For the Lord hath redeemed Jacob, and delivered him out of the hand of one that was mightier than he.

And they shall come, and shall give praise in Mount Zion: and they shall flow together to the good things of the Lord: for the corn, and wine, and oil, and the increase of cattle and herds, and their soul shall be as a watered garden, and they shall be hungry no more.

Then shall the virgin rejoice in the dance, the young men and old men together: and I will turn their mourning into joy, and will comfort them, and make them joyful after their sorrow.

And I will fill the soul of the priests with fatness: and my people shall be filled with my good things, saith the Lord.

Thus saith the Lord: A voice was heard on high of lamentation, of mourning, and weeping of Rachel, weeping for her children, and refusing to be comforted for them, because they are not.

Thus saith the Lord: Let thy voice cease from weeping, and thy eyes from tears: for there is a reward for thy work, saith the Lord: and they shall return out of the land of the enemy.

And there is hope for thy last end, saith the Lord: and the children shall return to their own borders.

Hearing, I heard Ephraim, when he went into captivity: thou hast chastised me, and I was instructed as a young bullock, unaccustomed to the yoke. Convert me, and I shall be converted: for thou art the Lord my God.

For, after thou didst convert me, I did penance: and, after thou didst show unto me, I struck my thigh: I am confounded and ashamed, because I have borne the reproach of my youth.

Surely Ephraim is an honourable son to me, surely he is a tender child: for, since I spoke of him, I will still remember him. Therefore are my bowels troubled for him: pitying, I will pity him, saith the Lord.

Set thee up a watch-tower, make thee the bitternesst: direct thy heart into the right way, wherein thou hast walked: return, O virgin of Israel, return to these thy cities.

How long wilt thou be dissolute in deliciousness, O wandering daughter? for the Lord hath created a new thing upon the earth: A woman shall compass a man.

Thus saith the Lord of hosts, the God of Israel: As yet shall they say this word in the land of Juda, and in the cities thereof, when I shall bring back their captivity.

The Lord bless thee, the beauty of justice, the holy mountain.

And Judah and all his cities shall dwell therein together: the husbandmen, and they that drive the flocks.

For I have heaped up the weary soul: and I have filled every hungry soul.

Upon this I was as it were awaked out of a sleep, and I saw, and my sleep was sweet to me.

Behold the days come, saith the Lord: and I will sow the house of Israel, and the house of Juda, with the seed of men, and with the seed of beasts.

And, as I have watched over them, to pluck up and to throw down, and to scatter, and destroy, and afflict; so will I watch over them, to build up, and to plant them, saith the Lord.

In those days they shall say no more: The fathers have eaten a sour grape, and the teeth of the children are set on edge.

But every one shall die for his own iniquity; every man that shall eat the sour grape, his teeth shall be set on edge.

Behold, the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda:

Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; the covenant which they made void, and I had dominion over them, saith the Lord.

This shall be the covenant that I will make with the house of Israel, after those days, saith the Lord: I will give my law in their bowels, and I will write it in their heart; and I will be their God, and they shall be my people.

And they shall teach no more every man his neighbour, and every man his brother, saying: Know the Lord; for all shall know me from the least of them even to the greatest of them.

Jews apply this to the Messias. Galatin. vii. 14. C.—The Lord hath created a new thing in a woman. Aquila.—Symmachus agrees nearly with the Sept., because the Lord has created thou by salvation a new plantation. Men shall go about in thy salvation. This might be explained, if it were not surfeits to us to argue respecting God's word by human sense, says S. Jerome; though this clause of the Vulgate (Sept.) seems rather harsh. He complains here of his copy. H. V. 8. 9. Together. Jerusalem shall be large enough to contain all, at the great festivals. V. 10. I saw. Chal., Theoderist, and S. Chrys. have not. But elsewhere produced a salutary effect upon the ten tribes. Cesar vi. 1, and xiv. 3.—Convert. Bring me back from captivity and from my evil ways. This must be attributed to grace. C.—We cannot repent without it. S. Jer.—De quo jubet. S. Aug. Conf. x. 19, and 31, and 37.—God's grace is the principal cause of justification. Man's co-operation is the secondary cause. W. V. 11. Thigh, through grief.—Youth, being seduced by Jerome. V. 12. Tower, to bow down pests; or signals to know the way, or tombs for thy beloved. V. 13. Daughter. Bury thy dead, and delay thy return no longer. The Jews shortly did not soon make use of the leave granted by Cyrus. C.—Man. Heb. a hero. T.—The Fathers generally explain this of the incarnation. C.—Christ hath the perfect use of reason in the virgin's womb. H.—Even some ancient
to the greatest, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the Lord, who giveth the sun for the light of the day, and the order of the moon and of the stars, for the light of the night; who stirreth up the sea, and the waves thereof roar, the Lord of hosts is his name.

36 If these ordinances shall fail before me, saith the Lord; then also the seed of Israel shall fail, so as not to be a nation before me for ever.

37 Thus saith the Lord: If the heavens above can be measured, and the foundations of the earth searched out beneath; I also will cast away all the seed of Israel, for all that they have done, saith the Lord.

38 Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hanameel, even to the gate of the corner.

39 And the measuring line shall go out farther in his sight upon the hill Gareh; and it shall compass Goatha.

40 And the whole valley of dead bodies, and of ashes, and all the country of death, even to the torrent Cedron, and to the corner of the horse-gate towards the east, the Holy of the Lord: it shall not be plucked up, and it shall not be destroyed any more for ever.

CHAP. XXXII.

Jeremias, by God's commandment, purchases a field of his kinsman: and prophesies the return of the people out of captivity: and the everlasting covenant God will make with his Church.

THE word that came to Jeremias, from the Lord, in the tenth year of Sedecias, king of Juda; the same is the eighteenth year of Nabuchodonosor.

2 At that time the army of the king of Babylon besieged Jerusalem; and Jeremias, the prophet, was shut up in the court of the prison, which was in the house of the king of Juda.

3 For Sedecias, king of Juda, had shut him up, saying: Why dost thou prophesy, saying: Thus saith the Lord: Behold, I will give this city into the hand of the king of Babylon, and he shall take it?

4 And Sedecias, king of Juda, shall not escape out of the hand of the Chaldeans; but he shall be delivered into the hands of the king of Babylon; and he shall speak to him mouth to mouth, and his eyes shall see his eyes.

5 And he shall lead Sedecias to Babylon; and he shall be there till I visit him, saith the Lord. But if thou wilt fight against the Chaldeans, thou shalt have no success.

6 And Jeremias said: The word of the Lord came to me, saying:

7 Behold, Hanameel, the son of Sellum, thy cousin, shall come to thee, saying: Buy thee my field, which is in Anathoth, for it is thine right to buy it, being next akin.

8 And Hanameel, my uncle's son, came to me, according to the word of the Lord, to the entry of the prison, and said to me: Buy my field, which is in Anathoth, in the land of Benjamin; for the right of inheritance is thine, and thou art next of kin to possess it. And I understood that this was the word of the Lord.

9 And I bought the field of Hanameel, my uncle's son, that is in Anathoth: and I weighed him the money, seven stateres, and ten pieces of silver.

10 And I wrote it in a book, and sealed it, and took witnesses: and I weighed him the money in the balances.

11 And I took the deed of the purchase, that was sealed, and the stipulations, and the ratifications, with the seals, that were on the outside.

12 And I gave the deed of the purchase to Baruch, the son of Neri, the son of Maasias, in the sight of Hanameel, my uncle's son, in the presence of the witnesses that subscribed the book of the purchase, and before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying:

14 Thus saith the Lord of hosts, the God of Israel. Take these writings, this deed of the purchase that is sealed up, and this deed that is open, and put them in an earthen vessel, that they may continue many days.

15 For thus saith the Lord of hosts, the God of Israel: Houses, and fields, and vineyards shall be possessed again in this land.

16 And, after I had delivered the deed of purchase to Baruch, the son of Neri, I prayed to the Lord, saying:

17 Alas, alas, alas, O Lord God, behold thou hast made heaven and earth by thy great power, and thy stretched-out arm; no word shall be hard to thee.

18 Thou showest mercy unto thousands, and returnest the iniquity of the fathers into the bosom of their children after them; O most mighty, great, and powerful, the Lord of hosts is thy name.

19 Great in counsel, and incomprehensible in thought; whose eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his devices.
20 Who hast set signs and wonders in the land of Egypt, even until this day, and in Israel, and amongst men, and hast made thee a name as at this day.

21 And hast brought forth thy people Israel, out of the land of Egypt, with signs, and with wonders, and with a strong hand, and a stretched-out arm, and with great terror.

22 And hast given them this land which thou didst swear to their fathers, to give them a land flowing with milk and honey.

23 And they came in, and possessed it; but they obeyed not thy voice, and they walked not in thy law: and they did not any of those things that thou didst command them to do, and all these evils are come upon them.

24 Behold works are built up against the city to take it: and the city is given into the hands of the Chaldeans, who fight against it, by the sword, and the famine, and the pestilence: and what thou hast spoken is all come to pass, as thou sayest.

25 And saiest thou to me, O Lord God: Buy a field for money, and take witnesses, whereas the city is given into the hands of the Chaldeans?

26 And the word of the Lord came to Jeremiah, saying:

27 Behold I am the Lord, the God of all flesh: shall any thing be hard for me?

28 Therefore, thus saith the Lord: Behold, I will deliver this city into the hands of the Chaldeans, and into the hands of the king of Babylon, and they shall take it.

29 And the Chaldeans that fight against this city, shall come and set it on fire, and burn it, with the houses upon whose roofs they offered sacrifice to Baal, and poured out drink-offerings to strange gods, to provoke me to wrath.

30 For the children of Israel, and the children of Judah, have continually done evil in my eyes from their youth: the children of Israel, who even till now provoke me with the work of their hands, saith the Lord.

31 For this city hath been to me a provocation and indignation from the day that they built it, until this day, a which it shall be taken out of my sight.

32 Because of all the evil of the children of Israel, and of the children of Judah, which they have done, provoking me to wrath, they and their kings, their princes, and their priests, and their prophet, the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned their backs to me, and not their faces: when I taught them early in the morning, and instructed them, and they would not hearken to receive instruction.

34 *And they have set their idols in the house, in which my name is called upon, to defile it.

35 And they have built the high places of Baal, which are in the valley of the son of Ennom, to consecrate their sons and their daughters to Molech: which I commanded them not, neither entered it into my heart, that they should do this abomination, and cause Judah to sin.

36 And now, therefore, thus saith the Lord, the God of Israel, to this city, whereof ye say that it shall be delivered into the hands of the king of Babylon, by the sword, and by famine, and by pestilence:

37 Behold I will gather them together out of all the lands to which I have cast them out, in my anger, and in my wrath, and in my great indignation: and I will bring them again into this place, and will cause them to dwell securely.

38 And they shall be my people, and I will be their God.

39 And I will give them one heart and one way, that they may fear me all days: and that it may be well with them, and with their children after them.

40 And I will make an everlasting covenant with them, and will not cease to do them good: and I will give my fear in their heart, that they may not revolt from me.

41 And I will rejoice over them, when I shall do them good: and I will plant them in this land in truth, with my whole heart, and with all my soul.

42 For thus saith the Lord: As I have brought upon this people all this great evil, so will I bring upon them all the good that I now speak to them.

43 And fields shall be purchased in this land: whereof ye say that it is desolate, because there remaineth neither man nor beast, and it is given into the hands of the Chaldeans.

44 Fields shall be bought for money, and deeds shall be written and sealed, and witnesses shall be taken, in the land of Benjamin, and round about Jerusalem, in the cities of Judah, and in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: for I will bring back their captivity, saith the Lord.

CHAP. XXXIII.

God promises reduction from captivity, and other blessings: especially the coming of Christ, whose reign in his Church shall be glorious and perpetual.

And the word of the Lord came to Jeremias the second time, while he was yet shut up in the court of the prison, saying:

2 Thus saith the Lord, who will do, and will form it, and prepare it, the Lord is his name.

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* A. M. 3441, A. C. 306.

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in one, becomes guilty of all; and the Jews certainly had observed some precepts, though they did not persevere unto the end. H.

VER. 29. Is given, in the eternal decrees. Ver. 28. H.

VER. 30. Boul, the sun, &e. Chap. xix. 13; Soph. i. 5; and 4 Kings xiii. 12. C.


VER. 32. Built it, The Jebusites polluted it. David himself offended, as well as Solomon, and under all the kings many crimes were committed, (C.) which is always the case in large cities. H.

VER. 33. Conserve. Heb. "make them pass" through or into the fire, to be consumed in honour of Moloch. 4 Kings xxi. 6.

VER. 35. Lenas. What is here said must be understood of the captives, yet a such a manner that Christians are more particularly designated, for the Jews never enjoyed such perfect security, nor followed one way, nor enjoyed the eternal covenant, (ver. 39, 40; chap. xxxi. 31. C.) except those who embraced the true faith of Christ. At all times one religion alone can be pleasing to God, (ver. 29,) and those who were saved under the old law, must have believed in a Redeemer to come, as we must do in one already past. H.

VER. 44. Judah, and Jo. A further description of these cities is given, situated about the capital, Hebron, Sephala, (the plain,) near Gaza, (C.) and the Negeb or south country, (H.) towards Arabia. Here the excellent commentary of S. Jerome ends, to our great loss. C.—He never wrote on Baruch, on the epistle of Jeremias the Gp. parts of Daniel, &c., as the Jews did not allow them to be canonical, and the point was not then decided. The Church styles S. Jerome "the greatest doctor in expounding the sacred Scriptures," as he translated and illustrated the greatest part of them (H.); and indeed he seems to have been best qualified for the understanding of all the Fathers. Du Pin.

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CHAP. XXXIII. VER. 1. Time. Soon after the former. C.
3 Cry to me, and I will hear thee; and I will show thee great things, and sure things, which thou knowest not.
4 For thus saith the Lord, the God of Israel, to the houses of this city, and to the houses of the king of Juda, which are destroyed, and to the bulwarks, and to the sword.
5 Of them that come to fight with the Chaldeans, and to fill them with the dead bodies of the men whom I have slain in my wrath, and in my indignation, hiding my face from this city because of all their wickedness.
6 Behold I will close their wounds and give them health, and I will cure them: and I will reveal to them the prayer of peace and truth.
7 And I will bring back the captivity of Juda, and the captivity of Jerusalem: and I will build them as from the beginning.
8 And I will cleanse them from all their iniquity, whereby they have sinned against me: and I will forgive all their iniquities, whereby they have sinned against me, and despised me.
9 And it shall be to me a name, and a joy, and a praise, and a gladness before all the nations of the earth, that shall hear of all the good things which I will do to them: and they shall fear and be troubled for all the good things, and for all the peace, that I will make for them.
10 Thus saith the Lord: There shall be heard again in this place, (which you say is desolate, because there is neither man nor beast: in the cities of Juda, and without Jerusalem, which are desolate without man, and without inhabitant, and without beast.)
11 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: Give ye glory to the Lord of hosts, for the Lord is good, for his mercy endureth for ever: and of them that shall bring their vows into the house of the Lord: for I will bring back the captivity of the land as at the first, saith the Lord.
12 Thus saith the Lord of hosts: There shall be again in this place, that is desolate without man, and without beast, and in all the cities thereof, an habitation of shepherds, causing their flocks to lie down.
13 And in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: and in the land of Benjamin, and round about Jerusalem, and in the cities of Juda shall the flocks pass again under the hand of him that numbereth them, saith the Lord.
14 Behold the days come, saith the Lord, that I will perform the good word that I have spoken to the house of Israel, and to the house of Juda.

15 In those days, and at that time, I will make the bud of justice to spring forth unto David, and he shall do judgment and justice in the earth.
16 In those days shall Juda be saved, and Jerusalem shall dwell securely: and this is the name that they shall call him, The Lord our just one.
17 For thus saith the Lord: There shall not be cut off from David a man to sit upon the throne of the house of Israel.
18 Neither shall there be cut off from the priests and Levites a man before my face, to offer holocausts, and to burn sacrifice, and to kill victims continually.
19 And the word of the Lord came to Jeremias, saying:
20 Thus saith the Lord: If my covenant with the day can be made void, and my covenant with the night, that there should not be day and night in their season:
21 Also my covenant with David, my servant, may be made void, that he should not have a son to reign upon his throne, and with the Levites, my ministers.
22 As the stars of heaven cannot be numbered, nor the sand of the sea be measured: so will I multiply the seed of David, my servant, and the Levites, my ministers.
23 And the word of the Lord came to Jeremias, saying.
24 Hast thou not seen what this people hath spoken, saying: The two families which the Lord hath chosen, are cast off: and they have despised my people, so that it is no more a nation before them?
25 Thus saith the Lord: If I have not set my covenant between day and night, and laws to heaven and earth:
26 Surely I will also cast off the seed of Jacob, and of David, my servant, so as not to take any of his seed to be rulers of the seed of Abraham, Isaac, and Jacob: for I will bring back their captivity, and will have mercy on them.

CHAP. XXXIV.

The prophet foretold that Sedeceas shall fall into the hands of Nabuchodonosor.

The word that came to Jeremias from the Lord, (when Nabuchodonosor, king of Babylon, and all his army, and all the kingdoms of the earth that were under the power of his hand, and all the people fought against Jerusalem, and against all the cities thereof,) saying:
2 Thus saith the Lord, the God of Israel: Go, and speak to Sedeceas, king of Juda, and say to him: Thus saith the Lord: Behold, I will deliver this city into the hands of the king of Babylon, and he shall burn it with fire.

And thou shalt not escape out of his hand; but thou

Theodore. All cannot be verified of the latter. Ver. 16, G.—The Jews themselves explain this of the Messias, Caio.

Vrr. 17. Dedic. This was verified in Christ, who is of the house of David, and whose kingdom in his Church shall have no end. Ch.

Ver. 18. Priests. This promise relates to the Christian priesthood; which shall also continue for ever: the functions of this office (more especially the great sacrifice of the altar) are here expressed, by the name of holocausts, and other offerings of the law, which were so many figures of the Christian sacrifice, Ch.—The Levitical sacrifices have ceased for seventeen centuries. But Christ will officiate by his ministers till the end of time, C.—S. Hyppolitus and all the Fathers agree that the blessed Eucharist is the complement of all the ancient sacrifices, W.

Ver. 24. Families of kings and priests, (Ch.) or the two kingdoms of Israel and Juda.

CHAP. XXXIV. VER. 1. Came, in the eleventh year of Sedeceas, before the Chaldeas returned to the siege. Chap. xxxvii. 4.
shalt surely be taken, and thou shalt be delivered into his hand: and thy eyes shall see the eyes of the king of Babylon, and his mouth shall speak with thy mouth, and thou shalt go to Babylon.

4 Yet hear the word of the Lord, O Sedeceias, king of Juda. Thus saith the Lord to thee: Thou shalt not die by the sword, 

5 But thou shalt die in peace; and according to the burnings of thy fathers, the former kings that were before thee, so shall they burn thee: and they shall mourn for thee, saying: Alas, Lord: for I have spoken the word, saith the Lord.

6 And Jeremias, the prophet, spoke all these words to Sedeceias, the king of Juda, in Jerusalem.

7 And the army of the king of Babylon fought against Jerusalem, and against all the cities of Judah that were left, against Lachis, and against Azecchah: for these remained of the cities of Juda, fenced cities.

8 The word that came to Jeremias from the Lord, after that king Sedeceias had made a covenant with all the people in Jerusalem, making a proclamation:

9 That every man should let his man-servant, and every man his maid-servant, being a Hebrew man or a Hebrew woman, go free: and that they should not lord it over them; to wit, over the Jews, their brethren.

10 And all the princes, and all the people, who entered into the covenant, heard that every man should let his man-servant, and every man his maid-servant, go free, and should no more have dominion over them: and they obeyed, and let them go free.

11 But afterwards they turned: and brought back again their servants and their handmaids, whom they had let go free, and brought them into subjection as menservants and maid-servants.

12 And the word of the Lord came to Jeremias from the Lord, saying:

13 Thus saith the Lord, the God of Israel: I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying:

14 At the end of seven years, let ye go every man, his brother, being a Hebrew, who hath been sold to thee, so he shall serve thee six years: and thou shalt let him go free from thee: and your fathers did not hearken to me, nor did they incline their ear.

15 And you turned to-day, and did that which was right in my eyes, in proclaiming liberty even one to his brother: and you made a covenant in my sight, in the house upon which my name is invoked.

16 And you are fallen back, and have defiled my name: and you have brought back again every man his man-servant, and every man his maid-servant, whom you had let go free, and set at liberty: and you have brought them into subjection to be your servants and handmaids.

17 Therefore thus saith the Lord: You have not hearkened to me, in proclaiming liberty, every man to his brother, and every man to his friend: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine: and I will cause you to be removed to all the kingdoms of the earth.

18 And I will give the men, that have transgressed my covenant, and have not performed the words of the covenant, which they agreed to in my presence, when they cut the calf in two, and passed between the parts thereof:

19 The princes of Juda, and the princes of Jerusalem, the eunuchs and the priests, and all the people of the land, that passed between the parts of the calf:

20 And I will give them into the hands of their enemies, and into the hands of them that seek their life: and their dead bodies shall be for meat to the fowls of the air, and to the beasts of the earth.

21 And Sedeceias, the king of Juda, and his princes, I will give into the hands of their enemies, and into the hands of them that seek their lives, and into the hands of the armies of the king of Babylon, which are gone from you.

22 Behold I will command, saith the Lord, and I will bring them again to this city, and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Juda a desolation, without an inhabitant.

CHAP. XXXV.

The obedience of the Rechabites condemns the disobedience of the Jews. The reward of the Rechabites.

The word that came to Jeremias from the Lord in the days of Joakim, the son of Josias, king of Juda, saying:

2 Go to the house of the Rechabites: and speak to them, and bring them into the house of the Lord, into one of the chambers of the treasures, and thou shalt give them wine to drink.

3 And I took Jesonias, the son of Jeremias, the son of Habsanias, and his brethren, and all his sons, and the whole house of the Rechabites.

4 And I brought them into the house of the Lord, to

VER. 1. From you, to attack Egypt. Afterwards the various detachments came and took Jerusalem. C.

CHAP. XXXV. VER. 1. Joakim, when Nabuchodonosor besieged him again in his seventh year. The Rechabites then pitched their tents in Jerusalem. VER. 11. C.—Here we behold a figure of religious orders in the Church, as well as in the Nazarets and disciples of the prophets. Num. xvi, and 4 Kings i. They observed certain rules for acquiring greater perfection, and renounced many things which were otherwise lawful. Thus various religious orders, both of men and of women, have flourished in the Church, and though they have different names and regulations, yet they are not sects, as heretics would protest, but all follow the same faith, use the same sacraments, and are a great ornament to the Catholic Church, by their profession of the three essential vows of poverty, chastity, and obedience, in imitation of the apostles. Matt. xiv. 12.—Joakim. This happened before the preceding prophetic. W.

VER. 2. Rechabites. These were at the race of Jothan, father-in-law to Moses. Ch.
the treasure-house of the sons of Hanan, the son of Jehedelias, the man of God, which was by the treasure-house of the princes, above the treasure of Massias, the son of Sellum, who was keeper of the entry.

And I set before the sons of the house of the Rechabites pots full of wine, and cups: and I said to them: Drink ye wine.

And they answered: We will not drink wine; because Jonadab, the son of Rechab, our father, commanded us, saying: You shall drink no wine, neither you nor your children, for ever:

Neither shall ye build houses, nor sow seed, nor plant vineyards, nor have any: but you shall dwell in tents all your days, that you may live many days upon the face of the earth, in which you are strangers.

Therefore we have obeyed the voice of Jonadab, the son of Rechab, our father, in all things that he commanded us: so as to drink no wine all our days: neither we, nor our wives, nor our sons, nor our daughters:

Nor to build houses to dwell in, nor to have vineyard, or field, or seed:

But we have dwelt in tents, and have been obedient according to all that Jonadab, our father, commanded us.

11 But when Nabuchodonosor, king of Babylon, came up to our land, we said: Come, let us go into Jerusalem, from the face of the army of the Chaldeans, and from the face of the army of Syria: and we have remained in Jerusalem.

12 And the word of the Lord came to Jeremiah, saying:

13 Thus saith the Lord of hosts, the God of Israel: Go, and say to the men of Judah, and to the inhabitants of Jerusalem: Will you not receive instruction, to obey my words? saith the Lord.

14 The words of Jonadab, the son of Rechab, by which he commanded his sons not to drink wine, have prevailed: and they have drunk none to this day, because they have obeyed the commandment of their father: but I have spoken to you, rising early and speaking, and you have not obeyed me.

15 And I have sent to you all my servants, the prophets, rising early, and sending and saying: Return ye every man from his wicked way, and make your ways good: and follow not strange gods, nor worship them, and you shall dwell in the land which I gave you and your fathers: and you have not inclined your ear, nor hearkened to me.

16 So the sons of Jonadab, the son of Rechab, have constantly kept the commandment of their father, which he commanded them: but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts, the God of Israel: Behold I will bring upon Juda, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them, because I have spoken to them, and they have not heard: I have called to them, and they have not answered me.

18 And Jeremiah said to the house of the Rechabites: Thus saith the Lord of hosts, the God of Israel: Because you have obeyed the commandment of Jonadab, your father, and have kept all his precepts, and have done all that he commanded you:

19 Therefore thus saith the Lord of hosts, the God of Israel: There shall not be wanting a man of the race of Jonadab, the son of Rechab, standing before me for ever.

**CHAP. XXXVI.**

Jeremiah sends Baruch to read his prophecies in the temple: the book is brought to king Joakim, who burns it. The prophet denounces his judgment, and causes Baruch to write a new copy.

And it came to pass in the fourth year of Josias, the son of Josias, king of Juda, that this word came to Jeremiah by the Lord, saying:

2 Take thee a roll of a book, and thou shalt write in it all the words that I have spoken to thee against Israel and Juda, and against all the nations, from the day that I spoke to thee, from the days of Josias even to this day.

3 If so be, when the house of Juda shall hear all the evils that I purpose to do unto them, that they may return every man from his wicked way: and I will forgive their iniquity and their sin.

4 So Jeremiah called Baruch, the son of Nerias: and Baruch wrote from the mouth of Jeremiah, all the words of the Lord, which he spoke to him, upon the roll of a book.

