIES-CHAP.	: -	916	Wisdom Personified, &c	. 28	792 792
" WARRIORS-CHAP		909	" Festivals of .	. 26	792
WAR, THE HOLY-CHAP		437	" Her Antiquity	. 21	791
Wardrobe	. 28	6	" Monitions of	. 27	792
Washing, Purifying by	. 52	42	" Moral Qualities of	. 23	791
Water, Bad Made Good	. 64	544	" Place of Abode of	. 22	791
" Drinkers .	. 78	389	" Proclamation of	. 25	792
" Miraculously Procured	. 78	547 547	Witch, Answer of	. 149	210
4 Spouts	. 79	597	" Consulted	. 148	210
" Spouts	. 63	544	" Penalty	. 136	209 209
" Turned to Blood	. 65	544	Witchcraft, Death-penalty on	. 134	209
" -Works .	. 95	20	" General Prohibition of .	. 132	208
Watering (the Land)	. 11	8	Witnesses Against Christ	. 174	240
Waters, Changed to Drought	. 84	595	" Legal	. 173	665
" Inundations	. 80	595	" Duty of	. 171	664
" Metaphorical	. 81	595	" Required , .	. 170	664
" Mineral, &c	. 87	576	Wives, Community of	. 49	368
" Natural Fountains of	. 86	596	4 and Concubines	. 9	358
" New Rivers	. 35 . 24	596 593	Wizards and Witches	. 137	209
Ocean	. 25	<b>59</b> 3	Wood, Hewers of	. 82	18
" Rivers	. 25	574	Wool-Spinning	. 79	18 16
" " Metaphorial .	. 28	594	Works, Good, do not Justify	. 42	761
" " Mystical	. 29	594	" Necessity of .	. 41	760
4 Sea, Mystic	. 26	594	" Value of .	. 101	777
" Sunk Beneath the	•		" of Mercy, on Sabbath .	. 12	172
" Swimming in	. 83	5 <del>9</del> 5	" of Providence	. 115	135
Wells of, &c	. 88	596	World, Description of	. 83	76
Watchfulness	. 81	778	WORSHIP, PUBLIC-CHAP		861
Watching unto Prayer	. 82	793	" " Benefits of .	. 169	882
Wealth, a Source of Quarrels	. 97	647 646	" Commanded . " Compromise .	. 151 . 166	861 863
" Causes Forgetfulness of God . " Criminal Confidence in .	. 96	647	Compromise .	. 166	198 803
CIMINAL COMMUNICE III .	. 70	981	naugur in .	. 101	-01

Worship, Public-Employment of						SECT. 159	PAGE. 861	Writing Lette	era					SECT. 132	PAGE. 29
"	**	Instance			-	158	861								
4	44		t (Predict		•	297	256					Y			
**	**	"	Comma	•	•	298	256							28	175
44	44	44	Instance		Rarth	299	256	Year, of Jubi			•	•	•		
44	44	"	44		Icaven	300	256			-Снар.		•	•		174
	44	On Inor	Снар,	-			201	Youth and Ol	_		ted	•	•	128	399
- 44	44	OF IDOL	Forbid		•		184	Youth, Traini	ng of		•	· •	•	40	55
	4		_		•							75.			
u	"	Of Saints	•	•	•	114	206	l				2			
-			nd Moon		•	67	197	ZEAL (Rule)						1	70
4		On Sabbi		•_	٠.	11	171	" Improp	er. or	None				8	70
	**	Pompous		Repr	oved	162	862	" Instance				_		2	70
4	44	Praise in		•		111	131			redicted	-	·		67	221
44	**	Pulpit	•	•		163	862	4 4	•	rediction		ind .	•	68	222
64	64	Resolutio	מכ			156	861	Zoology-Ca					•	•	606
46	64	Tongues	Contraste	ed		164	862						•	77	606
44	44	44	Unknow	n Disc	arded	165	862			, Creation		•	•		
**	"	Unwillin	g Detenti	on in		161	862	"	"	God's		or .	•	80	606
Worshipping	God					75	771		**	Instinc			•	81	606
Wounds Hea		stantly		-	•	43	558	"	**	Propag			•	78	606
Wrath of Go				-	•	34	84	"	"			verruled	•	82	606
11 11	_	gation of	•	•	•	35	85	"	"	Sufferi	ngs of	•	•	83	606
Writing .		-	•	•	•	180	28	"	4	Unnatu	ıral M	ixtures of	•	79	606

## THE END