5 And Jeremiah commanded Baruch, saying: I am shut up, and cannot go into the house of the Lord.

6 Go thou in, therefore, and read out of the volume which thou hast written from my mouth, the words of the Lord, in the hearing of all the people in the house of the Lord, on the fasting day; and, also, thou shalt read them in the hearing of all Juda, that come out of their cities:

7 If so be, they may present their supplication before the Lord, and may return every one from his wicked way; for great is the wrath and indignation which the Lord hath pronounced against this people.

8 And Baruch, the son of Nerias, did according to all that Jeremiah, the prophet, had commanded him, reading

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**VER. 5.** Wine. This was not an exhortation, but a trial. H.

**VER. 7.** Days. The reward of dutiful children. Exod. xx. 12. These are models of those Christians who follow the rule of some virtuous person, in order to be at a greater distance from any transgression of the law, and to observe it with more perfection. C.-"If a father could lay such an injunction on his descendants, and they receive recommendation for observing it, why may not the Fathers of the Church enjoin things which are not of themselves necessary, but ... to avoid the occasions of evil, or to advance in virtue?" says Grotius, a Protestant, after St. Jerome, (ad Paulinum, S. Aug. in Paul. Ixxv. &c. H.

**VER. 11.** Syria. 4 Kings xxiv. 2. The mention of these shows that this was the second siege, when Joakim was slain, and many led into captivity, (chap. li. 28,) with these Rechabites.

**VER. 10.** Before me, in an honourable situation (1 Par. ii. 55) about the temple. It was not requisite that they should be Levites. C.—Per euer. Their reward shall be eternal bliss. H.

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**CHAP. XXXVI.**

**VER. 1.** Fourth, towards the conclusion, after the siege was raised. Ver. 6, 9.

**VER. 2.** Write. He had already prophesied twenty-two years. Now he was more frequently ordered to write. C.

**VER. 3.** If. This indicates free-will. H.

**VER. 4.** Book. This was afterwards burnt. What he wrote a second time has not come down to us, in the same order. C.

**VER. 5.** Shut up. Not that the prophet was now in prison: for the contrary appears from ver. 10, but that he kept himself shut up, by reason of the persecutions he had lately met with. See chap. xxvi. Ch.

**VER. 6.** Fast-day of expiation. (Usher, A. 3099) or rather on (H.) the day prescribed in the ninth month, ver. 8. Lyra. T.

**VER. 7.** They. Lit. "their supplication may fall prostrate before," &c. H. —Jeremiah finds means to instruct the people: the word of God is not bound 9 Tim. iii. 9. C.
out of the volume the words of the Lord, in the house of the Lord.

9 And it came to pass in the fifth year of Joakim, the son of Josias, king of Juda, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that were come together out of the cities of Juda to Jerusalem.

10 And Baruch read out of the volume the words of Jeremiah, in the house of the Lord, in the treasury of Gamarias, the son of Saphan the scribe, in the upper court, in the entry of the new gate of the house of the Lord, in the hearing of all the people.

11 And when Micheas, the son of Gamarias, the son of Saphan, had heard out of the book all the words of the Lord.

12 He went down into the king's house, to the secretary's chamber; and behold all the princes sat there; Elisama, the scribe, and Dalaias, the son of Semeias, and Elnathan, the son of Achobor, and Gamarias, the son of Saphan, and Sedecias, the son of Hananias, and all the princes.

13 And Micheas told them all the words that he had heard, when Baruch read out of the volume in the hearing of the people.

14 Therefore all the princes sent Judi, the son of Nathanias, the son of Selemias, the son of Chusi, to Baruch, saying: Take in thy hand the volume in which thou hast read in the hearing of the people, and come. So Baruch, the son of Nerias, took the volume in his hand, and came to them.

15 And they said to him: Sit down and read these things in our hearing. And Baruch read in their hearing.

16 And when they had heard all the words, they cowered upon one another with astonishment, and they said to Baruch: We must tell the king all these words.

17 And they asked him, saying: Tell us how didst thou write all these words from his mouth.

18 And Baruch said to them: With his mouth he pronounced all these words as if he were reading to me:

19 And the princes said to Baruch: Go, and hide thee, both thou and Jeremiah, and let no man know where you are.

20 And they went in to the king, into the court; but they laid up the volume in the chamber of Elisama, the scribe; and they told all the words in the hearing of the king.

21 And the king sent Judi that he should take the volume: who, bringing it out of the chamber of Elisama, the scribe, read it in the hearing of the king, and of all the princes that stood about the king.

22 Now the king sat in the winter-house, in the ninth month; and there was a hearth before him, full of burning coals.

23 And when Judi had read three or four pages, he cut it with the penknife, and he cast it into the fire that was upon the hearth, till all the volume was consumed with the fire that was on the hearth.

24 And the king, and all his servants that heard all these words, were not afraid, nor did they rend their garments.

25 But yet Eliathan, and Dalaian, and Gamarias spoke to the king, not to burn the book; and he heard them not.

26 And the king commanded Jeremiah, the son of Amelech, and Saraias, the son of Ezriel, and Selemias, the son of Abdeel, to take up Baruch, the scribe, and Jeremiah, the prophet: but the Lord hid them.

27 And the word of the Lord came to Jeremiah, the prophet, after that the king had burnt the volume, and the words that Baruch had written from the mouth of Jeremiah, saying:

28 Take thee again another volume: and write in it all the former words that were in the first volume, which Joakim, the king of Juda, hath burnt.

29 And thou shalt say to Joakim, the king of Juda:

30 Therefore thus said the Lord against Joakim, the king of Juda: He shall have none to sit upon the throne of David; and his dead body shall be cast out to the beasts by day, and to the frost by night.

31 And I will punish him and his seed; and his servants for their iniquities, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Juda, all the evil that I have pronounced against them: but they have not heard.

32 And Jeremiah took another volume, and gave it to Baruch, the son of Nerias, the scribe; who wrote in it, from the mouth of Jeremiah, all the words of the book which Joakim, the king of Juda, had burnt with fire; and there were added besides, many more words than had been before.

CHAP. XXXVII.
Jeremia prophesies that the Chaldeans, who had departed from Jerusalem would return and burn the city. He is cast into prison. His conference with Sedecias.

NOW king Sedecias, the son of Josias, reigned instead of Jechonias, the son of Joakim; whom Nabuchodonosor, king of Babylon, made king in the land of Juda.

V. 28. Page. Perhaps what was written on so many skins, (H.) or sheets of paper, pasted together, and rolled up; or there might be some marks to show the different subjects, like the sections used in the synagogue, (C.) or our chapters; though we are assured that all was formerly written without any separation even of letters. H.

V. 29. Hide them, and prevented any one from betraying them. C.—He did not remove them to a place different from what they had chosen by his direction. W.

V. 30. New, &c. Because his son, Joschim or Jechonias, within three months after the death of his father, was carried away to Babylon, so that his reign was not worthy to be taken notice of. H.

CHAP. XXXVII. VER. I. Sedecias. He was less impious than his two predecessors: but too weak to do good.
But neither he, nor his servants, nor the people of the land, did obey the words of the Lord, that he spoke in the hand of Jeremia the prophet.

And king Sedecias sent Juchal, the son of Selemias, and Sophonias, the son of Maunias, the priest, to Jeremia the prophet, saying: Pray to the Lord, our God, for us.

Now Jeremia walked freely in the midst of the people; for they had not as yet cast him into prison.

And the army of Pharaon was come out of Egypt; and the Chaldains that besieged Jerusalem, hearing these tidings, departed from Jerusalem.

And the word of the Lord came to Jeremia, the prophet, saying:

Thus saith the Lord, the God of Israel: Thus shall you say to the king of Juda, who sent you to inquire of me: Behold the army of Pharaon, which is come forth to help you, shall return into their own land, into Egypt.

And the Chaldains shall come again, and fight against this city, and take it, and burn it with fire.

Thus saith the Lord: Deceive not your souls, saying: The Chaldains shall surely depart and go away from us: for they shall not go away.

But if you should even beat all the army of the Chaldains that fight against you, and there should be left of them some wounded men; they shall rise up, every man from his tent, and burn this city with fire.

Now, when the army of the Chaldains was gone away from Jerusalem, because of Pharaon's army,

Jeremia went forth out of Jerusalem, to go into the land of Benjamin, and to divide a possession there in the presence of the citizens.

And when he was come to the gate of Benjamin, the captain of the gate, who was there in his turn, was one named Jerias, the son of Selemias, the son of Hananiah; and he took hold of Jeremia, the prophet, saying: Thou art fleeing to the Chaldains.

And Jeremia answered: It is not so; I am not fleeing to the Chaldains. But he hearkened not to him: so Jerias took Jeremia, and brought him to the princes.

Then fore the princes were angry with Jeremia; and they beat him, and cast him into the prison that was in the house of Jonathan, the scribe; for he was chief over the prison.

So Jeremia went into the house of the prison, and into the dungeon: and Jeremia remained there many days.

Then Sedecias, the king, sending, took him; and asked him secretly in his house, and said: Is there, thinkest thou, any word from the Lord? And Jeremia said: There is. And he said: Thou shalt be delivered into the hands of the king of Babylon.

And Jeremia said to king Sedecias: In what have I offended against thee, or thy servants, or thy people that thou hast cast me into prison?

Where are your prophets that prophesied to you, and said: The king of Babylon shall not come against you, and against this land?

Now therefore hear, I beseech thee, my lord the king; let my petition be accepted in thy sight; and send me not back into the house of Jonathan, the scribe, lest I die there.

Then king Sedecias commanded that Jeremia should be committed into the entry of the prison, and that they should give him daily a piece of bread, beside broth, till all the bread in the city were spent: and Jeremia remained in the entry of the prison.

The prophet, at the instance of the great men, is cast into a filthy dungeon: he is drawn out by Abdalech, and has another conference with the king.

Now Saphatias, the son of Mathan, and Gedelias, the son of Phassur, and Juchal, the son of Selemias, and Phassur, the son of Melchias, heard the words that Jeremia spoke to all the people, saying:

Thus saith the Lord: Whosoever shall remain in this city, shall die by the sword, and by famine, and by pestilence: but he that shall go forth to the Chaldains, shall live, and his life shall be safe, and he shall live.

Thus saith the Lord: This city shall surely be delivered into the hand of the army of the king of Babylon, and he shall take it.

And the princes said to the king: We beseech thee that this man may be put to death: for on purpose he weakeneth the hands of the men of war, that remain in this city, and the hands of the people, speaking to them according to these words: for this man seeketh not peace to this people, but evil.

And king Sedecias said: Behold he is in your hands: for it is not lawful for the king to deny you any thing.

Then they took Jeremia, and cast him into the dungeon of Melchias, the son of Amelmeh, which was in the entry of the prison: and they let down Jeremia by ropes into the dungeon, wherein there was no water, but mire. And Jeremia sunk into the mire.

Now Abdalech, the Ethiopian, an eunuch that was in the king's house, heard that they had put Jeremia in the dungeon: but the king was sitting in the gate of Benjamin.
8 And Abdelemelch went out of the king's house, and spoke to the king, saying:

9 My lord the king, these men have done evil in all that they have done against Jeremiah, the prophet, casting him into the dungeon to die there with hunger, for there is no more bread in the city.

10 Then the king commanded Abdelemelch, the Ethiopian, saying: Take from hence thirty men with thee, and draw up Jeremiah, the prophet, out of the dungeon, before he die.

11 So Abdelemelch, taking the men with him, went into the king's house that was under the storehouse; and he took from thence old rags, and old rotten things, and he let them down by cords to Jeremiah, into the dungeon.

12 And Abdelemelch, the Ethiopian, said to Jeremiah: Put these old rags, and these rent and rotten things, under thy arms and upon the cords: and Jeremiah did so.

13 And they drew up Jeremiah with the cords, and brought him forth out of the dungeon. And Jeremiah remained in the entry of the prison.

14 And king Sedecias sent and took Jeremiah, the prophet, to him to the third gate, that was in the house of the Lord: and the king said to Jeremiah: I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said to Sedecias: If I shall declare it to thee, wilt thou not put me to death? and if I give thee counsel, thou wilt not hearken to me.

16 Then king Sedecias swore to Jeremiah, in private, saying: As the Lord liveth, that made us soul, I will not put thee to death, nor will I deliver thee into the hands of these men that seek thy life.

17 And Jeremiah said to Sedecias: Thus saith the Lord of hosts, the God of Israel: If thou wilt take a resolution, and go out to the princes of the king of Babylon, thy soul shall live, and this city shall not be burnt with fire; and thou shalt be safe, and thy house.

18 But if thou wilt not go out to the princes of the king of Babylon, this city shall be delivered into the hands of the Chaldeans, and they shall burn it with fire; and thou shalt not escape out of their hands.

19 And king Sedecias said to Jeremiah: I am afraid, because of the Jews that are fled over to the Chaldeans; lest I should be delivered into their hands, and they should abuse me.

20 But Jeremiah answered: They shall not deliver thee, hearken, I beseech thee, to the word of the Lord, which I speak to thee, and it shall be well with thee, and thy soul shall live.

21 But if thou wilt not go forth: this is the word which the Lord hath shown me:

22 Behold, all the women that are left in the house of the king of Judah, shall be brought out to the princes of the king of Babylon: and they shall say: Thy men of peace have deceived thee, and have prevailed against thee, they have plunged thy feet in the mire, and in a slippery place, and they have departed from thee.

23 And all thy wives, and thy children, shall be brought out to the Chaldeans; and thou shalt not escape their hands, but thou shalt be taken by the hand of the king of Babylon; and he shall burn this city with fire.

24 Then Sedecias said to Jeremiah: Let no man know these words, and thou shalt not die.

25 But if the princes shall hear that I have spoken with thee, and shall come to thee, and say to thee: Tell us what thou hast said to the king, hide it not from us, and we will not kill thee: and also what the king said to thee:

26 Thou shalt say to them: I presented my supplication before the king, that he would not command me to be carried back into the house of Jonathan, to die there.

27 So all the princes came to Jeremiah, and asked him, and he spoke to them according to all the words that the king had commanded him: and they left him: for nothing had been heard.

28 But Jeremiah remained in the entry of the prison, until the day that Jerusalem was taken: and it came to pass that Jerusalem was taken.

After two years' siege, Jerusalem was taken. Sedecias is carried before Nabuchodonosor, who kills his sons in his sight, and then puts out his eyes. Jeremiah is set at liberty.

In the ninth year of Sedecias, king of Judah, in the tenth month, came Nabuchodonosor, king of Babylon, and all his army, to Jerusalem, and they besieged it.

And in the eleventh year of Sedecias, in the fourth month, the fifth day of the month, the city was opened.

And all the princes of the king of Babylon came in and sat in the middle gate: Neregel, Sereser, Semegarnabu, Sarsachim, Rabsares, Neregel, Sereser, Relmag, and all the rest of the princes of the king of Babylon.

And when Sedecias, the king of Judah, and all the men of war, saw them, they fled: and they went forth in
JEREMIAS.

Jeremias remains with Godolias, the governor; who receives all the Jews that resort to him.

THE word that came to Jeremias from the Lord, after that Nabuzardan, the general, had let him go from Rama, when he had taken him, being bound with chains, among all them that were carried away from Jerusalem and Juda, and were carried to Babylon.

2 And the general of the army taking Jeremias, said to him: The Lord, thy God, hath pronounced this evil upon this place.

3 And he hath brought it: and the Lord hath done as he hath said: because you have sinned against the Lord, and have not hearkened to his voice, and this word is come upon you.

4 Now then, behold I have loosed thee this day from the chains which were upon thy hands: if it please thee to come with me to Babylon, come: and I will set my eyes upon thee: but if it do not please thee to come with me to Babylon, stay here: behold all the land is before thee, as thou shalt choose, and whither it shall please thee to go, thither go.

5 And come not with me: but dwell with Godolias, the son of Ahiam, the son of Saphan, whom the king of Babylon hath made governor over the cities of Juda: dwell, therefore, with him in the midst of the people: or whithersoever it shall please thee to go, go. And the general of the army gave him victuals and presents, and let him go.

6 And Jeremias went to Godolias, the son of Ahiam, to Masphath: and dwelt with him in the midst of the people that were left in the land.

7 And when all the captains of the army that were scattered through the countries, they and their companions, had heard that the king of Babylon had made Godolias, the son of Ahiam, governor of the country, and that he had committed unto him men and women, and children, and of the poor of the land, them that had not been carried away captive to Babylon:

8 They came to Godolias, to Masphath: and Ismail, the son of Nathania, and Johanan and Jonathan, the sons of Caree, and Sarea, the son of Thanehemuth, and the children of Ophi, that were of Netophathi, and Jezonias, the son of Manachi, they and their men.

9 And Godolias, the son of Ahiam, the son of Saphan, swore to them, and to their companions, saying: Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 Behold, I dwell in Masphath, that I may answer state of affairs, when he was consulted about the journey into Egypt. Chap. xiii. 9. —Ramses probably in Benjamin, near Bethel. Judg. xix. 12. C.

VER. 3. You, people of Juda, &c. He acknowledges the justice of God. W.


VER. 5. And, Heb. “And as he (the people, or Godolias) will not return, dwell;” or, “He had not yet answered, when the general said: Return to Godolias.”

VER. 7. Captains, who had fled from Sedeccias, and effected their escape. Jos. Ant. x. 11.

VER. 10. Answer. Heb. “stand before,” as minister (H.) for the Chaldees You need not be jealous of my power; and I can answer that they will not hurt you, provided you continue quiet. C.

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the commandment of the Chaldeans that are sent to us; but as for you, gather ye the vintage, and the harvest, and the oil, and lay it up in your vessels, and abide in your cities which you hold.

11 Moreover, all the Jews that were in Moab, and among the children of Ammon, and in Edom, and in all the countries, when they heard that the king of Babylon had left a remnant in Judah, and that he had made Godolias, the son of Ahicam, the son of Saphan, ruler over them:

12 All the Jews, I say, returned out of all the places to which they had fled, and they came into the land of Judah, to Godolias, to Masphath; and they gathered wine, and a very great harvest.

13 Then Johanan, the son of Caree, and all the captains of the army, that had been scattered about the countries, came to Godolias, to Masphath.

14 And they said to him: Know that Baalis, the king of the children of Ammon, hath sent Ismahel, the son of Nathanias, to kill thee. And Godolias, the son of Ahicam, believed them not.

15 But Johanan, the son of Caree, spoke to Godolias privately in Masphath, saying: I will go, and I will kill Ismahel, the son of Nathanias, and no man shall know it, lest he kill thee, and all the Jews be scattered, that are gathered unto thee, and the remnant of Judah perish.

16 And Godolias, the son of Ahicam, said to Johanan, the son of Caree: Do not this thing: for what thou sayest of Ismahel is false.

CHAP. XLI.

Godolias is slain: the Jews that were with him are apprehended of the Chaldeans.

And it came to pass in the seventh month, that Ismahel, the son of Nathanias, the son of Elissama, of the royal blood, and the nobles of the king, and ten men with him, came to Godolias, the son of Ahicam, into Masphath: and they eat bread there together in Masphath.

2 And Ismahel, the son of Nathanias, arose, and the ten men that were with him, and they struck Godolias, the son of Ahicam, the son of Saphan, with the sword, and slew him whom the king of Babylon had made governor over the land.

3 Ismahel slew also all the Jews that were with Godolias in Masphath, and the Chaldeans that were found there, and the soldiers.

4 And on the second day after he had killed Godolias, no man yet knowing it.

5 There came some from Sichem, and from Silo, and from Samaria, fourscore men, with their beards shaven,

A.M. 3417. A.C. 587

CHAP. XLI.

and their clothes rent, and mourning: and they had offerings and incense in their hand, to offer in the house of the Lord.

6 And Ismahel, the son of Nathanias, went forth from Masphath to meet them, weeping all along as he went: and when he had met them, he said to them: Come to Godolias, the son of Ahicam.

7 And when they were come to the midst of the city, Ismahel, the son of Nathanias, slew them, and cast them into the midst of the pit, he and the men that were with him.

8 But ten men were found among them, that said to Ismahel: Kill us not; for we have stores in the field, of wheat, and barley, and oil, and honey. And he forbore, and slew them not with their brethren.

9 And the pit into which Ismahel cast all the dead bodies of the men whom he slew, because of Godolias, is the same that king Asa made, for fear of Baas, the king of Israel: the same did Ismahel, the son of Nathanias, fill with them that were slain.

10 Then Ismahel carried away captive all the remnant of the people that were in Masphath; the king's daughters, and all the people that remained in Masphath; whom Nabuzardan, the general of the army, had committed to Godolias, the son of Ahicam. And Ismahel, the son of Nathanias, took him, and he departed, to go over to the cities of Ammon.

11 But Johanan, the son of Caree, and all the captains of the fighting men that were with him, heard of the evil that Ismahel, the son of Nathanias, had done.

12 And taking all the men, they went out to fight against Ismahel, the son of Nathanias, and they found him by the great waters that are in Gabaon.

13 And when all the people that were with Ismahel, had seen Johanan, the son of Caree, and all the captains of the fighting men that were with him, they rejoiced.

14 And all the people whom Ismahel had taken, went back to Masphath: and they returned, and went to Johanan, the son of Caree.

15 But Ismahel, the son of Nathanias, fled with eight men, from the face of Johanan, and went to the children of Ammon.

16 Then Johanan, the son of Caree, and all the captains of the soldiers that were with him, took all the remnant of the people whom they had recovered from Ismahel, the son of Nathanias, from Masphath, after that he had slain Godolias, the son of Ahicam: valiant men for war, and for the women, and the men, and the eunuchs, whom he had brought from Gabaon:
17 Then they departed, and sat as sojourners in Chamaan, which is near Bethlesem: in order to go forward, and enter into Egypt.

18 From the face of the Chaldeans: for they were afraid of them, because Ismael, the son of Nathaniel, had slain Godolias, the son of Ahicam, whom the king of Babylon had made governor in the land of Juda.

CHAP. XLIII.

Jeremias assures the remnant of the people, that if they will stay in Juda, they shall be safe; but if they go down into Egypt, they shall perish.

Then all the captains of the warriors, and Johanan, the son of Caree, and Jeremia, the son of Osiain, and the rest of the people, from the least to the greatest, came near:

2 And they said to Jeremia, the prophet: Let our supplications fall before thee: and pray thou for us to the Lord, thy God, for all this remnant, for we are left but a few of many, as thy eyes do behold us.

3 And let the Lord, thy God, show us the way by which we may walk, and the thing that we must do.

4 And Jeremia, the prophet, said to them: I have heard you, behold I will pray to the Lord, your God, according to your words: and whatsoever thing he shall answer me, I will declare it to you: and I will hide nothing from you.

5 And they said to Jeremia: The Lord be witness between us of truth and faithfulness, if we do not according to every thing for which the Lord, thy God, shall send thee to us.

6 Whether it be good or 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 shall hearken to the voice of the Lord, our God.

7 Now, after ten days, the word of the Lord came to Jeremia.

8 And he called Johanan, the son of Caree, and all the captains of the fighting men that were with him, and all the people, from the least to the greatest.

9 And he said to them: Thus saith the Lord, the God of Israel, to whom you sent me, to present your supplications before him:

10 If you will be quiet and remain in this land, I will build you up, and not pull you down: I will plant you, and not pluck you up: for now I am appeased for the evil that I have done to you.

11 Fear not, because of the king of Babylon, of whom you are greatly afraid: fear him not, saith the Lord; for I am with you, to save you, and to deliver you from his hand.

12 And I will show mercies to you, and will take pity on you, and will cause you to dwell in your own land.

13 But if you say: We will not dwell in this land neither will we hearken to the voice of the Lord our God.

14 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 suffer hunger: and there we will dwell.

15 For this he saith the word of the Lord, ye remnant of Juda: Thus saith the Lord of hosts, the God of Israel: If you set your faces to go into Egypt, and enter into that land, you shall surely die there:

16 The sword which you fear, shall overtake you there, in the land of Egypt: and the famine, whereof you are afraid, shall cleave to you in Egypt, and there you shall die.

17 And all the men that set their faces to go into Egypt, to dwell there, shall be as the sword, and by famine, and by pestilence: none of them shall remain, nor escape from the face of the evil that I will bring upon them.

18 For thus saith the Lord of hosts, the God of Israel: As my anger and my indignation hath been kindled against the inhabitants of Jerusalem, so shall my indignation be kindled against you, when you shall enter into Egypt, and you shall be an execration, and an astonishment, and a curse, and a reproach; and you shall see this place no more.

19 This is the word of the Lord concerning you, O ye remnant of Juda: Go ye not into Egypt, lest you should perish, and cause all the end of the place whereof you are the reproach.

20 For if you do this, the disease of your will I will cause to be as the disease of your foot, and of your eye, and a lasting plague shall cleave to you.

21 Thus saith the Lord of hosts, the God of Israel: Like as my anger and my indignation hath been kindled against the inhabitants of Jerusalem, so shall my indignation be kindled against you, when you shall enter into Egypt, and you shall be an execration, and an astonishment, and a curse, and a reproach.

22 Now, therefore, I will cause you to be led into all the nations of the earth, and you shall speak every one the speech of the land, and you shall eat every thing that is?ed, according to every nation.

CHAP. XLIII.

The Jews, contrary to the orders of God, by the prophet, go into Egypt, carrying Jeremia with them. He foretells the devastation of that land by the king of Babylon.

And it came to pass, that when Jeremia had made an end of speaking to the people all the words of the Lord their God, for which the Lord their God had sent them, all these words:

2 Azarias, the son of Osiain, and Johanan, the son of Caree, and all the proud men, made answer, saying to Jeremia: Thou talkest a lie: the Lord our God hath not sent thee, saying: Go not into Egypt, to dwell there.

3 But Baruch, the son of Nerias, setteth thee on with his good time. Jeremia prayed for ten days in that place. He now resumes his discourse. Chap. xl. 1.

VER. 12. And tell. Heb. "and he will." The king will take pity on you.


VER. 20. Deceived. Sept. "done ill in your souls." Your Intention was bad.

VER. 12. And tell. Sept. "done ill in your souls." Your Intention was bad.

VER. 20. Deceived. Sept. "done ill in your souls." Your Intention was bad.

VER. 12. And tell. Sept. "done ill in your souls." Your Intention was bad.
against us, to deliver us into the hands of the Chaldeans, to kill us, and to cause us to be carried away captives to Babylon.

4 So Johanan, the son of Caree, and all the captains of the soldiers, and all the people, obeyed not the voice of the Lord, to remain in the land of Juda.

5 But Johanan, the son of Caree, and all the captains of the soldiers, took all the remnant of Juda, that were returned out of all nations, to which they had beforbeen scattered, to dwell in the land of Juda:

6 Men, and women, and children, and the king's daughters, and every soul, which Nabuzardan, the general, had left with Godolias, the son of Ahikam, the son of Shaphan, and Jeremia, the prophet, and Baruch, the son of Nerias.

7 And they went into the land of Egypt, for they obeyed not the voice of the Lord: and they came as far as Taphnias.

8 And the word of the Lord came to Jeremia, in Taphnias, saying:

9 Take great stones in thy hand, and thou shalt hide them in the vault that is under the brick wall at the gate of Pharao's house in Taphnias: in the sight of the men of Juda.

10 And thou shalt say to them: Thus saith the Lord of hosts, the God of Israel: Behold, I will send, and take Nabuchodonosor, the king of Babylon, my servant; and I will set his throne over these stones which I have hid, and he shall set his throne over them.

11 And he shall come and strike the land of Egypt: 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.

12 And he shall kindle a fire in the temples of the gods of Egypt, and he shall burn them, and he shall 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.

13 And he shall break the statues of the house of the sun, that are in the land of Egypt; and the temples of the gods of Egypt he shall burn with fire.

CHAP. XLIV.
The prophet's admonition to the Jews, in Egypt, against idolatry, is not regarded: he denounces to them their destruction.

The word that came to Jeremia, concerning all the Jews that dwelt in the land of Egypt, dwelling in Magdol, and in Taphnias, and in Memphis, and in the land of Phntoras, saying:

2 Thus saith the Lord of hosts, the God of Israel:

You have seen all this evil that I have brought upon Jerusalem, and upon all the cities of Juda; and behold they are desolate this day, and there is not an inhabitant in them.

3 Because of the wickedness which they have committed, to provoke me to wrath, and to go and offer sacrifice, and worship other gods, which neither they, nor you nor your fathers knew.

4 And I sent to you all my servants, the prophets, rising early, and sending, and saying: Do not commit this abominable thing, which I hate.

5 But they heard not, nor inclined their ear to turn from their evil ways, and not to sacrifice to strange gods.

6 Wherefore my indignation and my fury was poured forth, and was kindled in the cities of Juda, and in the streets of Jerusalem: and they are turned to desolation and waste, as at this day.

7 And now thus saith the Lord of hosts, the God of Israel: Why do you commit this great evil against your own souls, that there should die of you man and woman, child and suckling, out of the midst of Juda, and no remnant should be left you:

8 In that you provoke me to wrath with the works of your hands, by sacrificing to other gods in the land of Egypt, into which you are come to dwell there: and that you should perish, and be a curse, and a reproach to all the nations of the earth?

9 Have you forgotten the evils of your fathers, and the evils of the kings of Juda, and the evils of your wives, and your evils, and the evils of your wives, that they have done in the land of Juda, and in the streets of Jerusalem?

10 They are not cleansed even to this day: neither have they feared, nor walked in the law of the Lord, nor in my commandments, which I set before you and your fathers.

11 Therefore, thus saith the Lord of hosts, the God of Israel: Behold, I will set my face upon you for evil; and I will destroy all Juda.

12 And I will take the remnant of Juda that have set their faces to go into the land of Egypt, and to dwell there: and they shall be all consumed in the land of Egypt: they shall fall by the sword, and by the famine: and they shall be consumed from the least even to the greatest, by the sword, and by the famine shall they die: and they shall be for an execration, and for a wonder, and for a curse, and for a reproach.

13 And I will visit them that dwell in the land of Egypt, as I have visited Jerusalem by the sword, and by famine, and by pestilence.

* Amos i. 4.
And there shall be none that shall escape, and remain, of the remnant of the Jews that are gone to sojourn in the land of Egypt: and that shall return into the land of Judah, to which they have a desire to return, to dwell there: there shall none return but they that shall flee.

15 Then all the men that knew that their wives sacrificed to other gods: and all the women, of whom there stood by a great multitude, and all the people of them that dwelt in the land of Egypt, in Pharaoh's, answered Jeremias, saying:

16 As for the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee.

17 But we will certainly do every word that shall proceed out of our own mouth, to sacrifice to the queen of heaven, and to pour out drink-offerings to her, as we and our fathers have done, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: and we were filled with bread, and it was well with us, and we saw no evil.

18 But since we left off to offer sacrifice to the queen of heaven, and to pour out drink-offerings to her, we have wanted all things, and have been consumed by the sword, and by famine.

19 And if we offer sacrifice to the queen of heaven, and pour out drink-offerings to her: did we make cakes to worship her, to pour out drink-offerings to her, without our husbands?

20 And Jeremias spoke to all the people, to the men, and to the women, and to all the people which had given him that answer, saying:

21 Was it not the sacrifice that you offered in the cities of Judah, and in the streets of Jerusalem, you and your fathers, your kings, and your princes, and the people of the land, which the Lord hath remembered, and hath it not entered into his heart?

22 So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which you have committed: therefore your land is become a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because you have sacrificed to idols, and have sinned against the Lord: and have not obeyed the voice of the Lord, and have not walked in his law, and in his commandments, and in his testimonies: therefore are these evils come upon you, as at this day.

24 And Jeremias said to all the people, and to all the women: Hear ye the word of the Lord, all Judah, you that dwell in the land of Egypt:

25 Thus saith the Lord of hosts, the God of Israel, saying: You and your wives have spoken with your mouth, and fulfilled with your hands, saying: Let us perform our vows which we have made, to offer sacrifice to the queen of heaven, and to pour out drink-offerings to her: you have fulfilled your vows, and have performed them indeed.

26 Therefore, hear ye the word of the Lord, all Judah, you 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 the land of Egypt, saying: The Lord God liveth.

27 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 famine, till there be an end of them.

28 And a few men that shall flee from 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 dwell there, shall know, whose word shall stand, mine, or theirs.

29 And this shall be a sign to you, saith the Lord, that I will punish you in this place: that you may know that my words shall be accomplished indeed against you for evil.

30 Thus saith the Lord: Behold I will deliver Pharaon, king of Egypt, into the hand of his enemies, and into the hand of them that seek his life: as I delivered Sedecias, king of Judah, into the hand of Nabuchodonosor, the king of Babylon, his enemy, and that sought his life.

The prophet comforts Baruch in his affliction.

THE word that Jeremias, the prophet, spoke to Baruch, the son of Nerias, when he had written these words in a book, out of the mouth of Jeremias, in the fourth year of Joakim, the son of Josias, king of Judah, saying:

2 Thus saith the Lord, the God of Israel, to thee, Baruch:

3 Thou hast said: Woe is me, wretch that I am, for the Lord hath added sorrow to my sorrow: I am wearied with my groans, and I find no rest.

4 Thus saith the Lord: Thus shall thou say to him: Behold, them whom I have built, I do destroy; and them whom I have planted, I do pluck up, and all his land.

5 And dost thou seek great things for thyself? Seek not; for behold I will bring evil upon all flesh, saith the Lord: but I will give thee thy life, and save thee in all places whithersoever thou shalt go.

A prophecy against Egypt. The Jews shall return from captivity.

Fortunately twenty-five years, when he lost many of his men fighting against the Cyreniens, and was driven by Amastris, and strangled by his subjects. Tiber (A. 3483) suspects that Amastris was assisted and confirmed by Nabuchodonosor, and that he might thus fulfill the prophecies. Chap. xiii. 11, 46; Ex. xxi. 11; Deut. x. 11) asserts that Nabuchodonosor defeated and slew the king of Egypt, though Herodotus is silent on this subject, his account being communicated by the Egyptian priests, and full of fables. C.

CHAP. XLV. An. 1. Isach, which Joakim burnt, and sought the life of the prophet. Chap. xxxvi. 6.

CHAP. XLVI. VER. 1. Gentiles, to whom Jeremias was sent. Chap. 1. 5.
The word of the Lord, that came to Jeremiah, the prophet, against the Gentiles.

2 Against Egypt, against the army of Pharaoh Necho, king of Egypt, which was by the river Euphrates, in Charcashem, whom Nabuchodonosor, the king of Babylon, defeated, in the fourth year of Joakim, the son of Josias, king of Juda.

3 Prepare ye the shield and buckler, and go forth to battle.

4 Harness the horses, and get up, ye horsemen; stand forth with helmets, furnish the spears, put on coats of mail.

5 What then? I have seen them dismayed, and turning their backs, their valiant ones slain: they fled apace, and they looked not back: terror was round about, saith the Lord.

6 Let not the swift flee away, nor the strong think to escape: they are overthrown, and fallen down, towards the north, by the river Euphrates.

7 Who is this that cometh up as a flood: and his streams swell like those of rivers?

8 Egypt riseth up like a flood, and the waves thereof shall be moved as rivers, and he shall say: I will go up, and will cover the earth: I will destroy the city and its inhabitants.

9 Get ye up on horses, and glory in chariots, and let the valiant men come forth, the Ethiopians, and the Lydians, that hold the shield, and the Lydians that take, and shoot arrows.

10 For this is the day of the Lord, the God of hosts, a day of vengeance, that he may revenge himself of his enemies: the sword shall devour, and shall be filled, and shall be drunk with their blood: for there is a sacrifice of the Lord God of hosts in the north country, by the river Euphrates.

11 Go up into Galaad, and take balm, O virgin daughter of Egypt: in vain dost thou multiply medicines, there shall be no cure for thee.

12 The nations have heard of thy disgrace, and thy bowing hath filled the land: for the strong hath stumbled against the strong, and both are fallen together.

13 The word that the Lord spoke to Jeremiah, the prophet, how Nabuchodonosor, king of Babylon, should come and strike the land of Egypt:

14 Declare ye to Egypt, and publish it in Magdal,
Jacob shall return, and be at rest, and prosper: and there shall be none to terrify him.

28 And thou, my servant, Jacob, fear not, saith the Lord: because I am with thee, for I will consume all the nations to which I have cast thee out: but thee I will not consume, but I will correct thee in judgment, neither will I spare thee, as if thou wert innocent.

CHAP. XLVII.

A prophecy of the desolation of the Philistines, of Tyre, Sidon, Gaza, and Ascalon.

The word of the Lord that came to Jeremias, the prophet, against the people of Palestine, before Pharaoh took Gaza:

2 Thus saith the Lord: Behold there come up waters out of the north, and they shall be as an overflowing torrent, and they shall cover the land, and all that is therein, the city, and the inhabitants thereof: then the men shall cry, and all the inhabitants of the land shall howl,

3 At the noise of the marching of arms, and of his soldiers, at the rushing of his chariots, and the multitude of his wheels. The fathers have not looked back to the children, for feebleness of hands,

4 Because of the coming of the day, in which all the Philistines shall be laid waste, and Tyre, and Sidon shall be destroyed, with all the rest of their helpers. For the Lord hath wasted the Philistines, *the remnant of the isle of Cappadocia.*

5 Baldness is come upon Gaza: Ascalon hath held her peace, with the remnant of their valley: how long shalt thou cut thyself?

6 O thou sword of the Lord, how long wilt thou not be quiet? Go into thy scabbard, rest and be still.

7 How shall it be quiet, when the Lord hath given it a charge against Ascalon, and against the countries thereof by the sea side, and there hath made an appointment for it?

CHAP. XLVIII.

A prophecy of the desolation of Moab, for their pride: but their captivity shall at last be released.

Against Moab, thus saith the Lord of hosts, the God of Israel: Woe to Nabo, for it is laid waste, and confounded: Cariathaim is taken; the strong city is confounded, and hath trembled.

* Deut. ii. 23; Amos iv. 7—8; Supra, xxvii.; Ezech. xxv.*

Ver. 57. Off from all countries, (C) particularly from Egypt (H); on occasion of which country's deliverance that of Jacob is foretold. C.

Ver. 58. Nations of Assyria, Chaldea, &c. &c. Ezech. xxxx. 11. C.

CHAP. XLVII. Ver. 1. Grizz, going or returning from Charanania. Apries also attacked Tyre, and would of course invade the Philistines. They had assisted the Tyrians against Nabhodonozer, who therefore made incursions into their territory, and into that of Ammon, &c. while the main part of his army besieged Tyre for thirteen years. C.

Ver. 4. Tyre. See Chap. xlvii. 4; Ezech. xxxvi. 11., &c.—Sidon. It had rejoiced at the downfall of its rival, (Isa. xxxiii. 4.) and of the Jews. Joel iii. 4; Ezech. xxxvi. 94. —Helpers; Philistines, who came originally from the isle of Caphtor, or Crete: Cappadocia was not an island, nor near the sea, (C) but at a distance from the Jews. Same.


Ver. 6. Sword. He is moved with pity to see so much carnage, but reflects such is the will of God. Nabodonozer was his sword or scourge. C.

CHAP. XLVIII. Ver. 1. Moab. This people broke their covenant with Sion, yet were punished for having entered into it, five years after the taking of Jerusalem. Jos. S. Jer. in chap. xxx. 32.—The same war is described by Ezech. xxv. 8; Soph. ii. 8.—Nab, a town at the foot of that mountain where Moses died. Deut. xxxiv. 1.—Cariathaim. This city, and most of the others, were possessed by Moab after the Israelites were led into captivity. C.

Ver. 7. Hezekiah, at the foot of Phraresh, and one of the strongest cities. (H.) Shall. Heb. "shall Medonosim hold her peace." C.—Shall thou be cut down, O medonosim. H.—It signifies "a slaughter." Thou art silent, thou shalt be reduced to a mournful silence or destruction.


Ver. 7. Buthânah, Heb. "works," or possessions of corn, cattle, &c. C. &c.—Chamos, the idol of the Moabites. C.

Ver. 8. Spiler, or "thief," (prado), a title which Nabodonozer observed, on account of his unjust conquests. C.

Ver. 9. Flower: a usual ceremony at funerals. A. Lapide. M.

Ver. 10. Deceitfully. In the Greek, ingenuity. The sacred use of God here spoken of, is the punishment of the Moabites. Ch.—Woe to those who spare those whom God orders to be destroyed, as Saul and Achab did. 1 Kings xvii. 8, 33, and 3 Kings xv. 32, 41.

Ver. 11. Fruitful as a wine.—Lees. The wine has not been disturbed. It was customary to keep it first in pits, (Mark xii. 13; Jac. v. 1.) and afterwards in large earthen vessels. Changed. He alludes to the wine. H.—Moab has enjoyed a long peace and prosperity. C.

Ver. 13. Of Bethel. That is, of their golden calves, which they worshipped in Bethel. Ch.
17 Comfort him, all you that are round about him; and all you that know his name, say: How is the strong staff broken, the beautiful rod?

18 Come down from thy glory, and sit in thirst, O dwelling of the daughter of Dibon: because the spoiler of Moab is come up to thee, he hath destroyed thy bulwarks.

19 Stand in the way, and look out, O habitation of Aroer, inquire of him that fleeth, and say to him that hath escaped: What is done?

20 Moab is confounded, because he is overthrown: howl ye, and cry, tell ye it in Armon, that Moab is wasted.

21 And judgment is come upon the plain country; upon Helon, and upon Jasa, and upon Mephaath;

22 And upon Dibon, and upon Nabo, and upon the house of Deblathaim;

23 And upon Carithaim, and upon Bethgaml, and upon Bethmaon;

24 And upon Carioth, and upon Bosra, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the Lord.

26 Make him drunk, because he lifted up himself against the Lord: and Moab shall dash his hand in his own vomit, and he also shall be in derision.

27 For Israel hath been a derision unto thee; as though thou hadst found them amongst thieves: for thy words, therefore, thou hast spoken against him, thou shalt be led away captive.

28 Leave the cities, and dwell in the rock, ye that dwell in Moab; and be ye like the dove that maketh her nest in the mouth of the hole in the highest place.

29 We have heard the pride of Moab: he is exceeding proud; his haughtiness, and his arrogancy, and his pride, and the loftiness of his heart.

30 I know, saith the Lord, his boasting: and that the strength thereof is not according to it, neither hath it endeavoured to do according as it was able.

31 Therefore will I lament for Moab, and I will cry out to all Moab, for the men of the brick wall that mourn.

32 O vineyard of Sabaam, I will weep for thee, with the mourning of Jazer; thy branches are gone over the sea, they are come even to the sea of Jazer: the robber hath rushed in upon thy harvest, and thy vintage.

33 Joy and gladness is taken away from Carmel, and from the land of Moab, and I have taken away the wine out of the presses: the treasurer of the grapes shall not sing the accustomed cheerful tune.

34 From the cry of Hesebon, even to Eleale, and to Jasa, they have uttered their voice; from Seerg to Ornon, as a heifer of three years old; the waters also of Nemin shall be very bad.

35 And I will take away from Moab, saith the Lord, him that offereth in the high places, and that sacrificeth to his gods.

36 Therefore my heart shall sound for Moab like pipes; and my heart shall sound like pipes for the men of the brick wall; because he hath done more than he could, therefore they have perished.

37 For every head shall be bald, and every beard shall be shaven: all hands shall be tied together, and upon every back there shall be haircloth.

38 Upon all the house-tops of Moab, and in the streets thereof general mourning; because I have broken Moab as an useless vessel, saith the Lord.

39 How is it overthrown, and they have howled! How hath Moab bowed down the neck, and is confounded? And Moab shall be a derision, and an example to all round about him.

40 Thus saith the Lord: Behold, he shall fly as an eagle, and shall stretch forth his wings to Moab.

41 Carioth is taken, and the strong holds are won; and the heart of the valiant men of Moab, in that day, shall be as the heart of a woman in labour.

42 And Moab shall cease to be a people: because he hath gloried against the Lord.

43 Fear, and the pit, and the snare come upon thee, O inhabitant of Moab, saith the Lord.

44 He that shall flee from the fear, shall fall into the pit; and he that shall get up out of the pit, shall be taken in the snare; for I will bring upon Moab the year of their visitation, saith the Lord.

45 They that fled from the snare stood in the shadow of Hesebon, but there came a fire out of Hesebon, and a flame out of the midst of Seon, and it shall devour part of Moab, and the crown of the head of the children of tumult.

46 Woe to thee, Moab, thou hast perished, O people of Chamos; for thy sons, and thy daughters are taken captives.

47 And I will bring back the captivity of Moab in the last days, saith the Lord. Hitherto the judgments of Moab.
CHAP. XLIX.

The like desolation of Ammon, of Idumea, of the Syrians, of the Agarites, and of the Elamites.

AGAINST the children of Ammon. Thus saith the Lord: Hath Israel no sons? or hath he no heir? Why then hath Melchom inherited Gad, and his people dwelt in his cities?

2 Therefore, behold the days come, saith the Lord, and I will cause the noise of war to be heard in Rabbath, of the children of Ammon, and it shall be destroyed into a heap, and her daughters shall be burnt with fire, and Israel shall possess them that have possessed him, saith the Lord.

3 Howl, O Hesebon, for Hai is wasted. Cry, ye daughters of Rabbath; gird yourselves with sackcloth; mourn, and go about by the hedges; for Melchom shall be carried into captivity, his priests and his princes together.

4 Why gloriest thou in the valleys? thy valley hath flowed away, O delicate daughter, that hast trusted in thy treasures, and hast said: Who shall come to me?

5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all that are round about thee; and you shall be scattered every one out of one another's sight, neither shall there be any to gather together them that flee.

6 And afterwards I will cause the captives of the children of Ammon to return, saith the Lord.

7 Against Edom: Thus saith the Lord of hosts: Is wisdom no more in Teman? counsel is perished from her children: their wisdom is become unprofitable.

8 Flee, and turn your backs, go down into the deep hole, ye inhabitants of Dedan; for I have brought the destruction of Esau upon him, the time of his visitation.

9 If grape-gatherers had come to thee, would they not have left a bunch? if thieves in the night, they would have taken what was enough for them.

10 But I have made Esau bare, I have revealed his secrets, and he cannot be hid: his seed is laid waste, and his brethren and his neighbours, and he shall not be.

11 Leave thy fatherless children: I will make them live; and thy widows shall hope in thee.

12 For thus saith the Lord: Behold, they whose judgment was not to drink of the cup, shall certainly drink; and shalt thou come off as innocent? thou shalt not come off as innocent, but drinking thou shalt drink.

13 For I have sworn by myself, saith the Lord, that

CHAP. XLIX. VER. 1. Mitchom, the idol of the Ammonites. Ch.—God, to whom a part of their country was assigned. After the captivity of this tribe the Ammonites seized the country, regardless of God's appointment. They joined the Chaldeans afterwards; but the latter could not depend upon them, and sent them into captivity, to revenge the death of God's servants. Chap. xl. 2; Zeph. ii. 8; Ezek. xxv. 5. C.

VER. 2. Eden. This nation was involved in the common ruin, for its barbarity towards God's people. Abd. 10; Psa. cxlvii. 7; Ex. xx. 19.—Theman. The heathen were anciently, and esteemed for wisdom. Job ii. 11. Yet at the approach of danger all were confounded. C. They were only worldly wise. W.

 VER. 8. Edom. The territory of Edom, from Eleutheropolis to Elath, is full of shew. S. Jem in Abd.—Dedan lies south of the Dead Sea. C.

VER. 10. Secrets, or lurking-holes. Ver. 8. B.—God permits the Chaldeans to plunder all.—Brothers.—Israelites.—Neighbours.—Moab, &c.

VER. 12. War not so much. There were some faithful Jews, Chap. xlv. 26. C.

Bosra shall become a desolation; and a reproach, and a desert, and a curse, and all her cities shall be everlasting wastes.

14 I have heard a rumour from the Lord, and an ambassador is sent to the nations: Gather yourselves together and come against her, and let us rise up to battle.

15 For behold I have made thee a little one among the nations, despicable among men.

16 Thy arrogancy hath deceived thee, and the pride of thy heart; O thou that dwellest in the clefts of the rock, and endeavourest to lay hold on the height of the hill; 'though thou shouldst make thy nest as high as an eagle, I will bring thee down from thence, saith the Lord.

17 And Edom shall be desolate: every one that shall pass by it, shall be astonished, and shall hiss at all its plagues.

18 As Sodom was overthrown and Gomorrah, and the neighbours thereof, saith the Lord: there shall not be a man dwell there, and there shall no son of man inhabit it.

19 Behold one shall come up as a lion from the swelling of the Jordan, against the strong and beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? for who is like to me? and who shall abide me? and who is that shepherd that can withstand my countenance?

20 Therefore, hear ye the counsel of the Lord, which he hath taken concerning Edom: and his thoughts, which he hath thought concerning the inhabitants of Teman: surely the little ones of the flock shall cast them down, of a truth they shall destroy them with their habitation.

21 The earth is moved at the noise of their fall: the cry of their voice is heard in the Red Sea.

22 Behold he shall come up as an eagle, and fly: and he shall spread his wings over Bosra: and in that day the heart of the valiant ones of Edom shall be as the heart of a woman in labour.

23 Against Damascus, Edath is confounded, and Arpad: for they have heard very bad tidings, they are troubled as in the sea: through care they could not rest.

24 Damascus is undone, she is put to flight, trembling hath seized on her: anguish and sorrows have taken her as a woman in labour.

25 How have they forsaken the city of renown, the city of joy?

26 Therefore, her young men shall fall in her streets:

VER. 14. Ambassador, Jerusalem, or rather this is a personification of the passions, which would sufficiently prompt the Chaldeans. C.

VER. 16. Hill. The mountains were numerous, and full of caverns. Ver. 8.

VER. 17. Desolate. The few who survived left their ancient territories, which are now a desert, like most of Syria Arabia. C.—Fires out of contempt. The punishment was so great as to excite surprise. W.

VER. 19. Swelling. Lit. "prize" (H.); or those banks which the Jordan reaches, when it overflows. They are lined with woods, from which lions used to descend on the sheep. C.—Strong "one's dwelling." Heb. h. Zec. xi. 9.—Over her. What sort of men come to the attack? or, who shall dare to resist them? C.

VER. 20. Little: Chal. "chiefs of the people."

VER. 23. Damascus, the capital of Syria. Isa. vii. 8. W.—It was punished at the same time as the rest. Isa.—Arpad; Ardil, an island near Tyre, or Ephraim-Tebed.—Mahubuhammasee left Tyre to invade them. C.

VER. 25. They, Heb. Sept., and Chal. add "not." Why have they not spared this beautiful city? or, why have not its citizens given it up, to prevent its entire demolition?
and all the men of war shall be silent in that day, saith the Lord of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall devour the strong holds of Ben-adad.

28 Against Cedar, and against the kingdoms of Asor, which Nabuchodonosor, king of Babylon, destroyed. Thus saith the Lord: Arise, and go ye up to Cedar, and waste the children of the east.

29 They shall take their tents, and their flocks: and shall carry off for themselves their curtains, and all their vessels, and their camels: and they shall call fear upon them round about.

30 Flee ye, get you away speedily, sit in deep holes, you that inhabit Asor, get you to the land of Nabuchodonosor, king of Babylon, hath taken counsel against you, and hath conceived designs against you.

31 Arise, and go up to a nation that is at ease, and that dwelleth securely, saith the Lord: they have neither gates, nor bars: they dwell alone.

32 And their camels shall be for a spoil, and the multitude of their cattle for a booty: and I will scatter into every wind them that have their hair cut round, and I will bring destruction upon them from all their confines, saith the Lord.

33 And Asor shall be a habitation for dragons, desolate for ever: no man shall abide there, nor son of man inhabit it.

34 The word of the Lord that came to Jeremias, the prophet, against Elam, in the beginning of the reign of Sedeceas, king of Juda, saying:

35 Thus saith the Lord of hosts. Behold I will break the bow of Elam, and their chief strength.

36 And I will bring upon Elam the four winds from the four quarters of heaven: and I will scatter them into all these winds: and their shall be no nation, to which the fugitives of Elam shall not come.

37 And I will cause Elam to be afraid before their enemies, and in the sight of them that seek their life: and I will bring evil upon them, my fierce wrath, saith the Lord: and I will send the sword after them, till I consume them.

38 And I will set my throne in Elam, and destroy kings and princes from thence, saith the Lord.

39 But in the latter days I will cause the captives of Elam to return, saith the Lord.

VER. 28. Cedar and Asor were parts of Arabia; which, with Moab, Ammon, Edom, &c., were all brought under the yoke of Nabuchodonosor. Ch.-East; the Desert Arabia. Viz. 32. C.-Cedar was the son of Ismael, and Asor the chief city of the Aravians. W.

VER. 29. About. The enemy shall terrify them, and plunder all their riches.

VER. 30. Alone. We need not fear any resistance. They have no allies. Ch.

VER. 31. Edom. A part of Persia. Ch.-The Elamites had beset Jerusalem, under Manasses, (C.) and are therefore punished. W.-They were subject to Acharhon; Nabuchodonosor subdued them after the other nations. Varna, Cyrus set his countrymen at liberty. (C.) and thus began his conquests. H.

VER. 32. Thence. Daniel (viii. 2) governed at Susa, the capital of Elam, for Belshazzar.

VER. 33. Reim. They joined the standards of Cyrus, and became masters of the East. C.-Thus similar texts are understood of the conversion of the Gentiles. Acts ii. 7. W.

CHAP. L VER. 1. Prophet. He had spoken against them in the fourth year of Joashiah, and now is more explicit in the fourth of Sedeceas, (chap. li. 60.) sending his predictions to be read, and then thrown into the Bosphorus. The fall of Babylon was gradual. It was in consequence of her pride and cruelty. Ver. 11, 17, 33, 80. Isa. xlvii. 6. G.-It had shown the greatest cruelty to the Jews, and was at last overthrown by the Medes and Persians. W.
12 Your mother is confounded exceedingly, and she that bore you is made even with the dust: behold she shall be the last among the nations, a wilderness unpassable, and dry.

13 Because of the wrath of the Lord, it shall not be inhabited, but shall be wholly desolate: every one that shall pass by Babylon, shall be astonished, and shall hiss at all her plagues.

14 Prepare yourselves against Babylon round about, all you that bend the bow: fight against her, spare not arrows: because she hath sinned against the Lord.

15 Shout against her, she hath every where 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, so do to her.

16 Destroy the sower out of Babylon, and him that holdeth the sickle in the time of harvest: for fear of the sword of the dove every man shall return to his people, and every one shall flee to his own land.

17 Israel is a scattered flock, the lions have driven him away: first the king of Assyria devoured him: and last this Nabuchodonosor, king of Babylon, hath broken his bones.

18 Therefore, thus saith the Lord of hosts, the God of Israel: Behold I will visit the king of Babylon and his land, as I have visited the king of Assyria.

19 And I will bring Israel again to his habitation: and he shall feed on Carmel, and Bashan, and his soul shall be satisfied in Mount Ephraim, and Galad.

20 In those days, and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the sin of Judah, and there shall none be found: for I will be merciful to them, whom I shall leave.

21 Go up against the land of the rulers, and punish the inhabitants thereof, waste, and destroy all behind them, saith the Lord: and do according to all that I have commanded thee.

22 A noise of war in the land, and a great destruction.

23 How is the hammer of the whole earth broken, and destroyed? how is Babylon turned into a desert among the nations?

24 I have caused thee to fall into a snare, and thou art taken, O Babylon, and thou wast not aware of it: thou art found and caught, because thou hast provoked the Lord.

25 The Lord hath opened his armoury, and hath brought forth the weapons of his wrath: for the Lord, the God of hosts, hath a work to be done in the land of the Chaldeans.

26 Come ye against her from the uttermost borders, open, that they may go forth that shall tread her down: take the stones out of the way, and make heaps, and destroy her: and let nothing of her be left.

27 Destroy all her valiant men, let them go down to the slaughter: woe to them, for their day is come, the time of their visitation.

28 The voice of them that flee, and of them that have escaped out of the land of Babylon: to declare in Sion the vengeance of the Lord, our God, the vengeance of his temple.

29 Declare to many against Babylon, to all that bend the bow: stand together against her round about, and let none escape: pay her according to her work: according to all that she hath done, do ye to her: for she hath lifted up herself against the Lord, against the Holy One of Israel.

30 Therefore shall her young men fall in her streets, and all her men of war shall hold their peace upon that day saith the Lord.

31 Behold I come against thee, O proud one, saith the Lord, the God of hosts: for thy day is come, the time of thy visitation.

32 And the proud one shall fall, he shall fall down and there shall be none to lift him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 Thus saith the Lord of hosts: The children of Israel, and the children of Juda are oppressed together, all that have taken them captives, hold them fast, they will not let them go.

34 Their Redeemer is strong, the Lord of hosts is his name, he will defend their cause in judgment, to terrify the land, and to disquiet the inhabitants of Babylon.

35 A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes and upon her wise men.

36 A sword upon her diviners, and they shall be foolish: a sword upon her valiant ones, and they shall be dismayed.

37 A sword upon her horses, and upon her chariots, and upon all the people that are in the midst of her: and they shall become as women: a sword upon her treasures, and they shall be made a spoil.

38 A drought upon her waters, and they shall be dried.

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**Verse Analysis**

- **Verse 19**: The king of Assyria and the king of Babylon are mentioned, indicating the fall of Assyria and the rise of Babylon as significant events in historical context.
- **Verse 20**: The divine judgment against Babylon is foretold, signifying its ultimate downfall.
- **Verse 21**: The mention of Israel returning to its homeland suggests a future restoration, possibly referring to the return of exiles after the Babylonian captivity.
- **Verse 23**: The hammer of the whole earth indicates a metaphor for Babylon's complete destruction.
- **Verse 29**: The declaration to many against Babylon highlights the universal nature of Babylon's fall, extending beyond its borders.

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**Notes**

- **Verse 18**: The phrase "as I have visited the king of Assyria" refers to the historical destruction caused by Assyria.
- **Verse 22**: The metaphor of a noise of war signifies the chaos and destruction that will follow Babylon.

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**Further Reading**

- **Jeremiah 25:29**: "The Lord is righteous in all his ways, and holy in all his works." This verse emphasizes the justice of God's actions, reinforcing the divine judgment depicted in the chapter.
39 Therefore shall dragons dwell there with the figs:
as and ostriches shall dwell therein: and it shall be no
more inhabited for ever, neither shall it be built up
from generation to generation.
40 As the Lord overthrew Sodom and Gomorrah, and
their neighbour cities, saith the Lord: no man shall dwell
there, neither shall the son of man inhabit it.
41 Behold a people cometh from the north, and a
great nation, and many kings shall rise up from the ends
of the earth.
42 They shall take the bow, and the shield: they are
cruel and unmerciful: their voice shall roar like the sea,
and they shall ride upon horses: like a man prepared for
battle against thee, O daughter of Babylon.
43 The king of Babylon hath heard the report of them,
and his hands are grown feeble: anguish hath taken hold
of him, pangs as a woman in labour.
44 Behold he shall come up like a lion from the
swelling of the Jordan to the strong and beautiful: for I
will make him run suddenly upon her: and who shall be
the chosen one whom I may appoint over her? for who is
like to me? and who shall bear up against me? -and who
is that shepherd that can withstand my countenance?
45 Therefore, hear ye the counsel of the Lord, which
he hath taken against Babylon: and his thoughts which
he hath thought against the land of the Chaldeans: surely
the little ones of the flock shall pull them down, of a
truth their habitation shall be destroyed with them.
46 At the noise of the taking of Babylon the earth
is moved, and the cry is heard amongst the nations.

CHAP. LI.
The miseries that shall fall upon Babylon from the Medes: the destruction
of her idols.

Thus saith the Lord: Behold I will raise up as it
were a pestilential wind against Babylon, and against
the inhabitants thereof, who have lifted up their heart
against me.

2 And I will send to Babylon fanners, and they shall
fan her, and shall destroy her land: for they are come
upon her on every side in the day of her affliction.

3 Let not him that bendeth, bend his bow, and let not
him go up on her armed with a coat of mail: spare not
her young men, destroy all her army.

4 And the slain shall fall in the land of the Chaldeans
and the wounded in the regions thereof.
5 For Israel and Judah have not been forsaken by their
God, the Lord of hosts: but their land hath been filled
with sin against the Holy One of Israel.
6 Flee ye from the midst of Babylon, and let every one
save his own life: be not silent upon her iniquity: for it
is the time of revenge from the Lord, he will render unto
her what she hath deserved.
7 Babylon hath been a golden cup in the hand of the
Lord, that made all the earth drunk: the nations have
drank of her wine, and therefore they have staggered.
8 Babylon is suddenly fallen, and destroyed: bow for
her, take balm for her pain, if so she may be healed.
9 We would have cured Babylon, but she is not
healed: let us forsake her, and let us go every man to his
own land: because her judgment hath reached even to
the heavens, and is lifted up to the clouds.
10 The Lord hath brought forth our justices: come,
and let us decree in Sion the work of the Lord our God.
11 Sharpen the arrows, fill the quivers: the Lord hath
raised up the spirit of the kings of the Medes: and his
mind is against Babylon, to destroy it, because it is the
vengeance of the Lord, the vengeance of his temple.
12 Upon the walls of Babylon set up the standard,
strengthen the watch: set up the watchmen, prepare the
ambushes: for the Lord hath both purposed, and done all
that he spoke against the inhabitants of Babylon.
13 O thou that dwellest upon many waters, rich in
treasures, thy end is come for thy entire destruction.
14 The Lord of hosts hath sworn by himself, saying:
I will fill thee with men as with locusts, and they shall
lift up a joyful shout against thee.
15 He that made the earth by his power, that hath
prepared the world by his wisdom, and stretched out the
heavens by his understanding.
16 When he uttereth his voice the waters are multi-
plied in heaven: he lifteth up the clouds from the ends of
the earth; he hath turned lightning into rain; and hath
brought forth the wind out of his treasures.
17 Every man is become foolish by his knowledge;
every founder is confounded by his idol, for what he hath
cast is a lie, and there is no breath in them.

CHAP. LI.

as his spouse.—Their land. That of the Chaldees, (C) or of the Jews, Theodoret.
—Sin, or punishment.

Vers. 6. Silent. Jews proclaim that Babylon is justly punished, (C) lost you
partake in her crimes. Apoc. xviii. 4. Prot. "be not cut off in her," sc. H.
Vers. 8. Suddenly. She has not lost many battles; but is fallen at once from
being the greatest city of the East.

Vers. 9. We. The guardian angels, or Jews, reply. Miracles are lost on her

Vers. 16. Waters. Not far from the Tigris, and divided into two parts by
the Eufrates. C.—Entire, being cut up by the roots, pedoles, (Lyran,) or
according to the measure of thy crimes. Delrio. C.

Vers. 17. Every man, &c. That is, every maker of idols, however he boasts
of his knowledge and skill, does but show himself a fool in profounding to make

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19 The portion of Jacob is not like them: for he that made all things he is it, and Israel is the sceptre of his inheritance: the Lord of hosts is his name.

20 Thou dashest together for me the weapons of war, and with thee will I dash nations together, and with thee will I destroy kingdoms:

21 And with thee I will break in pieces the horse, and his rider: and with thee I will break in pieces the chariot, and him that geteth up into it.

22 And with thee I will break in pieces men and woman, and with thee I will break in pieces the old man and the child, and with thee I will break in pieces the young man and the virgin:

23 And with thee I will break in pieces the shepherd and his flock, and with thee I will break in pieces the husbandman and his yoke of oxen, and with thee I will break in pieces captains and rulers.

24 And I will rend Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Sion, before your eyes, saith the Lord.

25 Behold, I come against thee, thou destroying mountain, saith the Lord, which corruptest the whole earth: and I will stretch out my hand upon thee, and will roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for the corner, nor a stone for foundations, but thou shalt be destroyed for ever, saith the Lord.

27 Set ye up a standard in the land; sound with a trumpet among the nations; prepare the nations against her; call together against her the kings of Ararat, and Mari, and Babylonia; number Taphsars against her; bring the horse as the stinging locust.

28 Prepare the nations against her, the kings of Media, their captains, and all their rulers, and all the land of their dominion.

29 And the land shall be in commotion, and shall be troubled; for the design of the Lord against Babylon shall awake, to make the land of Babylon desert and uninhabitable.

30 The valiant men of Babylon have foreborne to fight, they have dwelt in holds; their strength hath failed, and they are become as women; her dwelling-places are burnt, her bars are broken.

31 One running post shall meet another, and messenger shall meet messenger, to tell the king of Babylon that his city is taken from one end to the other:

32 And that the forts are taken, and the marshes are burnt with fire, and the men of war are affrighted.

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

34 Nebuchadnezzar, king of Babylon, hath eaten me up, he hath devoured me; he hath made me as an empty vessel; he hath swallowed me up like a dragon, he hath filled his belly with my delicate meats, and he hath cast me out.

35 The wrong done to me, and my flesh, be upon Babylon, saith the habitation of Sion; and my blood upon the inhabitants of Chaldea, saith Jerusalem.

36 Therefore, thus saith the Lord: Behold, I will judge thy cause, and will take vengeance for thee, and I will make her sea desolate, and will dry up her spring.

37 And Babylon shall be reduced to heaps, a dwelling-place for dragons, an astonishment and a hissing, because there is no inhabitant.

38 They shall roar together like lions, they shall shake their manes like young lions.

39 In their heat I will set them drink; and I will make them drunk, that they may slumber, and sleep an everlasting sleep, and awake no more, saith the Lord.

40 I will bring them down like lambs to the slaughter, and like rams with kids.

41 How is Sesach taken, and the renowned one of all the earth surprised? How is Babylon become an astonishment among the nations?

42 The sea is come up over Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are become an astonishment, a land uninhabited and desolate, a land wherein none can dwell, nor son of man pass through it.

44 And I will visit against Bel, in Babylon, and I will bring forth out of his mouth that which he had swallowed down: and the nations shall no more flow together to him, for the wall also of Babylon shall fall.

45 Go out of the midst of her, my people; that every man may save his life from the fierce wrath of the Lord.

46 And let your hearts faint, and ye fear for the rumour that shall be heard in the land: and a rumour...
shall come in one year, and after this year another rumour: and iniquity in the land, and ruler upon ruler.

47 Therefore, behold the days come, and I will visit the idols of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 And the heavens and the earth, and all things that are in them shall give praise for Babylon; for spoilers shall come to her from the north, saith the Lord.

49 And as Babylon caused that there should fall slain in Israel; so of Babylon there shall fall slain in all the earth.

50 You that have escaped the sword, come away, stand not still; remember the Lord afar off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproof; shame hath covered our faces; because strangers are come upon the sanctuaries of the house of the Lord.

52 Therefore, behold the days come, saith the Lord, and I will visit her graven things; and in all her land the wounded shall groan.

53 If Babylon should mount up to heaven, and establish her strength on high; from me there should come spoilers upon her, saith the Lord.

54 The noise of a cry from Babylon, and great destruction from the land of the Chaldeans:

55 Because the Lord hath laid Babylon waste, and destroyed out of her the great voice; and their waves shall roar like many waters; their voice hath made a noise:

56 Because the spoiler is come upon her, that is, upon Babylon, and her valiant men are taken, and their bow is weakened, because the Lord, who is a strong revenger, will surely repay.

57 And I will make her princes drunk, and her wise men, and her captains, and her rulers, and her valiant men; and they shall sleep an everlasting sleep, and shall awake no more, saith the king, whose name is Lord of hosts.

58 Thus saith the Lord of hosts: That broad wall of Babylon shall be utterly broken down, and her high gates shall be burnt with fire, and the labours of the people shall come to nothing, and of the nations shall go to the fire and shall perish.

59 The word that Jeremias, the prophet, commanded

Saraias, the son of Neras, the son of Nannis, when he went with king Sedeccias, to Babylon, in the fourth year of his reign: now Saraias was chief over the prophecy.

60 And Jeremias wrote in one book all the evil that was to come upon Babylon: all these words that are written against Babylon.

61 And Jeremias said to Saraias: When thou shalt come into Babylon, and shalt see, and shalt read all these words,

62 Thou shalt say: O Lord, thou hast spoken against this place to destroy it; so that there should be neither man nor beast to dwell therein, and that it should be desolate for ever.

63 And when thou shalt have made an end of reading this book, thou shalt tie a stone to it, and shalt throw it into the midst of the Euphrates:

64 And thou shalt say: Thus shall Babylon sink, and she shall not rise up from the affliction that I will bring upon her, and she shall be utterly destroyed. Thus far are the words of Jeremias.

CHAP. LII.

A recapitulation of the reign of Sedeccias, and the destruction of Jerusalem.
The number of the captives.

SEDECCIAS was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem; and the name of his mother was Amital, the daughter of Jeremias, of Lobna.

2 And he did that which was evil in the eyes of the Lord, according to all that Joakim had done.

3 For the wrath of the Lord was against Jerusalem, and against Juda, till he cast them out from his presence; and Sedeccias revolted from the king of Babylon.

4 And it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonosor, the king of Babylon, came, he and all his army, against Jerusalem, and they besieged it, and built forts against it round about.

5 And the city was besieged until the eleventh year of king Sedeccias.

6 And in the fourth month, the ninth day of the month, a famine overpowered the city; and there was no food for the people of the land.

* A.M. 5416. A. C. 586. 6 Kings xxiv. 15; 2 Par. xxxvi. 11.

VER. 46, 47. You may apprehend that your miseries will increase in the midst of such confusion; but no, Balthasar, the last of your oppressor's race, shall be assassinated by Nessayon, who will be succeeded by Loubosrenath and Nabondes. This last shall yield to Cyras, who will grant you liberty. Balthasar reigned two years, Nessayon four, this ill-tempered infant son nine months, when his followers murdered him, and gave the crown to a Babylonian called Nabonides, who kept it seventeen years, till Cyrus took him prisoner. This we learn from Deroses, quoted by Josephus, c. Ap. 1. On the other hand, Daniel, makes Darius, the Mede, succeed Balthasar, and after him Cyrus reigned. To these changes and continual alarms the prophet alludes.

VER. 47. Idolatry: Bel, &c. ver. 41.—Stain: Heb. "dancers." The people were reaping. C.—It means also "slain," (Pret.), or "soldiers."

VER. 50. Mind: Other sacrifices of thanks on Sinn, (H.) both Jews and other nations.

VER. 55. Great voice, or bursting and surge of joy, usual at public meetings.—Noise: They groan under affliction.

VER. 57. Drunk, with the wine of fury. Ver. 59; chap. xxxv. 50.

VER. 58. Broad wall. The pagan historians agree not in the dimensions, but all say it was exceedingly broad and lofty. C.—Six chariots might go abreast. It was 900 stadia long, (Ctesias,) or 480 (Herod. I. 178;) that is, above 20 leagues, allowing 2000 paces for each. This author says the breadth was 500 cubits of the king, 3 inches larger than the common one, or about 31 inches. C.—There were three different walls. Curr. 5.—Cyrus demolished the outer one. Beros.—What remained,

(C) with the hundred brazen gates, Darius treated in like manner. Herod. i. 179 and iii. 150. Thus was the prophecy fulfilled, and the works of so many captive nations brought to nothing. It is asserted that 300,000, (C.) daily finished a sledge, (Cant. 6.) or 130,000, (C.)

VER. 59. With: Heb. also, (C) "on behalf of;" Pret. marg. H.—It is now where else asserted that Sedeccias went in person, and Sept. Chal., &c., explain it in this manner. Baruch accompanied his brother Saraias, and probably took the letter. Bar. 1. 2. Saraias went to petition for the sacred vessels.—Prophecy, or of the embassy to speak (C) in the king's name. Jeremias gave him charge of the parcel, perhaps before Baruch had determined to go.

VER. 64. Sink. The angel did the like (Apoc. xviii. 21). C.; and the Pheens, leaving their country, swore that they would return no more till a piece of red-hot iron, which they threw into the sea, should swim. Herod. l. 165.—Thus, &c., was added by the compiler. Jeremias wrote a good deal, after the fourth year of Sedeccias. Ver. 65, C.—He here finished his predictions against Babylon. W.

CHAP. LI. VER. 1. Sedeccias. This is purely historical, taken from 4 Kings xviii. 18, &c. Many doubt with reason that Jeremias inserted it, as he could not well be alive at the time when Joakim was honoured. Ver. 31. It seems, therefore, that Baruch or some other has inserted it, to explain the fall of Jerusalem and the Lamentations: as a similar addition has been made to Isaiah. Chap. xxvii. 4. See Grot. C.—The history occurs more at large, Par. ult. W.

VER. 3. Resolved, breaking his oath, which greatly offended God.
7 And the city was broken up, and the men of war fled, and went out of the city in the night by the way of the gate that is between the two walls, and leadeth to the king's garden, (the Chaldeans besieging the city round about,) and they went by the way that leadeth to the wilderness.

8 But the army of the Chaldeans pursued after the king; and they overtook Geddesias in the desert which is near Jericho: and all his companions were scattered from him.

9 And when they had taken the king, they carried him to the king of Babylon, to Reblatha, which is in the land of Emath; and he gave judgment upon him.

10 And the king of Babylon slew the sons of Geddesias before his eyes; and he slew all the princes of Judah, in Reblatha.

11 And he put out the eyes of Geddesias, and bound him with fetters, and the king of Babylon brought him to Babylon, and he put him in prison till the day of his death.

12 And in the fifth month, the tenth day of the month, the same is the nineteenth year of Nabuchodonosor, king of Babylon, came Nabuzardan, the general of the army, who stood before the king of Babylon, in Jerusalem.

13 And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great house he burnt with fire.

14 And all the army of the Chaldeans, that were with the general, broke down all the wall of Jerusalem, round about.

15 But Nabuzardan, the general, carried away captives of some of the poor people, and of the rest of the common sort, who remained in the city, and of the fugitives that were fled over to the king of Babylon, and the rest of the multitude.

16 But the poor of the land, Nabuzardan, the general, left some for vine-dressers, and for husbandmen.

17 The Chaldeans also broke in pieces the brazen pillars that were in the house of the Lord, and the bases, and the sea of brass that was in the house of the Lord: and they carried all the brass of them to Babylon.

18 And they took the cauldrons, and the flesh-hooks, and the platters, and the bowls, and the little mortars, and all the brazen vessels that had been used in the ministry: and

19 The general took away the pitchers, and the censers, and the pots, and the basins, and the candlesticks, and the mortars, and the cups; as many as were of gold, in gold; and as many as were of silver, in silver:

20 And the two pillars, and one sea, and twelve oxen of brass that were under the bases, which king Solomon had made in the house of the Lord: there was no weigh of the brass of all these vessels.

21 And concerning the pillars; one pillar was eighteen cubits high, and a cord of twelve cubits compassed it about; but the thickness thereof was four fingers, and it was hollow within.

22 And the pillars of brass were upon both: the height of one chapiter was five cubits; and net-work, and pomegranates were upon the chapters round about, all of brass. The same of the second pillar, and the pomegranates.

23 And there were ninety-six pomegranates hanging down; and the pomegranates, being a hundred in all, were compassed with net-work.

24 And the general took Saravia the chief priest, and Sophonias, the second priest, and the three keepers of the entry.

25 He also took out of the city, one eunuch, that was chief over the men of war; and seven men of them that were near the king's person, that were found in the city; and a scribe, an officer of the army, who exercised the young soldiers; and threescore men of the people of the land, that were found in the midst of the city.

26 And Nabuzardan, the general, took them, and brought them to the king of Babylon, to Reblatha.

27 And the king of Babylon struck them, and put them to death, in Reblatha, in the land of Emath: and Judah was carried away captive out of his land.

28 This is the people whom Nabuchodonosor carried away captive: In the seventh year, three thousand and twenty-three Jews.

29 In the eighteenth year of Nabuchodonosor, eight hundred and thirty-two souls from Jerusalem.

30 In the three and twentieth year of Nabuchodonosor, Nabuzardan, the general, carried away of the Jews, seven hundred and forty-five souls. So all the souls were four thousand six hundred.

31 And it came to pass in the seven and thirtieth year of the captivity of Joachin, king of Judah, in the twelfth month, the five and twentieth day of the month, that Evilmerodach, king of Babylon, in the first year of his reign, lifted up the head of Joachin, king of Judah, and brought him forth out of prison.

32 And he spake kindly to him, and he set his throne above the thrones of the kings that were with him in Babylon.

33 And he changed his prison garments, and he eat bread before him always all the days of his life.

34 And for his diet a continual provision was allowed him by the king of Babylon, every day a portion, until the day of his death, all the days of his life.

*4 Kings xxv. 27. A. M. 3443, A. C. 583.*
THE

LAMENTATIONS OF JEREMIAS.

And it came to pass, after Israel was carried into captivity, and Jerusalem was desolate, that Jeremias, the prophet, sat weeping, and mourned with this lamentation over Jerusalem; and with a sorrowful mind, sighing and moaning, he said:

CHAPTER I.


daleth. How doth the city sit solitary that was full of people? how is the mistress of the Gentiles become as a widow; the princes of provinces made tributary?

2 bet. Weeping, she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her; all her friends have despised her, and are become her enemies.

3 gimel. Judah hath removed her dwelling-place, because of her affliction, and the greatness of her bondage; she hath dwelt among the nations, and she hath found no rest; all her persecutors have taken her in the midst of straits.

4 daleth. The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down; her priests sigh; her virgins are in affliction; and she is oppressed with bitterness.

5 he. Her adversaries are become her lords; her enemies are enriched; because the Lord hath spoken against her for the multitude of her iniquities; her children are led into captivity, before the face of the oppressor.

6 vau. And from the daughter of Sion, all her beauty s departed; her princes are become like rams, that find no pastures; and they are gone away without strength before the face of the pursuer.

7 zain. Jerusalem hath remembered the days of her affliction, and prevarication of all her desirable things which she had from the days of old, when her people fell in the enemy’s hand, and there was no helper; the enemies have seen her, and have mocked at her sabbaths.

8 het. Jerusalem hath grievously sinned, therefore is she become unstable; all that honoured her, have despised her, because they have seen her shame; but she sighed, and turned backward.

9 theth. Her filthiness is on her feet, and she hath not remembered her end; she is wonderfully cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up.

10 tet. The enemy hath put out his hand to all her desirable things; for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

11 cheth. All her people sigh, they seek bread; they have given all their precious things for food to relieve the soul: see, O Lord, and consider, for I am become vile.

12 lam. O ye that pass by the way, attend, and see if there be any sorrow like to my sorrow; for he hath made a vintage of me, as the Lord spoke in the day of his fierce anger.

13 mem. From above he hath sent fire into my bones; and hath chastised me; he hath spread a net for my feet; he hath turned me back; he hath made me desolate, wasted with sorrow all the day long.

14 nun. The yoke of my iniquities hath watched; they are folded together in his hand, and put upon my neck;

--- Jer. xiii. 17.---

And, &c. This preface was not written by Jeremias, but added by the seventy interpreters, to give the reader to understand upon what occasion the Lamentations were published. Ch.

CHAP. I. VERS. 1. City. David had conquered many. Jerusalem was long considered as the finest city in those parts.—TRIBUTARY. It had been so to the Assyrians, Egyptians, and Chaldeans. 4 Kings xxxiv. 1. From this and similar passages it would seem that the city was still existing; yet in others it appears to have been demolished. H.

Vers. 2. Night; privately, or without ceasing.—Friends, who had made a league with Sedecias. Chap. xxxiv. 3, and xlvii. 30.

Vers. 4. Feast, three a year. This was the most charming sight, when all the nation met to adore God, and to renew their friendship with one another. C.

Vers. 5. A fire ready at the hand, (H.I.) which Moses had threatened. Deut. xxvi. 1, and 43. C.

Vers. 6. Beauty; princes’ palaces, but particularly the temple. Ver. 10. C.

---Jer. fleeing from place to place to seek relief. W.---

VER. 7. Of all. She compares her past happiness with her present chastisement. Sabbath, or days of rest. The pagans derided them as so much lost time.


Such were excluded from places of prayer, and were not allowed to touch a sacred book, or to pronounce God’s name. No condition could be more distressing.

Vers. 9. End in her prosperity, to avert this misfortune. H.

Vers. 10. Church. Deut. xxxiii. 1; Esai. xiv. 9. The Chaldees disregarded the ordinance.

Vers. 11. O. Heh. of the Masor. “It is,” C.—Prot. “Is it nothing to you, all?” &c. H. But the Vulg. is much clearer, and approved by many Protestants, I being often used as an exclamation. Gen. xvii. 18. C.—VINTAGE. He hastress. Ver. 15. C.---Bow. Theod.---I am like one in a burning fever. Esai. xiv. 4. C.—Chastised. Lit. instructed. This is the good effect of affliction. H.
my strength is weakened; the Lord hath delivered me into a hand, out of which I am not able to rise.

15 Samech. The Lord hath taken away all my mighty men out of the midst of me; he hath called against me the time, to destroy my chosen men; the Lord hath trodden the wine-press for the virgin daughter of Juda.

16 Ain. Therefore do I weep, and my eyes run down with water, because the comforter, the relief of my soul, is far from me: my children are desolate, because the enemy hath prevailed.

17 Phe. Sion hath spread forth her hands, there is none to comfort her: the Lord hath commanded against Jacob, his enemies are round about him; Jerusalem is as a menstruous woman among them.

18 Sad. The Lord is just, for I have provoked his mouth to wrath; hear, I pray you, all ye people, and see my sorrow: my virgins and my young men are gone into captivity.

19 Caph. I called for my friends, but they deceived me: my priests and my ancients pined away in the city, while they sought their food, to relieve their souls.

20 Res. Behold, O Lord, for I am in distress, my bowels are troubled; my heart is turned within me, for I am full of bitterness: abroad the sword destroyeth, and at home there is death alike.

21 Sin. They have heard that I sigh, and there is none to comfort me; all my enemies have heard of my evil, they have rejoiced that thou hast done it: thou hast brought me a day of consolation, and they shall be like unto me.

22 Thau. Let all their evil be present before thee: and make vintage of them, as thou hast made vintage of me for all my iniquities: for my sighs are many, and my heart is sorrowful.

CHAP. II.

Aleph. HOW hath the Lord covered with obscurity the daughter of Sion in his wrath! how hath he cast down from heaven to the earth the glorious one of Israel, and hath not remembered his footstool in the day of his anger.

2 Beth. The Lord hath cast down headlong, and hath not spared all that was beautiful in Jacob: he hath destroyed in his wrath the strongholds of the virgin of Juda, and brought them down to the ground: he hath made the kingdom unclean, and the princes thereof.

3 Gimel. He hath broken, in his fierce anger, all the horn of Israel: he hath drawn back his right hand from before the enemy, and he hath kindled in Jacob as it were a flaming fire, devouring round about.

4 Daleth. He hath bent his bow as an enemy; he hath fixed his right hand as an adversary; and he hath killed all that was fair to behold in the tabernacle of the daughter of Sion: he hath poured out his indignation like fire.

5 He. The Lord is become as an enemy: his heart cast down Israel headlong, he hath overthrown all the walls thereof: he hath destroyed his strong holds, and hath multiplied in the daughter of Juda the afflicted, both men and women.

6 Vau. And he hath destroyed his tent as a garden, as hath thrown down his tabernacle: the Lord hath caused feasts and sabbaths to be forgotten in Sion; and hath delivered up king and priest to reproach, and to the indignation of his wrath.

7 Zain. The Lord hath cast off his altar, he hath cursed his sanctuary: he hath delivered the walls of the towers thereof into the hand of the enemy: they have made a noise in the house of the Lord, as in the day of a solemn feast.

8 Heth. The Lord hath purposed to destroy the wall of the daughter of Sion: he hath stretched out his line, and hath not withdrawn his hand from destroying: and the bulwark hath murmured, and the wall hath been destroyed togeth n.

9 Teth. 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 no more, and her prophets have found no vision from the Lord.

10 Jod. The ancients of the daughter of Sion sit upon the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with haircloth, the virgins of Jerusalem hang down their heads to the ground.

11 Caph. My eyes have faired with weeping, my bowels are troubled: my liver is poured out upon the earth, for the destruction of the daughter of my people, when the children, and the sucklings, fainted away in the streets of the city.

12 Lamed. They said to their mothers: Where is corn and wine? when they fainted away, as the wounded in the streets of the city: when they breathed out their souls in the bosoms of their mothers.

13 Mem. To what shall I compare thee? or to what
shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? for great as the sea is thy destruction: who shall heal thee?

14 Nun. Thy prophets have seen false and foolish things for thee: and they have not laid open thy iniquity, to excite thee to penance: but they have seen for thee false revelations and banishments.

15 Samech. All they that passed by the way have slapped their hands at thee: they have hissed, and wagged their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

16 Phe. All thy enemies have opened their mouth against thee: they have hissed, and gnashed with the teeth, and have said: We will swallow her up: lo, this is the day which we looked for: we have found it, we have seen it.

17 Ain. The Lord hath done that which he purposed, he hath fulfilled his word, which he commanded in the days of old: he hath destroyed, and hath spared, and he hath caused the enemy to rejoice over thee, and hath set up the horn of thy adversaries).

18 Sade. Their heart cried to the Lord upon the walls of the daughter of Sion: Let tears run down like a torrent day and night: give thyself no rest, and let not the apple of thy eye cease.

19 Coph. Arise, give praise in the night, in the beginning of the watches: pour out thy heart like water, before the face of the Lord: lift up thy hands to him for the life of thy little children, that have fainted for hunger at the top of all the streets.

20 Rez. Behold, O Lord, and consider whom thou hast thus dealt with: shall women then eat their own fruit, their children of a span long: shall the priest and the prophet be slain in the sanctuary of the Lord?

21 Sin. The child and the old man lie without on the ground: my virgins and my young men are fallen by the sword: thou hast slain them in the day of thy wrath: thou hast killed, and shown them no pity.

22 Thau. Thou hast called, as to a festival, those that should terrify me round about, and there was none in the day of the wrath of the Lord that escaped and was left: those that I brought up, and nourished, my enemy hath consumed them.

CHAP. III.

Aleph. I AM the man that see my poverty by the rod of his indignation.

2 Aleph. He hath led me, and brought me into darkness, and not into light.

3 Aleph. Only against me he hath turned, and turned again his hand all the day.

4 Beth. My skin and my flesh he hath made old, he hath broken my bones.

5 Beth. He hath hasted me in my days, as those who are dead for ever.

6 Beth. He hath set me in dark places, as those that are dead for ever.

7 Ghimel. He hath made me round about, that I may not get out: he hath my fetters heavy.

8 Ghimel. Yea, and when I cry, and entreat, he hath shut out my prayer.

9 Ghimel. He hath shut up my ways with square stones, he hath turned my paths upside down.

10 Daleth. He is become to me as a bear lying in wait: as a lion in secret places.

11 Daleth. He hath turned aside my paths, and hath broken me in pieces, he hath made me desolate.

12 Daleth. He hath bent his bow, and set me as a mark for his arrows.

13 He. He hath shot into my reins the daughters of his quiver.

14 He. I am made a desolation to all my people, their song all the day long.

15 He. He hath filled me with bitterness, he hath embittered me with wormwood.

16 Vau. And he hath broken my teeth one by one, he hath fed me with ashes.

17 Vau. And my soul is removed far off from peace, I have forgotten good things.

18 Vau. And I said: My end, and my hope is perished from the Lord.

19 Zain. Remember my poverty, and transgression, the wormwood, and the gall.

20 Zain. I will be mindful, and remember, and my soul shall languish within me.

21 Zain. These things I shall think over in my heart, therefore will I hope.

22 Heth. The mercies of the Lord that we are not consumed: because his commiserations have not failed.

23 Heth. They are new every morning, great is thy faithfulness.

24 Heth. The Lord is my portion, said my soul therefore will I wait for him.
25 Teth. The Lord is good to them that hope in him, to the soul that seeketh him.
26 Teth. It is good to wait with silence for the salvation of God.
27 Teth. It is good for a man, when he hath borne the yoke from his youth.
28 Jod. He shall sit solitary, and hold his peace: because he hath taken it up upon himself.
29 Jod. He shall put his mouth in the dust, if so be there may be hope.
30 Jod. He shall give his cheek to him that striketh him, he shall be filled with reproaches.
31 Caph. For the Lord will not cast off for ever.
32 Caph. For if he hath cast off, he will also have mercy, according to the multitude of his mercies.
33 Caph. For he hath not willingly afflicted, nor cast off the children of men.
34 Lamed. To crush under his feet all the prisoners of the land.
35 Lamed. To turn aside the judgment of a man before the face of the Most High.
36 Lamed. To destroy a man wrongfully in his judgment, the Lord hath not approved.
37 Mem. Who is he that hath commanded a thing to be done, when the Lord commandeth it not?
38 Mem. Shall not both evil and good proceed out of the mouth of the Highest?
39 Mem. Why hath a living man murmured, man suffering for his sins?
40 Nun. Let us search our ways, and seek, and return to the Lord.
41 Nun. Let us lift up our hearts with our hands to the Lord in the heavens.
42 Nun. We have done wickedly, and provoked thee to wrath: therefore thou art inexorable.
43 Samech. Thou hast covered in thy wrath, and hast struck us: thou hast killed, and hast not spared.
44 Samech. Thou hast set a cloud before thee, that our prayer may not pass through.
45 Samech. Thou hast made me an outcast, and refuse, in the midst of the people.
46 Phe. All our enemies have opened their mouths against us.
47 Phe. Prophecy is become to us a fear, and a snare, and destruction.
48 Phe. My eye hath run down with streams of water, for the destruction of the daughter of my people.

49 Ain. My eye is afflicted, and hath not been quiet, because there was no rest:
50 Ain. Till the Lord regarded, and looked down from the heavens.
51 Ain. My eye hath wasted my soul, because of all the daughters of my city.
52 Samech. My enemies have chased me, and caught me like a bird, without cause.
53 Samech. My life is fallen into the pit, and they have laid a stone over me.
54 Samech. Waters have flowed over my head: I said: I am cut off.
55 Caph. I have called upon thy name, O Lord, from the lowest pit.
56 Caph. Thou hast heard my voice: turn not away thy ear from my sighs and cries.
57 Caph. Thou drewest near in the day, when I called upon thee: thou saidst: Fear not.
58 Res. Thou hast judged, O Lord, the cause of my soul, thou the Redeemer of my life.
59 Res. Thou hast seen, O Lord, their iniquity against me: judge thou my judgment.
60 Res. Thou hast seen all their fury, and all their thoughts against me.
61 Sin. Thou hast heard their reproach, O Lord, all their imaginations against me.
62 Sin. The lips of them that rise up against me: and their devices against me all the day.
63 Sin. Behold, their sitting down, and their rising up, I am their song.
64 Thou. Thou shalt render them a recompense, O Lord, according to the works of their hands.
65 Thou. Thou shalt give them a buckler of heart, thy labour.
66 Thou. Thou shalt persecute them in anger, and shalt destroy them from under the heavens, O Lord.

CHAP. IV.

Aleph. HOW is the gold become dim, the finest colour is changed, the stones of the sanctuary are scattered in the top of every street?
2 Beth. The noble sons of Sion, and they that were clothed with the best gold: how are they esteemed as earthen vessels, the work of the potter's hands?
3 Ghimel. Even the sea-monsters have drawn out the breast, they have given suck to their young, the daughter of my people is cruel, like the ostrich in the desert.
4 Daleth. The tongue of the suckling child hath stuck to the roof of his mouth for thirst: the little ones have

Ver. 28. Psal. v. 17. "He shall sit solitary,..."
asked for bread, and there was none to break unto them.

5 He. They that were fed delicately have died in the streets: they that were brought up in scarlet, have embraced the dung.

6 Vau. And the iniquity of the daughter of my people is made greater than the sin of Sodom; which was overthrown in a moment, and hands took nothing in her.

7 Zain. Her Nazarites were whiter than snow, purer than milk, more rodiy than the old ivory, fairer than the sapphire.

8 Tet. Their face is now made blacker than coals, and they are not known in the streets: their skin hath stuck to their bones; it is withered, and is become like wood.

9 Teth. It was better with them that were slain by the sword, than with them that died with hunger: for these pined away, being consumed for want of the fruits of the earth.

10 Jod. The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.

11 Caph. The Lord hath accomplished his wrath, he hath poured out his fierce anger; and he hath kindled a fire in Sion, and it hath devoured the foundations thereof.

12 Lamed. The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should enter in by the gates of Jerusalem.

13 Mem. 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.

14 Nun. They have wandered as blind men in the streets, they were defiled with blood: and when they could not help walking in it, they held up their skirts.

15 Samech. Depart, you that are defiled, they cried out to them: Depart, get ye hence, touch not: for they quarrelled, and being removed, they said among the Gentiles: He will no more dwell among them.

16 Phe. The face of the Lord hath divided them, he will no more regard them: they respected not the persons of the priests, neither had they pity on the ancient.

17 Ain. While we were yet standing, our eyes failed, expecting help for us in vain, when we looked attentively towards a nation that was not able to save.

18 Sade. Our steps have slipped in the way of our streets, our end draweth near: our days are fulfilled, for our end is come.

19 Caph. Our persecutors were swifter than the eagles of the air: they pursued us upon the mountains, they lay in wait for us in the wilderness.

20 Res. The breath of our mouth, Christ the Lord, is taken in our sins: to whom we said: Under thy shadow we shall live among the Gentiles.

21 Sin. Rejoice and be glad, O daughter of Edom, that dwellest in the land of Hus: to thee also shall the cup come, thou shalt be made drunk, and naked.

22 Thau. Thy iniquity is accomplished, O daughter of Sion, he will no more carry thee away into captivity: he hath visited thy iniquity, O daughter of Edom, he hath discovered thy sins.

CHAP. V.

THE PRAYER OF JEREMIAS, THE PROPHET.

REMEMBER, O Lord, what is come upon us; consider and behold our reproach.

2 Our inheritance is turned to aliens; our houses to strangers.

3 We are become orphans without a father: our mothers are as widows.

4 We have drunk our water for money: we have bought our wood.

5 We were dragged by the necks, we were weary, and no rest was given us.

6 We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread.

7 Our fathers have sinned, and are not: and we have borne their iniquities.

8 Servants have ruled over us: there was none to redeem us out of their hand.

so that men could not touch their garments," as they were defiled. H.—These hypocrites were afraid of touching blood, as they observed external ceremonies, while they disregarded the spirit of religion.
LAMENTATIONS.

9 We fetched our bread at the peril of our lives, because of the sword in the desert.
10 Our skin was burnt as an oven, by reason of the violence of the famine.
11 They oppressed the women in Sion, and the virgins in the cities of Juda.
12 The princes were hanged up by their hand: they did not respect the persons of the ancient.
13 They abused the young men indecently: and the children fell under the wood.
14 The ancients have ceased from the gates: the young men from the choir of the singers.
15 The joy of our heart was ceased, our dancing is turned into mourning.

VER. 7. Iniquities. This was the usual complaint of the Jews, (chap. xxxi. 29,) as if they had committed no offence themselves. If any virtuous people were involved in the common ruin, they bore it with resignation, and acknowledged that they had deserved it. 1 Esd. ix. 6, and 9; Esd. i. 6; Esth. xiv. 6; Dan. iii. 29. Ver. 8. Servants. One had command over another. Matt. xiv. 45. The Chaldeans were like slaves, and the race of Cham was condemned to servitude. Gen. ix. 20 C.

Ver. 13. Indecently. Heb. "they made the young men grind" at the mill, in their prison, (H) of Samson (Judg. xvi. 21) and Sedeias (according to the Sept. chap. iii. 11) were forced to do. C. The Chaldeans treated their captives without pity or shame. H. Wood; burdens, or stumbling-blocks, unless they were crucified; or, "roasted," if we admit a small alteration in the Heb. Chap. iv. 10 C.

16 The crown is fallen from our head: we see it, because we have sinned.
17 Therefore is our heart sorrowful, therefore are our eyes become dim.
18 For Mount Sion, because it is destroyed, foxes have walked upon it.
19 But thou, O Lord, shalt remain for ever, thy throne from generation to generation.
20 Why wilt thou forget us for ever? why wilt thou forsake us for a long time?
21 Convert us, O Lord, to thee, and we shall be converted: renew our days, as from the beginning.
22 But thou hast utterly rejected us, thou art exceedingly angry with us.

THE PROPHECY OF BARUCH.

Baruch was a man of noble extraction, and learned in the law, secretary and disciple to the prophet Jeremiah, and a sharee in his labours and persecutions; which is the reason why the ancient Fathers have considered this book as a part of the prophecy of Jeremiah, and have usually quoted it under his name. C. The frequent Heb. idioms show it to have been originally in that language. Baruch wrote by inspiration of the Holy Ghost the letter comprising the first five chapters, which he carried to the Jews from their brethren at Babylon. The martyrology places his death, Dec. 23. The sixth chapter contains a letter of Jeremiah, to which allusion is clearly made 2 Mac. ii. 2. The Church still recites the works of Baruch under the name of Jeremiah. Sib. Pent. prop. B. C.—Many Fathers did so formerly, though they doubted not but Baruch was the author. See S. Israem. v. 35. S. Aug. de Civ. Dei, xviii. 30, 32. Others, with Orig. (Prin. ii. 3) specify the writer and the Councils of Laodicea, Florence, and Trent, decide that it is canonical. 8. Jerem. alleged it not against the Jews, as they denied its authority. W.—See Jer. xxxvii. 44. H.—In his preface on Jer. he testifies that "it contains many things relating to Christ and the latter times." W.

CHAPTER I.

The Jews of Babylon had sent the book of Baruch, with money, to Jerusalem, requesting their brethren there to offer sacrifice, and to pray for the king and for them, acknowledging their manifold sins.

And these are the words of the book, which Baruch, the son of Nerins, the son of Massias, the son of Sedeias, the son of Sedi, the son of Helcias, wrote in Babylon.

2 In the fifth year, in the seventh day of the month, at the time that the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch read the words of this book, in the hearing of Jechonias, the son of Joakim, king of Judah, and in the hearing of all the people that came to hear the book.

4 And in the hearing of the nobles, the sons of the kings, and in the hearing of the ancients, and in the hearing of the people, from the least even to the greatest of them, that dwelt in Babylonia, by the river Sodi.

5 And when they heard it they wept, and fasted, and prayed before the Lord.

6 And they made a collection of money, according to every man's power.

7 And they sent it to Jerusalem, to Joakim, the priest, the son of Helcias, the son of Solam, and to the priests, and to all the people, that were found with him in Jerusalem:

8 At the time when he received the vessels of the temple of the Lord, which had been taken away out of the temple, to return them into the land of Juda, the tenth


VER. 7. Joakim, or Eilaem, high priest under Manasseh, &c. 1 Esd. xvi. 20.

VER. 2. Month, in which the king was taken. C.—This was the fifth anniversary. H.—Fire; but soon extinguished. Ussher.—The taking of the city was marked at intervals, (H) during seven years, in the fifth of which this book was written. Jerusalem was at last reduced to ashes. C.
lay of the month Sivan, the silver vessels, which Sedecias, the son of Josins, king of Juda, had made.

9 After that Nabuchodonosor, the king of Babylon, had carried away Jeconias, and the princes, and all the powerful men, and the people of the land from Jerusalem, and brought them bound to Babylon.

10 And they said: Behold, we have sent you money, buy with it holocausts, and frankincense, and make meat-offerings, and offerings for sin at the altar of the Lord our God:

11 And pray ye for the life of Nabuchodonosor, the king of Babylon, and for the life of Baltassar, his son, that their days may be upon earth as the days of heaven:

12 And that the Lord may give us strength, and enlighten our eyes, that we may live under the shadow of Nabuchodonosor the king of Babylon, and under the shadow of Baltassar his son, and may serve them many days, and may find favour in their sight.

13 And pray ye for us to the Lord our God; for we have sinned against the Lord our God, and his wrath is not turned away from us even to this day.

14 And read ye this book, which we have sent to you to be read in the temple of the Lord, on feasts and proper days.

15 And you shall say: To the Lord our God belongeth justice; but to us confusion of face, as it is come to pass at this day to all Juda, and to the inhabitants of Jerusalem;

16 To our kings, and to our princes, and to our priests, and to our prophets, and to our fathers.

17 We have sinned before the Lord our God, and have not believed him, nor put our trust in him:

18 And we were not obedient to him, and we have not hearkened to the voice of the Lord our God, to walk in his commandments, which he hath given us.

19 From the day that he brought our fathers out of the land of Egypt, even to this day, we were disobedient to the Lord our God; and going astray, we turned away from hearing his voice.

20 And many evils have cleaved to us, and the curses which the Lord foretold by Moses his servant: who brought our fathers out of the land of Egypt, to give us a land flowing with milk and honey, as at this day.

21 And we have not hearkened to the voice of the Lord our God, according to all the words of the prophets, whom he sent to us:

22 And we have gone away every man after the inclinations of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

-- Isa. ii. 6. -- Dan. iv. 5. -- Deut. xxviii. 18. -- Deut. xxviii. 53.

We feel the effects of sin. The land of Juda was not flourishing, though not yet waste, H.

CHAP. II. Vers. 2. Heeners. After the death of Josias the nation was exposed to the greatest misery. Its kings were imprisoned by the Egyptians, and then by the Chaldees; and surprising changes took place, all during the space of eight or nine years.

Vers. 8. Daughter. This is not mentioned in sacred history to have happened when this was written, (C,) except in the siege of Samaria. But all distinction of the kingdoms was now at an end; and some might have been reduced to this extremity when Joakim or Jeconias were besieged and taken. H. -- We should not know that a similar distress prevailed under Sedecias, if it had not been specified Lam. ii. 20, and Jer. 16. This prayer greatly resembles that of Daniel, ix. 4.

Vers. 13, 14. Justices. So God's law is frequently called, (Psalm. cxxv.,) because its observance makes us just. W.
17 "Open thy eyes, and behold; for the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord: 18 But the soul that is sorrowful for the greatness of evil she hath done, and goeth bowed down and feeble, and the eyes that fail, and the hungry soul, giveth glory and justice to thee, the Lord. 19 For it is not for the justices of our fathers that we pour out our prayers, and beg mercy in thy sight, O Lord our God; 20 But because thou hast sent out thy wrath and thy indignation upon us, as thou hast spoken by the hand of thy servants the prophets, saying: 21 Thus saith the Lord: Bow down your shoulder and your neck, and serve the king of Babylon; and you shall remain in the land which I have given to your fathers. 22 But if you will not hearken to the voice of the Lord your God, to serve the king of Babylon, I will cause you to depart out of the cities of Judah, and from without Jerusalem: 23 And I will take away from you the voice of mirth, and the voice of joy, and the voice of the bridegroom, and the voice of the bride, and all the land shall be without any footstep of inhabitants. 24 And they hearkened not to thy voice, to serve the king of Babylon; and thou hast made good thy words, which thou spakest by the hands of thy servants the prophets, that the bones of our kings and the bones of our fathers should be removed out of their place. 25 And behold they are cast out to the heat of the sun, and to the frost of the night; and they have died in grievous pains, by famine, and by the sword, and in banishment. 26 And thou hast made the temple, in which thy name was called upon, as it is at this day, for the iniquity of the house of Israel, and of the house of Judah. 27 "And thou hast dealt with us, O Lord our God, according to all thy goodness, and according to all that great mercy of thine: 28 As thou spakest by the hand of thy servant Moses, in the day wherein thou didst command him to write thy law before the children of Israel. 29 Saying: 'If you will not hear my voice, this great multitude shall be turned into a very small number among the nations where I will scatter them: 30 For I know that the people will not hear me, for it is a people of a stiff neck; but they shall turn to their heart, in the land of their captivity: 31 And they shall know that I am the Lord their God: and I will give them a heart, and they shall understand; and ears, and they shall hear. 32 And they shall praise me in the land of their captivity, and shall be mindful of my name. 33 And they shall turn away themselves from their stiff neck, and from their wicked deeds; for they shall remember the way of their fathers, that sinned against me. 34 And I will bring them back again into the land which I promised with an oath to their fathers, Abraham, Isaac, and Jacob, and they shall be masters thereof; and I will multiply them, and they shall not be diminished. 35 And I will make with them another covenant, that shall be everlasting, to be their God, and they shall be my people; and I will no more remove my people, the children of Israel, out of the land that I have given them.

CHAP. III.

AND now, O Lord almighty, the God of Israel, the soul in anguish, and the troubled spirit, criest to thee. 2 Hear, O Lord, and have mercy, for thou art a merciful God; and have pity on us, for we have sinned before thee. 3 For thou remainest for ever; and shall we perish everlastingly? 4 O Lord almighty, the God of Israel, hear now the prayer of the dead of Israel, and of their children, that have sinned before thee, and have not hearkened to the voice of the Lord their God; wherefore evils have cleaved fast to us. 5 Remember not the iniquities of our fathers, but think upon thy hand, and upon thy name, at this time: 6 For thou art the Lord our God, and we will praise thee, O Lord: 7 Because for this end thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity; for we are converted from the iniquity of our fathers, who sinned before thee. 8 And behold we are at this day in our captivity, whereby thou hast scattered us, to be a reproach, and a curse, and an offence, according to all the iniquities of our fathers, who departed from thee, O Lord our God. 9 Hear, O Israel, the commandments of life; give ear, that thou mayest learn wisdom. 10 How happeneth it, O Israel, that thou art in thy enemies' land? 11 For they have taken away the supports of our loaves, to be filled with foreign hunger; 12 And the houses in our towns have been eaten up with hunger; 13 And our vineyards and our fig trees, whereof we did have joy, have been defiled: 14 And our fields and our vineyards have been taken away from us: 15 And our children have been taken away captive into captivity: 16 And they that have escaped the sword have been carried away into captivity, whom they in whose stead they were carried away: 17 And the houses of our city are filled with the tribute of the king of Babylon. 18 For they have taken our sons and our daughters to be servants of the king of Babylon; 19 And they have broken down our flocks and our herds, and cast them away to the nations: 20 And they have put our wives into bondage; our children, even our sons and our daughters, whom we bore, have they sold into the nations; 21 And they have taken away our sons and our daughters into captivity; 22 And our vineyards and our fig trees, whereof we did have joy, have been plucked up: 23 And our fields and our vineyards have been given over to the nations: 24 And they have taken of our sons and our daughters to be servants and bondmen, and bondwomen of the nations: 25 And they have taken away our sons and our daughters into captivity; 26 And all the ornaments thereof have they sold into the nations. 27 And thou hast hearkened not to our prayers in our days of trouble, when we besought thee in our days of affliction, and in our days of miseries, and in our days of labors, and in our days of tribulation, and in our days of bondage. 28 And thou hast hearkened not to the voice of thy servant; 29 And thou hast hearkened not to the voice of thy servant; 30 And thou hast hearkened not to the voice of thy servant; 31 And thou hast hearkened not to the voice of thy servant; 32 And thou hast hearkened not to the voice of thy servant; 33 And thou hast hearkened not to the voice of thy servant; 34 And thou hast hearkened not to the voice of thy servant; 35 And thou hast hearkened not to the voice of thy servant. 36 And thou hast hearkened not to the voice of thy servant; 37 And thou hast hearkened not to the voice of thy servant; 38 And thou hast hearkened not to the voice of thy servant; 39 And thou hast hearkened not to the voice of thy servant; 40 And thou hast hearkened not to the voice of thy servant.
11 Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell.

12 Thou hast forsaken the fountain of wisdom; For if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days and life, where is the light of the eyes, and peace

15 Who hath found out her place? and who hath gone into her treasures?

16 Where are the princes of the nations, and they that rule over the beasts that are upon the earth?

17 That take their pastime with the birds of the air; That hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver, and are solicitous, and their works are unsearchable?

18 They are cut off, and are gone down to hell, and others are risen up in their place.

20 Young men have seen the light, and dwelt upon the earth; but the way of knowledge they have not known.

21 Nor have they understood the paths thereof, neither have their children received it, it is far from their face.

22 It hath not been heard of in the land of Chanaan, neither hath it been seen in Themam.

23 The children of Agur also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Themam, and the tellers of fables, and searchers of prudence and understanding; but the way of wisdom they have not known, neither have they remembered her paths.

24 O Israel, how great is the house of God, and how vast is the place of his possession.

25 It is great, and hath no end: it is high, and immense.

26 There were the giants, those renowned men that were from the beginning, of great stature, expert in war.

27 The Lord chose not them, neither did they find the way of knowledge; therefore did they perish.

28 And because they had not wisdom, they perished through their folly.

29 Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath passed over the sea, and found her, and brought her preferably to chosen gold?

31 There is none that is able to know her ways, nor that can search out her paths:

32 But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle and four-footed beasts:

33 He that sendeth forth light, and it goeth; and hath called it, and it obeyeth him with trembling.

34 And the stars have given light in their watches, and rejoiced.

35 They were called, and they said: Here we are: and with cheerfulness they have shined forth to Him that made them.

36 This is our God, and there shall no other be accounted in comparison of him.

37 He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved.

38 Afterwards he was seen upon earth, and conversed with men.

CHAP. IV.

The prophet exhorts to the keeping of the law of wisdom; and encourages the people to be patient, and to hope for their deliverance.

THIS is the book of the commandments of God, and the law that is for ever; all they that keep it, shall come to life; but they that have forsaken it, to death.

2 Return, O Jacob, and take hold of it; walk in the way by its brightness, in the presence of the light thereof.

3 Give not thy honour to another, nor thy dignity to a strange nation.

4 We are happy, O Israel; because the things that are pleasing to God, are made known to us.

5 Be of good comfort, O people of God, the memorial of Israel;

6 You have been sold to the Gentiles, not for your destruction; but because you provoked God to wrath, you are delivered to your adversaries.

7 For you have provoked him who made you, the eternal God; offering sacrifice to devils, and not to God.

8 For you have forgotten God, who brought you up; and you have grieved Jerusalem, that nursed you.

9 For she saw the wrath of God coming upon you, and she said: Give ear, all you that dwell near Sion, for God hath brought upon me great mourning;

10 For I have seen the captivity of my people, of my sons, and my daughters, which the Eternal hath brought upon them.

11 For I nourished them with joy; but I sent them away with weeping and mourning.

12 Let no man rejoice over me a widow, and desolate: I am forsaken of many, for the sins of my children, because they departed from the law of God.
The wicked that have afflicted thee, shall perish: and they that have rejoiced at thy ruin, shall be punished.

The cities which thy children have served, shall be punished: and she that received thy sons.

As she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.

And the joy of her multitude shall be cut off, and her gladness shall be turned to mourning.

For fire shall come upon her from the Eternal, long to endure, and she shall be inhabited by devils for a great time.

Look about thee, O Jerusalem, towards the east, and behold the joy that cometh to thee from God.

For behold thy children come, whom thou sentest away scattered, they come gathered together from the east even to the west, at the word of the Holy One, rejoicing for the honour of God.

Jerusalem is invited to rejoice, and behold the return of her children out of captivity.

Put off, O Jerusalem, the garment of thy mourning, and affliction: and put on the beauty, and honour of that everlasting glory which thou hast from God.

God will clothe thee with the double garment of justice, and will set a crown on thy head of everlasting honour.

For God will show his brightness in thee, to every one under heaven.

For thy name shall be named to thee by God for ever: the peace of justice, and honour of piety.

Arise, O Jerusalem, and stand on high: and look about towards the east, and behold thy children gathered together from the rising to the setting sun, by the word of the Holy One, rejoicing in the remembrance of God.

For they went out from thee on foot, led by the enemies: but the Lord will bring them to thee, exalted with honour, as children of the kingdom.

For God hath appointed to bring down every high mountain, and the everlasting rocks, and to fill up the valleys, to make them even with the ground: that Israel may walk diligently to the honour of God.

Moreover, the woods, and every sweet-smelling tree, have overshadowed Israel, by the commandment of God.

For God will bring Israel with joy in the light of his majesty, with mercy, and justice, that cometh from him.

The epistle of Jeremiah to the captives, as a preservative against ulotropy.

A copy of the epistle that Jeremiah sent to them that were to be led away captives into Babylon by...
the king of Babylon, to declare to them according to what was commanded him by God.

1 *FOR the sins that you have committed before God, you shall be carried away captive into Babylon by Nabuchodonosor, the king of Babylon.

2 And when you are come into Babylon, you shall be there many years; and for a long time, even to seven generations; and after that I will bring you away from thence with peace.

3 *But now, you shall see in Babylon gods of gold, and of silver, and of stone, and of wood, borne upon shoulders, causing fear to the Gentiles.

4 Beware, therefore, that you imitate not the doings of others, and be afraid, and the fear of them should seize upon you.

5 But when you see the multitude behind, and before, adoring them, say you in your hearts: Thou oughtest to be adored, O Lord.

6 For my angel is with you: And I myself will demand an account of your souls.

7 For their tongue that is polished by the craftsman, and themselves laid over with gold and silver, are false things, and they cannot speak.

8 *And as if it were for a maiden that loveth to go gay: so do they take gold and make them up.

9 Their gods have golden crowns upon their heads; whereof the priests secretly convey away from them gold, and silver, and bestow it on themselves.

10 Yea, and they give thereof to prostitutes, and they dress out harlots: and again when they receive it of the harlots, they adorn their gods.

11 And these gods cannot defend themselves from the rust, and the moth.

12 But when they have covered them with a purple garment, they wipe their face, because of the dust of the house, which is very much among them.

13 The holdeth a sceptre as a man, as a judge of the country, but cannot put to death one that offendeth him.

14 And this hath in his hand a sword, or an axe, but cannot save himself from war, or from robbers, whereby be it known to you, that they are not gods.

15 Therefore, fear them not. For as a vessel that a man uses when it is broken becometh useless, even so are their gods:

16 When they are placed in the house, their eyes are full of dust by the feet of them that go in.

* Jer. xxv. 5.—Isa. xlv. 16.

17 And as the gates are made sure on every side, up one that hath offended the king, or like a dead man carried to the grave, so do the priests secure the doors with bars and locks, lest they be stripped by thieves.

18 They light candles to them, and in great numbers, of which they cannot see one: but they are like beams in the house.

19 And they say that the creeping things which are of the earth, gnaw their hearts, while they eat them and their garments, and they feel it not.

20 Their faces are black with the smoke that is made in the house.

21 Owls, and swallows, and other birds, fly upon their bodies, and upon their heads, and cats in like manner.

22 Whereby you may know that they are no gods. Therefore fear them not.

23 The gold also which they have, is for show, but except a man wipe off the rust, they will not shine: for neither when they were molten, did they feel it.

24 Men buy them at a high price, whereas there is no breath in them.

25 *And having not the use of feet, they are carried upon shoulders, declaring to men how vile they are. Be they confounded also that worship them.

26 Therefore if they fall to the ground, they rise not up again of themselves, nor if a man set them upright, will they stand by themselves, but their gifts shall be set before them, as to the dead.

27 The things that are sacrificed to them, their priests sell and abuse: in like manner also their wives take part of them, but give nothing of it either to the sick, or to the poor.

28 The child-bearing and menstruous women touch their sacrifices: knowing, therefore, by these things that they are not gods, fear them not.

29 For how can they be called gods? because women set offerings before the gods of silver, and of gold, and of wood:

30 And priests sit in their temples, having their garments rent, and their heads and beards shaven, and nothing upon their heads.

31 And they roar and cry before their gods, as men do at the feast when one is dead.

32 The priests take away their garments, and clothe their wives and their children.

33 And whether it be evil that one doth unto them, or...
good, they are not able to recompense it: neither can they set up a king, nor put him down:
34 In like manner they can neither give riches, nor requite evil. If a man make a vow to them, and perform it not: they cannot require it.
35 They cannot deliver a man from death, nor save the weak from the mighty.
36 They cannot restore the blind man to his sight: nor deliver a man from distress.
37 They shall not pity the widow, nor do good to the fatherless.
38 Their gods, of wood, and of stone, and of gold, and of silver, are like the stones that are hewn out of the mountains: and they that worship them shall be confounded.
39 How then is it to be supposed, or to be said, that they are gods?
40 Even the Chaldeans themselves dishonour them: who when they hear of one dumb that cannot speak, they present him to Bel, entreatings him, that he may speak.
41 As though they could be sensible that have no motion themselves: and they, when they shall perceive this, will leave them: for their gods themselves have no sense.
42 The women also, with cords about them, sit in the ways, burning olive-stones.
43 And when any one of them, drawn away by some passenger, lieth with him, she upbraideth her neighbour, that she was not thought as worthy as herself, nor her cord broken.
44 But all things that are done about them, are false: how is it then to be thought, or to be said, that they are gods?
45 And they are made by workmen, and by goldsmiths. They shall be nothing else but what the priests will have them to be.
46 For the artisans themselves that make them, are of no long continuance. Can those things then that are made by them, be gods?
47 But they have left false things and reproach to them that come after.
48 For when war cometh upon them, or evils: the priests consult with themselves, where they may hide themselves with them.
49 How then can they be thought to be gods, that can neither deliver themselves from war, nor save themselves from evils?
50 For seeing they are but of wood, and laid over with gold, and with silver, it shall be known hereafter that they are false things, by all nations, and kings: and it shall be manifest that they are no gods, but the work of men's hands, and that there is no work of God in them.

51 Whence, therefore, is it known that they are not gods, but the work of men's hands, and no work of God is in them?
52 They cannot set up a king over the land, nor give rain to men.
53 They determine no causes, nor deliver countries from oppression: because they can do nothing, and are as daws between heaven and earth.
54 For when fire shall fall upon the house of these gods of wood, and of silver, and of gold, their priests indeed will flee away, and be saved: but they themselves shall be burnt in the midst like beams.
55 And they cannot withstand a king and war. How then can it be supposed, or admitted, that they are gods?
56 Neither are these gods of wood, and of stone, and laid over with gold, and with silver, able to deliver themselves from thieves or robbers: they that are stronger than them,
57 Shall take from them the gold, and silver, and the raiment wherewith they are clothed, and shall go their way, neither shall they help themselves.
58 Therefore it is better to be a king that showeth his power: or else a profitable vessel in the house, with which the owner thereof will be well satisfied: or a door in the house, to keep things safe that are therein, than such false gods.
59 The sun, and the moon, and the stars being bright, and sent forth for profitable uses, are obedient.
60 In like manner the lightning, when it breaketh forth, is easy to be seen; and after the same manner the wind bloweth in every country.
61 And the clouds, whom God commandeth them to go over the whole world, do that which is commanded them.
62 The fire also being sent from above to consume mountains, and woods, doth as it is commanded. But these neither in show, nor in power, are like to any one of them.
63 Wherefore it is neither to be thought, nor to be said, that they are gods: since they are neither able to judge causes, nor to do any good to men.
64 Knowing, therefore, that they are not gods, fear them not.
65 For neither can they curse kings, nor bless them.
66 Neither do they show signs in the heaven to the nations, nor shine as the sun, nor give light as the moon.
67 Beasts are better than they, which can fly under a covert, and help themselves.
68 Therefore there is no manner of appearance that they are gods: so fear them not.
69 For as a scarecrow in a garden of cucumbers ke p

VER. 40. Chaldeans. The priests themselves despise the idols most, (C.) and expose them to contempt, by grieving that they work miracles. H.
VER. 41. They. Gr. "he could perceive. And they reflecting on this, cannot still abandon them; for they have no sense." H.—They are so stupid, that they will not court such impious idols. C.
VER. 42. Women. Aristophanes calls them "coked bodkins." Eccles. Act. I.—Stone. Lit. "bones" (H.); or the refuse of what had been crushed. (Dutch. and Span.) To excite insuperable love. M. T.—Theoristmen (Phlur.) represents a witch doing the like; and sanctions tells us that some were taken in the fact in Spain. C.—Penumbration, used by the Babylonians after marriage, (Horod. i. 196.) may be intuessed. Grutes.

VER. 45. To be. Isa. xlv. 14. Sept. "they are nothing but what the wicked wish to form." H.
VER. 51. Them. Gr. has simply, (C.) "Who then knoweth not that they are no gods?" H.
VER. 55. Daues. They have no greater influence (C.) than jackdaws.
VER. 59. Obsequies to God. They were appointed to mark out the season, Acc. (Gen. i. 14), and if any creature were worthy of adoration, they would. C.—The Babylonians adored them as well as statues, and therefore their proper designation is specified here and by Moses.
CHAPTER I.

The time of Ezechiel's prophecy: he sees a glorious vision.

Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, when I was in the midst of the captives, by the river Chobar, the heavens were opened, and I saw the visions of God.

2 On the fifth day of the month, the same was the fifth year of the captivity of King Joschiah.

3 The word of the Lord came to Ezechiel, the priest, the son of Buzi, in the land of the Chaldeans, by the river Chobar; and the hand of the Lord was there upon him.

4 And I saw, and beheld a whirlwind came out of the north: and a great cloud, and a fire infolding it, and brightness was about it: and out of the midst thereof, that is, out of the midst of the fire, as it were the resemblance of amber:

5 And in the midst thereof the likeness of four living creatures; and this was their appearance: there was the likeness of a man in them.

6 Every one had four faces, and every one four wings.

7 Their feet were straight feet, and the sole of their foot was like the sole of a calf's foot, and they sparkled like the appearance of glowing brass.

8 And they had the hands of a man under their wings on their four sides: and they had faces, and wings on the four sides.

9 And the wings of one were joined to the wings of another. They turned not when they went: but every one went straight forward.

10 And as for the likeness of their faces: there was the face of a man, and the face of a lion, on the right side of all the four: and the face of an ox, on the left side of all the four: and the face of an eagle over all the four.

11 And their faces, and their wings, were stretched 14. Infra. iii. 23, and x. 20, and xiii. 3. 15. Col. Aquila reads to the same import angeli, "a round," instead of ἄγαλη, (II.) a "call." Syr. has "winged feet," like Mercury. C.--Sept. omit this, says S. Jerom, though we have his version of Sylm. as if it belonged to the Sept.; and it occurs in Græco as genuine. ---Brass. Add. and "their feathers were very light." II.

TRANSLATION OF PROPHETIC VISIONS.

8. Wings. Their arms were covered with feathers, and the hand appeared at the extremity; or they had four arms under the wings. Chap. x. 5. They all came from the shoulders, so as to correspond with the four-footed animal. Chap. xiii. 6. C.--Others believe that each face had four wings, so that the animal would have sixteen. Maimon. --In Is. xx. 2, the cherub has six wings. The form was also variable, as there was nothing in nature similar. They were perhaps designed to represent the eternity and dominion of God over the whole creation. Ver. 28. H.

9. Another. Two above were extended so as to support the throne, which seemed to rest on these eight wings connected together. The others were joined so as perfectly to cover what was below the breast. C. --The wings did not imitate those of birds, going to and fro, but were constantly in the same direction: or the animals did not change their respective situations: as they had four faces, there was always one of them turned to the opposite quarters of the world. C.

10. Over. This is not specified in Heb., Chal, Sept., or S. Jer. C.--"The face of an eagle for all the four." It must have been above or behind the man, as the situation of the other two faces is here determined. Ver. 6. H.

11. Faces. Sept. "wings!" and indeed it does not appear how their faces were stretched upardis, (C.) unless they looked earnestly that way; though, out of respect, they covered their faces with two wings.
upward: two wings of every one were joined, and two covered their bodies:
12 And every one of them went straight forward: whither the impulse of the spirit was to go, thither they went: and they turned not when they went:
13 And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was it vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire.
14 And the living creatures ran, and returned like flashes of lightning.
15 Now, as I beheld the living creatures, there appeared upon the earth by the living creatures one wheel with four faces.
16 And the appearance of the wheels, and the work of them, was like the appearance of the sea: and the four had all one likeness: and their appearance and their work was as it were a wheel in the midst of a wheel.
17 When they went, they went by their four parts: and they turned not when they went.
18 The wheels had also a size, and a height, and a dreadful appearance: and the whole body was full of eyes round about all the four.
19 And when the living creatures went, the wheels also went together by them: and when the living creatures were lifted up from the earth, the wheels also were lifted up with them.
20 Wherever the spirit went, thither went the wheels: and when the wheels went, the wheels also were lifted up, and followed the spirit: for the spirit of life was in the wheels.
21 When those went these went, and when those stood still these stood, and when those were lifted up from the earth, the wheels also were lifted up together, and followed them: for the spirit of life was in the wheels.
22 And over the heads of the living creatures was the likeness of the firmament, as the appearance of crystal, terrible to behold, and stretched out over their heads above.
23 And under the firmament were their wings straight, the one toward the other, every one with two wings covered his body, and the other was covered in like manner.
24 And I heard the noise of their wings, like the noise of many waters, as it were the voice of the most high God: when they walked, it was like the voice of a multitude, like the noise of an army, and when they stood, their wings were let down.
25 For when a voice came from above the firmament, that was over their heads, they stood, and let down their wings.
26 And above the firmament, that was over their heads, was the likeness of a throne, as the appearance of the sapphire-stone, and upon the likeness of the throne, was a likeness as of the appearance of a man above upon it.
27 And I saw as it were the resemblance of amber, as the appearance of fire within it round about: from his loins upward, and from his loins downward, I saw as it were the resemblance of fire shining round about.
28 As the appearance of the rainbow when it is in a cloud on a rainy day: this was the appearance of the brightness round about.

CHAP. II.

The prophet receives his commission.

THIS was the vision of the likeness of the glory of the Lord. And I saw, and I fell upon my face, and I heard the voice of one that spoke. And he said to me: Son of man, stand upon thy feet, and I will speak to thee.
2 And the spirit entered into me after that he spoke to me, and he set me upon my feet: and I heard him speaking to me,
3 And saying: Son of man, I send thee to the children of Israel, to a rebellious people, that hath revolted from me: they, and their fathers, have transgressed my covenant even unto this day.
4 And they to whom I send thee are children of a hard face, and of an obstinate heart: and thou shalt say to them: Thus saith the Lord God:
5 If so be they at least will hear, and if so be they will forbear, for they are a provoking house: and they shall know that there hath been a prophet in the midst of them.
6 And thou, O son of man, fear not, neither be thou afraid of their words: for thou art among unbelievers and destroyers, and thou dost dwell with scorpions. Fear not their words, neither be thou dismayed at their looks, for they are a provoking house.
7 And thou shalt speak my words to them, if perhaps they will hear, and forbear: for they provoke me to anger.
8 But thou, O son of man, hear all that I say to thee: and do not thou provoke me, as that house provoked me: open thy mouth, and eat what I give thee.
And I looked, and behold, a hand was sent to me, when I was a book rolled up: and he spread it before me, and it was written within and without: and there were written in it lamentations, and canticles, and woe.

And he said to me: Son of man, eat this book, and go speak to the children of Israel.

And I opened my mouth, and he caused me to eat that book:

And he said to me: Son of man, thy belly shall eat, and thy bowels shall be filled with this book, which I give thee. And I did eat it: and it was sweet as honey in my mouth.

And he said to me: Son of man, go to the house of Israel, and thou shalt speak my words to them.

For thou art not sent to a people of a profound speech, and of an unknown tongue, but to the house of Israel:

Nor to many nations of a strange speech, and of an unknown tongue, whose words thou canst not understand: and if thou wert sent to them, they would hearken to thee.

But the house of Israel will not hearken to thee: because they will not hearken to me: for all the house of Israel are of a hard forehead, and an obstinate heart.

Behold I have made thy face stronger than their faces, and thy forehead harder than their foreheads.

I have made thy face like an adamant and like a flint: fear them not, neither be thou dismayed at their presence: for they are a provoking house.

And he said to me: Son of man, eat in thy heart, and hear with thy ears, all the words that I speak to thee:

And go get thee in to them of the captivity, to the children of thy people, and thou shalt speak to them, and shalt say to them: Thus saith the Lord: If so be they will hear, and will forbear.

And the spirit took me up, and I heard behind me the voice of a great commotion, saying: Blessed be the glory of the Lord, from his place.

And the noise of the wings of the living creatures striking one against another, and the noise of the wheels following the living creatures, and the noise of a great commotion.

The spirit also lifted me, and took me up: and I went away in bitterness, in the indignation of my spirit: for the hand of the Lord was on me, strengthening me.

And I came to them of the captivity, to the heap of new corn, to them that dwelt by the river Chobar, and I sat where they sat: and I remained there seven days mourning in the midst of them.

And at the end of seven days the word of the Lord came to me, saying:

Son of man, save thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me.

If, when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak to him, that he may be converted from his wicked way, and live: the same wicked man shall die in his iniquity, but I will require his blood at thy hand.

But if thou give warning to the wicked, and he be not converted from his wickedness, and from his evil way: he indeed shall die in his iniquity, but thou hast delivered thy soul.

Moreover, if the just man shall turn away from his justice, and shall commit iniquity: I will lay a stumbling-block before him, he shall die, because thou hast not given him warning: he shall die in his sin, and his justices, which he hath done, shall not be remembered: but I will require his blood at thy hand.

But if thou warn the just man, that the just man may not sin, and he doth not sin: living he shall live, because thou hast warned him, and thou hast delivered thy soul.

And the hand of the Lord was upon me, and he said to me: Rise, and go forth into the plain, and there I will speak to thee.

And I rose up, and went forth into the plain: and beheld the glory of the Lord stood there, like the glory which I saw by the river Chobar: and I fell upon my face.

And the spirit entered into me, and set me upon my feet: and he spoke to me, and said to me: Go in, and shut thyself up in the midst of thy house.

The heap of new corn. It was the name of a place: in Hebrew, Takkōb (Ch.), as the Chal. leaves it (M.) with the three Greek interpreters. C. — There meets a heap, 'corn.' 11. — There was no new wheat in the fourth month, but rather in May or June. Chap. L. I.

Watchman: the usual title of those placed over others. Chap. xxiii. 2; Isa. xxii. 6; 8.

Iniquity, for want of thy instruction (H.); or, if thou neglect to reclaim him, (C.) and he perish, or owe his conversion to another, when duty requires thee to take care of him, thou shalt answer for the possible but consequent. Thy sin is great, whatever become of him. But if he be damned, though he must blame himself chiefly, yet the blood of his soul shall cry for vengeance more than Abel's. H. — Before him, taking away my grace in punishment of his revolt. W. — If thou neglect to attempt reclaiming him, then shall he perish with him (S. Gr. i.); and if he be exposed to trial, and thou abandon him, (Vat.) or if thou neglect to husband well the precious moments, when I open my ears, and fill him with apprehensions of his dangerous state, I will require, John 3. 18. Hear him not, and the Lord shall requite thee. D. — A watchman. H. See chap. xvi., and xxiii. C.

Bands. It is uncertain whether by his order, or they supposed to be bound.
25 And thou, O son of man, behold they shall put bands upon thee, and they shall bind thee with them: and thou shalt not go forth from the midst of them.

26 And I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb, and not as a man that repenteth: because they are a provoking house.

27 But when I speak unto thee, I will open thy mouth, and thou shalt say to them: Thus saith the Lord God: He that heareth, let him hear: and he that forbeareth, let him forbear: for they are a provoking house.

CHAP. IV.

A prophetic description of the siege of Jerusalem, and the famine that shall reign there.

And thou, O son of man, take a tile, and lay it before thee: and draw upon it the plan of the city of Jerusalem.

2 And lay siege against it, and build forts, and cast up a mount, and set a camp against it, and let batters-mans round about it.

3 And take unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face resolutely against it, and it shall be besieged, and thou shalt lay siege against it: it is a sign to the house of Israel.

4 And thou shalt sleep upon thy left side, and shalt lay the iniquities of the house of Israel upon it, according to the number of the days that thou shalt sleep upon it, and thou shalt take upon thee their iniquity.

5 And I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; and thou shalt bear the iniquity of the house of Israel.

6 And when thou hast accomplished this, thou shalt sleep again upon thy right side: and thou shalt take upon thee the iniquity of the house of Judah forty days: a day for a year, a day for a year I have appointed to thee.

7 And thou shalt turn thy face to the siege of Jerusalem, and thy arm shall be stretched out: and thou shalt prophesy against it.

8 Behold I have encompassed thee with bands: and thou shalt not turn thyself from one side to the other, till thou hast ended the days of thy siege.

9 And take to thee wheat and barley, and beans, and lentils, 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.

10 And thy meat that thou shalt eat, shalt be in weight twenty stater a day: from time to time thou shalt eat it.

11 And thou shalt drink water by measure, the sixth part of a hin: from time to time thou shalt drink it.

12 And thou shalt eat it as barley-bread baked under the ashes: and thou shalt cover it, in their sight, with the dung that cometh out of a man.

13 And the Lord said: So shall the children of Israel eat their bread, all filthy, among the nations whither I will cast them out.

14 And I said: Ah, ah, ah, O Lord God, behold my soul hath not been defiled, and from my infancy even till now, I have not eaten any thing that died of itself, or was torn by beasts, and no unclean flesh hath entered into my mouth.

15 And he said to me: Behold I have given thee meat to eat for man's dung, and thou shalt make thy bread thereof.

16 And he said to me: Son of man: Behold, I will break in pieces the staff of bread in Jerusalem: and they shall eat bread by weight, and with care: and they shall drink water by measure, and in distress.

17 So that when bread and water fail, every man shall fall against his brother, and they may pine away in their iniquities.
chap. v.

chap. v.

the judgments of god upon the Jews are foreshown under the type of the prophet's hair.

and thou, son of man, take thee a sharp knife, that shaveth the hair, and cause it to pass over thy head, and over thy beard; and take thee a balance to weigh in, and divide the hair.

2 a third part thou shalt burn with fire in the midst of the city, according to the fulfilling of the days of the siege; and thou shalt take a third part, and cut it in pieces with the knife all round about; and the other third part thou shalt scatter in the wind, and I will draw out the sword after them.

3 and thou shalt take thereof a small number; and thou shalt bind them in the skirt of thy cloak.

4 and thou shalt take of them again, and shalt cast them in the midst of the fire, and shalt burn them with fire; and out of it shall come forth a fire into all the house of israel.

5 thus saith the lord god: this is jerusalem; i have set her in the midst of the nations, and the countries round about her.

6 and she hath despised my judgments, so as to be more wicked than the gentiles; and my commandments, more than the countries that are round about her; for they have cast off my judgments, and have not walked in my commandments.

7 therefore, thus saith the lord god: because you have surpassed the gentiles that are round about you, and have not walked in my commandments, and have not kept my judgments, and have not done according to the judgments of the nations that are round about you:

8 therefore, thus saith the lord god: behold, i come against thee, and i myself will execute judgments in the midst of thee in the sight of the gentiles.

9 and i will do in thee that which i have not done: and the like to which i will do no more, because of all thy abominations.

10 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 i will scatter thy whole remnant into every wind.

11 therefore, as i live, saith the lord god: because thou hast violated my sanctuary with all thy offences, and with all thy abominations: i will also break thee in pieces, and thy eye shall not spare, and i will not have any pity.

12 a third part of thee shall die with the pestilence, and shall be consumed with famine in the midst of thee: and a third part of thee shall fall by the sword round about thee: and a third part of thee will i scatter into every wind, and i will draw out a sword after them.

13 and i will accomplish my fury, and will cause my indignation 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 indignation in them.

14 and i will make thee desolate, and a reproach among the nations that are round about thee, in the sight of every one that passeth by.

15 and thou shalt be a reproach, and a scoff, an example, and an astonishment amongst the nations: for they are round about thee, when i shall have executed judgments in thee in anger, and in indignation, and in wrathful rebukes.

16 the lord have spoken it: when i shall send upon them the grievous arrows of famine, which shall bring death, and which i will send to destroy you; and i will gather together famine against you, and i will break among you the staff of bread.

17 and i will send in upon you famine, and evil beasts, unto utter destruction: and pestilence, and blood shall pass through thee, and i will bring in the sword upon thee. i, the lord, have spoken it.

chap. vi.

the punishment of israel for their idolatry: a remnant shall be blessed.

and the word of the lord came to me, saying:

2 son of man, set thy face towards the mountains of israel, and prophesy against them.

3 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, and to the rocks, and to the valleys: behold, i will bring upon you the sword, and i will destroy your high places.

4 and i will throw down your altars, and your idols shall be broken in pieces: and i will cast down your slain before your idols.

5 and i will lay the dead carcases of the children of israel before your idols: and i will scatter your bones round about your altars.

6 in all your dwelling-places. the cities shall be laid

supra. iv. 16; infra. xvi. 13—and a. m. 5140—infra. xxvi. 2.

chap. v. ver. 1. third. heb. "the seasons of clippers." the same term is used for clipping sheep as for cutting hair. shaving was probably then in use.—beard, as in mourning or for ignominy. 2 kings 4, 4; jer. xlix. 5.—balance, to show that god does nothing unrightfully. c. "the hair." lit. "them." h. "this will be done before he lay down." he was to burn, cut, and divide the hair as the siege represents on the tile advanced, to denote that some should perish in the city by famine, others by the sword, while a few should be scattered among the nations; yet of these a small number should be gathered round godliness, and perish with him, or in egypt, &c., and the rest be taken captive to babylon.

ver. 2. third. sept. and theod. read, "a fourth," as also ver. 12, c. this was the half to be burnt by drought (pestilence) and famine. the other half of the people falls a prey to the sword and to captivity. the pestilence, famine, and the sword, were the three usual curses left to david's choice, (2 kings xxiv.,) which here destroy each a fourth part, while the rest become captives. yet even of this third or fourth part, many ensay in civil broils, and perish.—take, sept. add here, "a fourth part; and shall burn it in the midst of it; and a fourth thou shalt cut." acc. h. "he was thus to deal with a part of the hair during 300 days, &c., or at the end of them." b. subän.

ver. 5. midr. distinguished above the rest. "

var. 7. surpassed in numbers, (sym.) or rated in wickedness. chal. c.—sept., "because you have been infected by them." see h.—judgments. you have been less attached to my service than the gentiles have been to their idols. some think that not is here superfluous, as it is omitted chap. xi. 12. but it is wrong to imitate the gentiles, and worse to surpass them in crimes.

var. 10. fathers. this is not specified in history. famine prevailed, 4 kings xxv, 5, and we find something similar, lam. iv. 10. c. bar. h. w.—it is probably, therefore, that these threats were realized. theod. deut. xxviii. 56.—sib. lit. "shudder." h. "the jehovah nation was never again all together in the promised land.

var. 13. comforted, or revived. chap. xxiv. 14; is. 1, 24.

var. 14. and his. and his daughters (dependent) c. round. acc. h. sin. 16. sib. lit. "blasphemy." which is here used improperly, to denote desolation. w.

var. 16. arrays, inclemency of the seasons, &c., which bring on famine. m. chap. vi. ver. 2. mountains, where idols were chiefly adored. heur their votaries first death. w.—israel, including all god's people, as the sacred writers make no distinction (c.) after the destruction of samaria.

var. 4. idols. pros. marg. "sun-images," as ver. 6. the sun was moon-worshipped. chap. vii. 16. h.
waste, and the high places shall be thrown down, and destroyed, and your altars shall be abolished, and shall be broken in pieces; and your idols shall be no more, and your temples shall be destroyed, and your works shall be defaced.

7 And the slain shall fall in the midst of you; and you shall know that I am the Lord.

8 And I will leave in you some that shall escape the sword among the nations, when I shall have scattered you through the countries.

9 And they that are saved of you shall remember me amongst the nations which to which they are carried captives: because I have broken their heart that was faithless, and revolted from me: and their eyes that went a fornicating after their idols: and they shall be displeased with themselves, because of the evils which they have committed in all their abominations.

10 And they shall know that I, the Lord, have not spoken in vain that I would do this evil to them.

11 Thus saith the Lord God: Strike with thy hand, and stamp with thy foot, and say: Alas, for all the abominations of the evils of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 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: and I will accomplish my indignation upon them.

13 And you shall know that I am the Lord, when your slain shall be amongst your idols, round about your altars, in every high hill, and on all the tops of mountains, and under every woody tree, and under every thick oak, the place where they burnt sweet-smelling frankincense to all their idols.

14 And I will stretch forth my hand upon them: and I will make the land desolate and desolate from the desert of Deblatha, in all their dwelling-places, and they shall know that I am the Lord.

CHAP. VII.

The final desolation of Israel, from which few shall escape.

And *the word of the Lord came to me, saying:*

2 And thou son of man, thus saith the Lord God to the land of Israel: The end is come, the end is come upon the four quarters of the land.

3 Now is an end come upon thee, and I will send my wrath upon thee, and I will judge thee according to thy ways: and I will set all thy abominations against thee.

4 And my eye shall not spare thee, and I will show thee no pity: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord.

5 Thus saith the Lord God: One affliction, behold an affliction is come.

6 An end is come, the end is come, it hath awaked against thee: behold it is come.

7 Destruction is come upon thee that dwellest in the land: the time is come, the day of slaughter is near, and not of the joy of mountains.

8 Now very shortly I will pour out my wrath upon thee, and I will accomplish my anger in thee, and I will judge thee according to thy ways, and I will lay upon thee all thy crimes.

9 And my eye shall not spare, neither will I show mercy: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord that strike.

10 Behold the day, behold it is come: destruction is gone forth, the rod hath blossomed, pride hath budded.

11 Iniquity is risen up into a rod of impiety: nothing of them shall remain, nor of their people, nor of the noise of them: and there shall be no rest among them.

12 The time is come, the day is at hand: let not the buyer rejoice, nor the seller mourn, for wrath is upon all the people thereof.

13 For the seller shall not return to that which he hath sold, although their life be yet among the living. For the vision which regardeth all the multitude thereof, shall not go back: neither shall man be strengthened in the iniquity of his life.

14 Blow the trumpet, let all be made ready, yet there is none to go to the battle: for my wrath shall be upon all the people thereof.

15 The sword without, and the pestilence and the famine within: he that is in the field, shall die by the sword; and they that are in the city, shall be devoured by the pestilence and the famine.

16 And such of them as shall be left, shall escape: and they shall be in the mountains like doves of the valleys, all of them trembling, every one for his iniquity.

17 All hands shall be made feeble, and all knees shall run with water.

18 And they shall gird themselves with hair-cloth, and fear shall cover them, and shame shall be upon every face, and baldness upon all their heads.

19 Their silver shall be cast forth, and their gold shall become a dunghill. ‘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 soul, and their pleasures shall not be filled: because it hath been the stumbling-block of their iniquity.

20 And they have turned the ornament of their jewels into pride, and have made of it the images of their
abominations, and idols; therefore, I have made it an uncleanness to them.
21 And I will give it in the hands of strangers for spoil, and to the wicked of the earth for a prey, and they shall defile it.
22 And I will turn away my face from them, and they shall violate my secret place; and robbers shall enter into it, and defile it.
23 Make a shutting up: for the land is full of the judgment of blood, and the city is full of iniquity.
24 And I will bring the worst of the nations, and they shall possess their houses: and I will make the pride of the mighty to cease, and they shall possess their sanctuary.
25 When distress cometh upon them, they will seek for peace, and there shall be none.
26 Trouble shall come upon trouble, and rumour upon rumour, and they shall seek a vision of the prophet; and the law shall perish from the priest, and counsel from the ancients.
27 The king shall mourn, and the prince shall be clothed with sorrow, and the hands of the people of the land shall be troubled. I will do to them according to their way, and will judge them according to their judgments: and they shall know that I am the Lord.

CHAP. VIII.
The prophet sees, in a vision, the abominations committed in Jerusalem, which determine the Lord to spare them no longer.

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the ancients of Judah sat before me, that the hand of the Lord God fell there upon me.
2 And I saw, and beheld a likeness as the appearance of fire: from the appearance of his loins, and downward, fire: and from his loins, and upward, as the appearance of brightness, as the appearance of amber.
3 And the likeness of a hand was put forth, and took me by a lock of my head: and the spirit lifted me up between the earth and the heaven, and brought me in the vision of God into Jerusalem, near the inner gate, that looked towards the north, where was set the idol of jealousy to provoke to jealousy.
4 And beheld the glory of the God of Israel was there, according to the vision which I had seen in the plain.
5 And he said to me: Son of man, lift up thy eyes towards the way of the north. And I lifted up my eyes towards the way of the north: and beheld on the north side of the gate of the altar the idol of jealousy in the very entry.
6 And he said to me: Son of man, dost thou see, thinkest thou, what these are doing? the great abominations that the house of Israel committed here, that I should depart far off from my sanctuary? and turn thee yet again, and thou shalt see greater abominations.
7 And he brought me into the door of the court: and I saw, and beheld a hole in the wall.
8 And he said to me: Son of man, dig in the wall. And when I had digged in the wall, behold a door.
9 And he said to me: Go in, and see the wicked abominations which they commit here.
10 And I went in and saw, and beheld every form of creeping things, and of living creatures, the abomination, and all the idols of the house of Israel were painted on the wall all round about.
11 And seventy men of the ancients of the house of Israel, and Zezonias, the son of Saaphan, stood in the midst of them, that stood before the pictures: and every one had a censer in his hand: and a cloud of smoke went up from the incense.
12 And he said to me: Surely thou seest, O son of man, what the ancients of the house of Israel do in the dark, every one in private in his chamber: for they say: The Lord seeth us not, the Lord hath forsaken the earth.
13 And he said to me: If thou turn thee again, thou shalt see greater abominations which these commit.
14 And he brought me in by the door of the gate of the Lord’s house, which looked to the north: and beheld women sat there mourning for Adonis.
15 And he said to me: Surely thou hast seen, O son of man: but turn thee again, and thou shalt see greater abominations than these.
16 And he brought me into the inner court of the house of the Lord: and beheld at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, having their backs towards the temple of the Lord, and their faces to the east: and they adored towards the rising of the sun.
17 And he said to me: Surely thou hast seen, O son of man: Is this a light thing to the house of Judah, that they should commit these abominations which they have committed here: because they have filled the land with iniquity, and have turned to provoke me to anger? and behold they put a branch to their nose.

A M. 3410.

but they made this,  395. The sacred ornaments of the temple, appointed by God, (H.) have been converted into idols, and shall be carried to Babylon. Ver. 31. C.
VIR. 22. Secret: the inner sanctuary, the holy of holies. Ch.
VIR. 23. Shutting up: the inward sanctuary, the holy of holies. Ch.
VIR. 26. Auct. Priests shall adorn no congregation, for adorning idols any advice. They shall be all confounded. C. — During the captivity, a few only were found to give instruction. Mal. ii. W.

CHAP. VIII. VER. 1. North of the prophet’s captivity, (G.) in August, A. 3411. Utley. — He had rested on his left or right side, whenever he slept during 430 days, and on the following had this vision. W. — He was stationed in spirit at the northern gate leading to the court of the priests, and beheld the glory of God and the idol of jealousy. He saw the people, men and women, adoring idols, and priests worshipping the sun. Chap. ix. God rests on the gate of the temple, and orders a man to sign those who were to live, and six others to destroy the rest. The prophet prays. Chap. x. God orders the man clothed in linen to take coals from the cherubim, and sprinkle them through the city. The throne goes to receive the Lord. Chap. xi. Ezekiel prophesies against many at the eastern gate; and God informs him that the former captives shall return, but that the wicked at Jerusalem shall perish. His chariot then rests on the mountain to the east of the city. Thus his reasons for punishing the people become evident. Ver. 3. Look, like Habu(h) (Dan. xiv. 33); or by a bandage, on which part of the law were written. Heb. C.
VER. 10. About. This was the council-chamber. Jer. xxxvii. 10.
VER. 14. Adonis, the favourite of Venus, slain by a wild boar, as assigned by the heathen poets, and which being here represented by an idol, is lamented by the female worshipper of that goddess. In Heb. the name is Jammaz, (Ch.) which means concealed; as Adonis signifies my lord. This idol, which the Egyptians called Osiris, was placed in a coffin, and bewailed till it was pretended he was born to life, when rejoicings took place.
VER. 16. Men. Twelve priests and as many Levites officiated daily. The high priest made the twenty-fifth. 1 Par. xxiv. — Sun. They prayed to God, turning their faces to the west: but here they disgrace him, and adore the sun. Job xxx xi. 36. C.
VER. 17. Now, to hide their faces respectfully, (G.) when they look at the sun rising. H. — It may signify, Heb. “they threw their instruments down before their faces,” like the twenty-four elders, Apoc. v. 8. C.

18 Therefore I also will deal with them in my wrath:
my eyes shall not spare them, neither will I show mercy:
and when they shall cry to my ears with a loud voice, I
will not hear them.

CHAP. IX.

And he cried in my ears with a loud voice, saying:
The visitations of the city are at hand, and every
one hath a destroying weapon in his hand.

And behold six men came from the way of the
upper gate, which looketh to the north: and each one had
his weapon of destruction in his hand: and there was one man
in the midst of them clothed with linen, with a writer's
inkhorn at his reins: and they went in, and stood by the
branzen altar.

And the glory of the Lord Israel went up from the
cherub, upon which he was, to the threshold of the house:
and he called to the man that was clothed with linen, and
had a writer's inkerhorn at his loins.

And the Lord said to him: Go through the midst of
the city, through the midst of Jerusalem: and mark
Thau upon the foreheads of the men that sigh, and mourn
for all the abominations that are committed in the midst thereof.

And to the others he said in my hearing: Go ye
after him through the city, and strike: let not your eye
sparer, nor be ye moved with pity.

Utterly destroy old and young, maidens, children,
and women: but upon whomsoever you shall see Thau,
kill him not, and begin ye at my sanctuary. So they be-
egan at the ancient men, who were before the house.

And he said to them: Defile the house, and fill the
courts with the slain: go ye forth. And they went forth,
and slew them that were in the city.

And the slaughter being ended, I was left: and I
fell upon my face, and crying, I said: Alas, alas, alas, O
Lord God, wilt thou then destroy all the remnant of Israel,
by pouring out thy fury upon Jerusalem?

And he said to me: The iniquity of the house of
Israel, and of Juda, is exceedingly great, and the land is
filled with blood, and the city is filled with perverseness:
for they have said: The Lord hath forsaken the earth,
and the Lord seeth not.

Therefore neither shall my eye spare, nor will I
have pity: I will requite their way upon their head.

A. M. 4410.—B. Ezek. xii. 7; Apoc. vii. 3.

CHAP. IX. VER. 9. (1) Upper, leading to the court of the priests. These were six angels, representing the army coming from Babylon. The seventh was an angel of peace C. VER. 4. Mark Thau. Thau, or Tau, is the last letter in the Hebrew alphabet, and signifies a sign or a mark: which is the reason why some translators render this place, set a mark, or mark a mark, without specifying what this mark was. But S. Jerome, and other interpreters, consider that it was the form of the letter thau, which, in the ancient Hebrew character, was the form of a cross. Ch.—Of this many inscriptions still exist among the Jews. Montfaucon.—The virgins would be excluded from the guilt, if they were marked. C.—The door-posts of the chambers were studded with blood, in Egypt, to show that all should be redeemed by that of Christ; and here those who shall be saved receive the mark of his cross. This sign has a long been held in veneration among Christians (W.) and used in confirming baptism, consecrating the blessed Eucharist, &c. S. Cyprian, hom. 65, in Matt. and 84, in John, S. Aug. tr. 118, in John, S. Sor. 101, de Temp., &c. It appears to correspond with this inscription, “In this conquer.” (2) “I was a prince” (Dan. vii. 2), and again over Jerusalem (6. Cyp. ep. ad Constantinum); and was borne before Christ, at his last coming (Matt. xxiv.), to the joy of those who have performed their baptismal promises, and to the confusion (W.) of the enemies of the cross of Christ. H.

CHAP. X. VER. 6. Sanctuary. Aquila, “temple,” or people (C.) consecrated to my service, (Syst. T.) particularly (C.) the twenty-five idolaters, the ancients and women. C. Chap. v. 16. CHAP. X. VER. 1. Throne. It was a sky-blue crystal or sapphire colour, (chap. i. 22, 23,) and was now empty. Chap. i. The Lord speaks from the temple door. VER. 4. H.

CHAP. X. VER. 8. Right, south of the priests’ court.

CHAP. X. VER. 9. Lifted up, before chap. ix. 5. S. C. A man seemed to be on the throne (W.), or rather over the door of the holy place.

CHAP. X. VER. 11. By four ways. That is, by any of the four ways, forward, backward, to the right, or to the left. Ch. W.

CHAP. X. VER. 12. Wheels. These, as well as (H.) the cherubim, (Thodor. ) were full of eyes. C.

CHAP. X. VER. 13. Vehicula. That is, rolling wheels; galgal, (Ch.) which means “rolling” (H.); or “he said to the wheels, Turn round about.” Thodor. VER. 14. Cherub, or “or.” All four seem to have had the resemblance of...
hands, and their wings, and the circles were full of eyes, round about the four wheels.

13 And these wheels he called volubile, in my hearing.
14 And every one had four faces : one face was the face of a cherub, and the second face, the face of a man: and in the third was the face of a lion: and in the fourth the face of an eagle.

15 And the cherubims were lifted up: this is the living creature that I had seen by the river Chobar.
16 And when the cherubims went, the wheels also went by them: and when the cherubims lifted up their wings, to mount up from the earth, the wheels stood not behind, but were by them.
17 When they stood, these stood: and when they were lifted up, these were lifted up: for the spirit of life was in them.
18 And the glory of the Lord went forth from the threshold of the temple: and stood over the cherubims.
19 And the cherubims lifting up their wings, were raised from the earth before me: and as they went out, the wheels also followed: and it stood in the entry of the east gate of the house of the Lord: and the glory of the God of Israel was over them.
20 This is the living creature, which I saw under the God of Israel by the river Chobar: and I understood that they were cherubims.
21 Each one had four faces, and each one had four wings: and the likeness of a man's hand was under their wings.
22 And as to the likeness of their faces, they were the same faces which I had seen by the river Chobar, and their looks, and the impulse of every one to go straight forward.

CHAP. XI.

A prophecy against the presumptuous assurance of the great ones. A remnant shall be saved, and receive a new spirit and a new heart.

AND the spirit lifted me up, and brought me into the east gate of the house of the Lord, which looketh towards the rising of the sun: and behold in the entry of the gate five and twenty men: and I saw in the midst of them Jezonias, the son of Azur, and Pheltias, the son of Banaies, princes of the people.

2 And he said to me: Son of man, these are the men that study iniquity, and frame a wicked counsel in this city,
3 Saying: Were not houses lately built? This city is the cauldron, and we the flesh.

man, but one more than the rest, which had respectively the appearance rather of an ox, a lion, or an eagle (W.) or the az was predominant in all, as both the head and feet were of it (C); which, however, does not constitute the greatest part. Chap. II. 8. 9.

Vers. 15. Creature. What I saw, was properly called cherubim. Cherub, in Syr., means “to labour” (Spencer); or cherubim may imply any composed and unison figure, or “mixture.” Exod. xcviii. 18. C.

Vers. 19. East gate, leading from the city to the court of the people. C.

CHAP. XI. Ver. 1. Me. The prophet in Chisdas saw in spirit what was among at Jerusalem.

Ver. 3. Built, &c. These men despised the predictions and threats of the prophet; who declared to them from God, that the city should be destroyed and the inhabitants carried into captivity: and they made use of this kind of argument against the prophet, that the city, so far from being to be destroyed, had lately been augmented by the building of new houses: from whence they further inferred, by way of a proverb, using the similitude of a cauldron, out of which the flesh is not taken till it is thoroughly boiled and fit to be eaten, that they should not be carried away out of their city, but there and their days in peace.

4 Therefore prophesy against them, prophesy, thou son of man.
5 And the Spirit of the Lord fell upon me, and said to me: Speak: Thus saith the Lord: Thus have ye spoken, 0 house of Israel, for I know the thoughts of your heart.
6 You have killed a great many in this city, and you have filled the streets thereof with the slain.
7 Therefore thus saith the Lord God: Your slain, whom you have laid in the midst thereof, they are the flesh, and this is the cauldron: and I will bring you forth out of the midst thereof.
8 You have feared the sword, and I will bring the sword upon you, saith the Lord God.
9 And I will cast you out of the midst thereof, and I will deliver you into the hands of the enemies, and I will execute judgments upon you.
10 You shall fall by the sword: I will judge you in the borders of Israel, and you shall know that I am the Lord.
11 This shall not be as a cauldron to you, and you shall not be as flesh in the midst thereof: I will judge you in the borders of Israel.
12 And you shall know that I am the Lord: because you have not walked in my commandments, and have not done my judgments, but you have done according to the judgments of the nations that are round about you.
13 And it came to pass, when I prophesied, that Phel- tias, the son of Banias, died: and I fell down upon my face, and cried with a loud voice, and said: Alas, alas, alas, O Lord God: wilt thou make an end of all the remnant of Israel.
14 And the word of the Lord came to me, saying:
15 Son of man, thy brethren, thy kinsmen, and all the house of Israel, all they to whom the inhabitants of Jerusalem have said: Get ye far from the Lord, the land is given in possession to us.
16 Therefore thus saith the Lord God: Because I have removed them far off among the Gentiles, and because I have scattered them among the countries, I will be to them a little sanctuary in the countries whither they are come.
17 Therefore, speak to them: Thus saith the Lord God: I will gather you from among the peoples, and assemble you out of the countries wherein you are scattered, and I will give you the land of Israel.
18 And they shall go in thither, and shall take away...
all the scandals, and all the abominations thereof from thence. 

19 And I will give them one heart, and will put a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a heart of flesh: 

20 That they may walk in my commandments, and keep my judgments, and do them: and that they may be my people, and I may be their God. 

21 But as for them whose heart walketh after their scandals and abominations, I will lay their way upon their head, saith the Lord God. 

22 And the cherubims lifted up their wings, and the wheels with them: and the glory of God of Israel was over them. 

23 And the glory of the Lord went up from the midst of the city, and stood over the mount that is on the east side of the city. 

24 And the spirit lifted me up, and brought me into Chaldea to them of the captivity, in vision, by the spirit of God: and the vision which I had seen was taken up from me. 

25 And I spoke to them of the captivity all the words of the Lord, which he had shown me.

CHAP. XII.

The prophet foreseeth, by signs, the captivity of Sardes, and the desolation of the people: all which shall quickly come to pass.

AND the word of the Lord came to me, saying: 

2 Son of man, thou dwellest in the midst of a provoking house: who have eyes to see, and see not: and ears to hear, and hear not: for they are a provoking house. 

3 Thou, therefore, O son of man, prepare thee all necessary for removing, and remove by day in their sight: and thou shalt remove out of thy place to another place in their sight, if so be they will regard it: for they are a provoking house. 

4 And thou shalt bring forth thy furniture as the furniture of one that is removing by day in their sight: and thou shalt go forth in the evening in their presence, as one goeth forth that removeth his dwelling. 

5 Dig thee a way through the wall before their eyes: and thou shalt go forth through it. 

6 In their sight thou shalt be carried out upon men’s shoulders, thou shalt be carried out in the dark: and thou shalt cover thy face, and shalt not see the ground: for I have set thee for a sign of things to come to the house of Israel. 

7 I did, therefore, as he had commanded me: I brought forth my goods by day, as the goods of one that removeth: and in the evening I digged through the wall with my hand: and I went forth in the dark, and was carried on men’s shoulders in their sight. 

8 And the word of the Lord came to me in the morning, saying: 

9 Son of man, loath not the house of Israel, the provoking house, said I to thee: What art thou doing? 

10 Say to them: Thus saith the Lord God: This burden concerneth the prince that is in Jerusalem, and all the house of Israel, that are among them. 

11 Say: I am a sign of things to come to you: as I have done, so shall it be done to them: they shall be removed from their dwellings, and go into captivity. 

12 And the prince that is in the midst of them, shall be carried on shoulders, he shall go forth in the dark: they shall dig through the wall to bring him out: his face shall be covered, that he may not see the ground with his eyes. 

13 And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, into the land of the Chaldeans, and he shall not see it, and there he shall die. 

14 And all that are about him, his guards, and his troops, I will scatter into every wind: and I will draw out the sword after them. 

15 And they shall know that I am the Lord, when I have dispersed them among the nations, and scattered them in the countries. 

16 And I will leave a few men of them from the sword, and from the famine, and from the pestilence: that they may declare all their wicked deeds among the nations whither they shall go: and they shall know that I am the Lord. 

17 And the word of the Lord came to me, saying: 

18 Son of man, eat thou bread in trouble: and drink thy water in hurry and sorrow. 

19 And say to the people of the land: Thus saith the Lord God to them that dwell in Jerusalem, in the land of Israel: They shall eat their bread in care, and drink their water in desolation: that the land may become desolate from the multitude that is therein, for the iniquity of all that dwell therein. 

20 And the cities that are now inhabited, shall be laid waste, and the land shall be desolate: and you shall know that I am the Lord. 

21 And the word of the Lord came to me, saying: 

22 Son of man, what is this proverb that you have in the land of Israel? saying: The days shall be prolonged, and every vision shall fail. 

23 Say to them, therefore: Thus saith the Lord God: I will make this proverb to cease, neither shall it be any

Van. 18. Scandals, it is so. They escaped no more into idolatry, (C) as a nation, though some fell in the persecution of Epiphanes, C. 

Van. 19. Mount Olivet, whence he might behold the configuration of the city, before his ascent into heaven, (M.)—He leaves his habitation in degrees, to show how Jerusalem would be treated; and the Jews sufferers after the ascension of our Saviour, C. 

CHAP. XII. 

VAR. 3. Removing, &c. "reels of transmigration," (H.) or bundles, (C) and what was requisite for travelling, (W) or in exile. 11. All this, to chap. xx., happened five years before the fall of Jerusalem. C.—See chap, viii. 1. H. 

Van. 6. Be carried. Sept. S. Jerome, reads, "thou shalt carry thy bundle on the shoulder," as many explain the Heb. (G) and also ver. 7. "I bear it upon my shoulder." Ver. 12. Prot. II. Cover, to denote the blindness of Jesus Christ (G) in his attempt to disguise himself. II. The faces of criminals were covered. Rev. vi. The king and nobles escaped through a breach. Jer. xxxii. 9. 

Van. 10. Jerusalem. The people regarded not Jeremiah. This prediction would be sent to them to confirm what he said, and it would tend to keep up the spirits of those who were in captivity. Tibbon, C. 

Van. 13. Jer. as was done in war, and to catch wild beasts. Jer. xvi. 16. C. —Not art thou, because his eyes shall be put out by Nebuchadnezzar, Ch. xi. The unhappy prince saw too late the true meaning of it. C. He was put in a cage, like a wild beast, and conveyed blind to Babylon. S. Jer. 

Van. 22. Proverb, or common saying. W. Prolonged. They took occasion from God’s long-suffering to become more wicked, (C) and even asserted that the
more a common saying in Israel: and tell them that the days are at hand, and the effect of every vision.

24 For there shall be no more any vain visions, nor doubtful divination in the midst of the children of Israel.

25 For I the Lord will speak: and what word soever I shall speak, it shall come to pass, and shall not be prolonged any more: but in your days, ye provoking house, I will speak the word, and will do it, saith the Lord God.

26 And the word of the Lord came to me, saying:

27 Son of man, behold the house of Israel, they that say: The vision that this man seeth, is for many days to come: and this man prophesieth of times after off.

28 Therefore say to them: Thus saith the Lord God: Not one word of mine shall be prolonged any more: the word that I shall speak shall be accomplished, saith the Lord God

CHAP. XIII.

God declares against false prophets and prophetesses, that deceive the people with lies.

AND the word of the Lord came to me, saying:

2 Son of man, prophesy thou against the prophets of Israel that prophesy: and thou shalt say to them that prophesy out of their own heart: Hear ye the word of the Lord:

3 Thus saith the Lord God: Woe to the foolish prophets that follow their own spirit, and see nothing.

4 Thy prophets, O Israel, were like foxes in the deserts.

5 You have not gone up to face the enemy, nor have you set up a wall for the house of Israel, to stand in battle in the day of the Lord.

6 They see vain things, and they foretell lies, saying: The Lord saith: whereas the Lord hath not sent them: and they have persisted to confirm what they have said.

7 Have you not seen a vain vision, and spoken a lying divination: and you say: The Lord saith: whereas I have not spoken.

8 Therefore thus saith the Lord God: Because you have spoken vain things, and have seen lies: therefore, behold I come against you, saith the Lord God.

9 And my hand shall be upon the prophets that see vain things, and that divine lies: they shall not be in the counsel of my people, nor shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel: and you shall know that I am the Lord God

10 Because they have deceived my people, saying: Peace, and there is no peace: and the people built up a wall, and they daubed it with dirt without straw.

11 Say to them that daub without tempering, that it shall fall: for there shall be an overflowing shower, and I will cause great hailstones to fall violently from above, and a stormy wind to throw it down.

12 Behold, when the wall is fallen: shall it not be said to you: Where is the daubing wherewith you have daubed it?

13 Therefore thus saith the Lord God: Lo, I will cause a stormy wind to break forth in my indignation, and there shall be an overflowing shower in my anger: and great hailstones in my wrath to consume.

14 And I will break down the wall that you have daubed with untempered mortar: and I will make it even with the ground, and the foundation thereof shall be laid bare: and it shall fall, and shall be consumed in the midst thereof: and you shall know that I am the Lord.

15 And I will accomplish my wrath upon the wall, and upon them that daub it without tempering the mortar, and I will say to you: The wall is no more, and they that daub it are no more.

16 Even the prophets of Israel that prophesy to Jerusalem, and that see visions of peace for her: and there is no peace, saith the Lord God.

17 And thou, son of man, set thy face against the daughters of thy people that prophesy out of their own heart: and do thou prophesy against them,

18 And say: Thus saith the Lord God: Woe to them that sew cushions under every elbow: and make pillows for the heads of persons of every age to catch souls: and when they caught the souls of my people, they gave life to their souls.

19 And they violated me among my people, for a handful of barley, and a piece of bread, to kill souls which should not die, and to save souls alive which should not live, telling lies to my people that believe lies.

20 Therefore thus saith the Lord God: Behold I declare against your cushions, wherewith you catch flying souls: and I will tear them off from your arms; and I will let go the souls that you catch, the souls that should fly.

21 And I will tear your pillows, and will deliver my people out of your hand, neither shall they be any more in your hands to be a prey: and you shall know that I am the Lord.
22 Because with lies you have made the heart of the just to mourn, whom I have not made sorrowful; and have strengthened the hands of the wicked, that he should not return from his evil way, and live.

23 Therefore, you shall not see vain things, nor divine divinations any more, and I will deliver my people out of your hand; and you shall know that I am the Lord.

CHAP. XIV.

God suffereth the wicked to be deceived, in punishment of their wickedness. The evils that shall come upon them for their sins: from which they shall not be delivered by the prayers of Noe, Daniel, and Job. But a remnant shall be preserved.

AND some of the ancients of Israel came to me, and sat before me.

2 And the word of the Lord came to me, saying:

3 Son of man, these men have placed their uncleanness in their hearts, and have set up before their face the stumbling-block of their iniquity; and shall I answer when they inquire of me?

4 Therefore, speak to them, and say to them: Thus saith the Lord God: Every man of the house of Israel, that shall place his uncleanness in his heart, and set up the stumbling-block of his iniquity before his face, and shall come to the prophet, inquiring of me by him. I the Lord will answer him, according to the multitude of his uncleannesses.

5 That the house of Israel may be caught in their own heart, with which they have departed from me through all their idols.

6 Therefore, say to the house of Israel: Thus saith the Lord God: Be converted, and depart from your idols, and turn away your faces from all your abominations.

7 For every man of the house of Israel, and every stranger among the proselytes in Israel, if he separate himself from me, and place his idols in his heart, and set the stumbling-block of his iniquity before his face, and come to the prophet to inquire of me by him: I the Lord will answer him by myself.

8 And I will set my face against that man, and will make him an example, and a proverb, and will cut him off from among my people; and you shall know that I am the Lord.

9 And when the prophet shall err, and speak a word, I the Lord have deceived that prophet; and I will stretch forth my hand upon him, and will cut him off from among my people.

10 And they shall bear their iniquity; according to the iniquity of him that inquired, so shall the iniquity of the prophet be.

11 That the house of Israel may go no more astray from me, nor be polluted with all their transgressions; but may be my people, and I may be their God, saith the Lord of hosts.

12 And the word of the Lord came to me, saying:

13 Son of man, when a land shall sin against me, so as to transgress grievously, I will stretch forth my hand upon it; and will break the staff of the bread thereof: and I will send famine upon it, and will destroy man and beast out of it.

14 And if these three men, Noe, Daniel, and Job, shall be in it: they shall deliver their own souls by their justice, saith the Lord of hosts.

15 And if I bring mischievous beasts also upon the land to waste it; and it become desolate, so that there is none that can pass because of the beasts:

16 If these three men shall be in it, as I live, saith the Lord, they shall deliver neither sons nor daughters: but they only shall be delivered, and the land shall be made desolate.

17 Or if I bring the sword upon that land, and say to the sword: Pass through the land: and I destroy man and beast out of it:

18 And these three men be in the midst thereof: as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they themselves alone shall be delivered.

19 Or if I also send the pestilence upon that land, and pour out my indignation upon it in blood, to cut off from it man and beast:

20 And Noe, and Daniel, and Job, be in the midst thereof: as I live, saith the Lord God, they shall deliver neither son nor daughter: but they shall only deliver their own souls by their justice.

21 For thus saith the Lord: Although I shall send in upon Jerusalem my four grievous judgments, the sword, and the famine, and the mischievous beasts, and the pestilence, to destroy out of it man and beast:

22 Yet there shall be left in it some that shall be saved, who shall bring away their sons and daughters: behold they shall come among you, and you shall see their way, and their doings: and you shall be comforted concerning the evil that I have brought upon Jerusalem, in all things that I have brought upon it.

23 And they shall comfort you, when you shall see their ways, and their doings: and you shall know that I

VER. 22. Just. Jeremia, or any other, particularly the more simple, who were easily seduced and filled with apprehensions. You shall therefore die, (ver. 20,) and your imposture shall be made known. C.

CHAP. XIV. VER. 3. Uncleanness. That is, their filthy idols, upon which they have set their hearts: and which are a stumbling-block to their souls. Ch. Var. 4. According. Hab. 2. (C.) the multitude of his idols. I will still disclose the truth (Chal.) or a false prophet is here spoken of, whom God will suffer to deceive those who wish to be deluded. He will not have his own prophets to speak an untruth. See 3 Kings xxxii. 10.

VER. 7. By myself, or on my own account. God does not encourage falsehood. C.

VER. 9. Err. He speaks of false prophets, answering out of their own heads, and according to their own corrupt inclinations. Deceived, &c. God Almighty doth false prophets, partly by withdrawing his light from them; and abandoning them to their own corrupt inclinations, which push them on to prophesy such things as are agreeable to those that consult them: and partly by disapproving them, and causing all things to happen contrary to what they have said. Ch.—God permits the deception, to punish both the impostor and his hearers. W.—Thus was Balaam trusted. C. Num. xxii. 11. He could do nothing of himself. S. Jer. 2 Kings xxii. 23. C.

VER. 10. Be. They shall be punished alike. C.

VER. 14. Job. He and Noe were dead, yet undoubtedly interested for the people, or their names would not here be mentioned. Jer. xv. 1. W.—When God is resolved to treat all with rigour, he will save only the just. They shall not be able to protect even their children. But Jerusalem shall not experience such severity. Ver. 21. C.—Noe could not avert the deluge, nor Job the destruction of his children, neither could Daniel rescue his people from captivity. S. Jer.

VER. 22. Left. Pastors will always remain to instruct God's children. W.—Doings. Their words (C.) and conduct even in captivity, will evince that they have not been punished unjustly. S. Jer.—From them you may judge what sort of men their fathers were; or, as they have been spared for their virtue, you may conclude that the rest would not have perished, if they had been innocent. H.
have not done without cause all that I have done in it, saith the Lord God.

CHAP. XV.

As a vine cut down is fit for nothing but the fire; so it shall be with Jerusalem, for her snares.

And the word of the Lord came to me, saying:

2 Son of man, what shall be made of the wood of the vine, out of all the trees of the woods that are among the trees of the forests?

3 Shall wood be taken of it, to do any work, or shall a pin be made of it, for any vessel to hang thereon?

4 Behold it is cast into the fire for fuel; the fire hath consumed both ends thereof, and the midst thereof is reduced to ashes: shall it be useful for any work?

5 Even when it was whole it was not fit for work, how much less, when the fire hath devoured, and consumed it, shall any work be made of it?

6 Therefore, thus saith the Lord God: As the vine-tree among the trees of the forests which I have given to the fire to be consumed, so will I deliver up the inhabitants of Jerusalem.

7 And I will set my face against them: they shall go out from fire, and fire shall consume them: and you shall know that I am the Lord, when I have set my face against them.

8 And I shall have made their land a wilderness, and desolate, because they have been transgressors, saith the Lord God.

CHAP. XVI.

Under the figure of an unfaithful wife, God upbraids Jerusalem with ingratitude and manifold disloyalities: but promiseth mercy by a new covenant.

And the word of the Lord came to me, saying:

2 Son of man, make known to Jerusalem her abominations:

3 And thou shalt say: Thus saith the Lord God to Jerusalem: Thy root, and thy nativity is of the land of Chanaan, thy father was an Amorrithe, and thy mother a Cethite.

4 And when thou wast born, in the day of thy nativity thy navel was not cut, neither wast thou washed with water for thy health, nor salted with salt, nor swaddled with clouts.

5 No eye had pity on thee to do any of these things for thee, out of compassion to thee: but thou wast cast out upon the face of the earth in the abjection of thy soul, in the day that thou wast born.

6 And passing by thee, I saw that thou wast trodden under foot in thy own blood: and I said to thee when thou wast in thy blood: Live: I have said to thee: Live in thy blood.

7 I caused thee to multiply as the bud of the field: and thou didst increase and grow great, and advancedest, and camest to woman's ornament: thy breasts were fashioned, and thy hair grew: and thou wast naked, and full of confusion.

8 And I passed by thee, and saw thee: and behold thy time was the time of lovers: and I spread my garment over thee, and covered thy ignominy. And I swore to thee, and I entered into a covenant with thee, saith the Lord God: and thou becamest mine.

9 And I washed thee with water, and cleansed away thy blood from thee: and I anointed thee with oil.

10 And I clothed thee with embroidery, and shod thee with violet-coloured shoes: and I girded thee about with fine linen, and clothed thee with fine garments.

11 I decked thee also with ornaments, and put bracelets on thy hands, and a chain about thy neck.

12 And I put a jewel upon thy forehead, and ear-rings in thy ears, and a beautiful crown upon thy head.

13 And thou wast adorned with gold, and silver, and wast clothed with fine linen, and embroidered work, and many colours: thou didst eat fine flour, and honey, and oil, and wast made exceedingly beautiful: and wast advanced to be a queen.

14 And thy renown went forth among the nations for thy beauty: for thou wast perfect through thy beauty, which I had put upon thee, saith the Lord God.

15 But trusting in thy beauty, thou playdest the harlot because of thy renown, and thou hast prostituted thyself to every passenger, to be his.

16 And taking of thy garments thou hast made thee high places sewed together on each side: and hast played the harlot upon them, as hath not been done before, nor shall be hereafter.

17 And thou tookest thy beautiful vessels, of my gold,
and my silver, which I gave thee, and thou madest thee menages of men, and hast committed fornication with them.

18 And thou tookst thy garments of divers colours, and covered them: and settest my oil and my sweet incense before them.

19 And my bread which I gave thee, the fine flour, and oil, and honey, wherewith I fed thee, thou hast set before them for a sweet odour; and it was done, saith the Lord God.

20 And thou hast taken thy sons, and thy daughters, whom thou hast borne to me: and hast sacrificed the same to them to be devoured. Is thy fornication small?

21 Thou hast sacrificed and given my children to them, consecrating them by fire.

22 And after all thy abominations, and fornications, thou hast not remembered the days of thy youth, when thou wast naked, and full of confusion, trodden under foot in thy own blood.

23 And it came to pass after all thy wickedness, (woe, woe to thee, saith the Lord God.)

24 That thou didst also build thee a common stew, and madest thee a brothel house in every street.

25 At every head of the way thou hast set up a sign of thy prostitution: and hast made thy beauty to be abominable: and hast prostituted thyself to every one that passed by, and hast multiplied thy fornications.

26 And thou hast committed fornication with the Egyptians thy neighbours, men of large bodies, and hast multiplied thy fornications to provoke me.

27 Behold, I will stretch out my hand upon thee, and will take away thy justification: and I will deliver thee up to the will of the daughters of the Philistines that hate thee, that are ashamed of thy wicked way.

28 Thou hast also committed fornication with the Assyrians, because thou wast not yet satisfied: and after thou hast played the harlot with them, even so thou wast not contented.

29 Thou hast also multiplied thy fornications in the land of Chanaan with the Chaldeans: and neither so wast thou satisfied.

30 Wherein shall I cleanse thy heart, saith the Lord God: seeing thou dost all these the works of a shameless prostitute?

31 Because thou hast built thy brothel house at the head of every way, and thou hast made thy high place in every street: and wast not as a harlot that by disdain enhanceth her price,

32 But as an adulteress, that bringeth in strangers over her husband.

33 Gifts are given to all harlots: but thou hast given hire to all thy lovers, and thou hast given them gifts to come to thee from every side, to commit fornication with thee.

34 And it hath happened in thee contrary to the custom of women in thy fornications, and after thee there shall be no such fornication: for in that thou gavest rewards, and didst not take rewards, the contrary hath been done in thee.

35 Therefore, O harlot, hear the word of the Lord.

36 Thus saith the Lord God: Because thy money hath been poured out, and thy shame discovered through thy fornications with thy lovers, and with the idols of thy abominations by the blood of thy children whom thou gavest them:

37 Behold, I will gather together all thy lovers with whom thou hast taken pleasure, and all whom thou hast loved, with all whom thou hast hated: and I will gather them together against thee on every side, and will discover thy shame in their sight, and they shall see all thy nakedness.

38 *And I will judge thee as adulteresses, and they that shed blood are judged: and I will give thee blood in fury and jealousy.

39 And I will give thee into their hands, and they shall destroy thy brothel house, and throw down thy stews: and they shall strip thee of thy garments, and shall take away the vessels of thy beauty: and leave thee naked, and full of disgrace.

40 And they shall bring upon thee a multitude, and they shall stone thee with stones, and slay thee with their swords.

41 *And they shall burn thy houses with fire, and shall execute judgments upon thee in the sight of many women: and thou shalt cease from fornication, and shall give no hire any more.

42 And my indignation shall rest in thee: and my jealousy shall depart from thee, and I will cease and be angry no more.

43 Because thou hast not remembered the days of thy youth, but hast provoked me in all these things: wherefore I also have turned thy ways upon thy head, saith the
Lord God, and I have not done according to thy wicked deeds in all thy abominations.
44 Behold, every one that useth a common proverb, shall use this against thee, saying: As the mother was, so also is her daughter.
45 Thou art thy mother's daughter, that cast off her husband, and her children: and thou art the sister of thy sisters, who cast off their husbands, and their children: thy mother was a Cethite, and thy father an Amorrite.
46 And thy 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.
47 But neither hast thou walked in their ways, nor hast thou done a little less than they according to their wickedness: thou hast done almost more wicked things than they in all thy ways.
48 As I live, saith the Lord God, thy sister Sodom herself, and her daughters, have not done as thou hast done, and thy daughters.
49 Behold this was the iniquity of Sodom thy sister, pride, fulness of bread, and abundance, and the idleness of her, and of her daughters: and they did not put forth their hand to the needy, and to the poor.
50 And they were lifted up, and committed abominations before me: and I took them away as thou hast seen.
51 And Samaria committed not half thy sins: but thou hast surpassed them with thy crimes, and hast justified thy sisters by all thy abominations which thou hast done.
52 Therefore do thou also bear thy confusion, thou that hast surpassed thy sisters with thy sins, doing more wickedly than they: for they are justified above thee: therefore be thou also confounded, and bear thy shame, thou that hast justified thy sisters.
53 And I will bring back and restore them by bringing back Sodom with her daughters, and by bringing back Samaria, and her daughters: and I will bring those that return of thee in the midst of them.
54 That thou mayest bear thy shame, and mayest be confounded in all that thou hast done, conforting them.

And the word of the Lord came to me, saying:
2 Son of man, put forth a riddle, and speak a parable to the house of Israel.
3 And say: Thus saith the Lord God: A large eagle with great wings, long-limbed, full of feathers, and of variety, came to Libanus, and took away the marrow of the cedar.
4 He cropped off the top of the twigs thereof: and carried it away into the land of Chanaan, and he set it in a city of merchants.
5 And he took of the seed of the land, and put it in

[Chap. XVI.]

EZECHIEL.

[Chap. XVII.

And thy sister Sodom and her daughters shall return to their ancient state: and Samaria and her daughters shall return to their ancient state: and thou and thy daughters shall return to your ancient state.
56 And Sodom, thy sister, was not heard of in thy youth, in the day of thy pride.
57 Before thy malice was laid open: as it is at this time, making thee a reproach of the daughters of Syria, and of all the daughters of Palestine round about thee, that encompass thee on all sides.
58 Thou hast borne thy wickedness, and thy disgrace, saith the Lord God.
59 For thus saith the Lord God: I will deal with thee, as thou hast despised the oath, in breaking the covenant:
60 And I will remember my covenant with thee in the days of thy youth: and I will establish with thee an everlasting covenant.

And thou shalt remember thy ways, and be ashamed: when thou shalt receive thy sisters, thy elder and thy younger: and I will give them to thee for daughters, but not by thy covenant.
62 And I will establish my covenant with thee: and thou shalt know that I am the Lord.
63 That thou mayest remember, and be confounded, and mayest no more open thy mouth because of thy confusion, when I shall be pacified towards thee for all that thou hast done, saith the Lord God.

CHAP. XVII.

The parable of the two eagles and the vine. A promise of the cedars of Christ and his Church.

And the word of the Lord came to me, saying:
2 Son of man, put forth a riddle, and speake a parable to the house of Israel.
3 And say: Thus saith the Lord God: A large eagle with great wings, long-limbed, full of feathers, and of variety, came to Libanus, and took away the marrow of the cedar.
4 He cropped off the top of the twigs thereof: and carried it away into the land of Chanaan, and he set it in a city of merchants.
5 And he took of the seed of the land, and put it in
the ground for seed, that it might take a firm root over many waters; he planted it on the surface of the earth.

6 And it sprang up and grew into a spreading vine of low stature, and the branches thereof looked towards him: and the roots thereof were under him. So it became a vine: and grew into branches, and shot forth sprigs.

7 And there was another large eagle, with great wings, and many feathers: and behold this vine, bending as it were her roots towards him, stretched forth her branches to him, that he might water it by the furrows of her plantation.

8 It was planted in a good ground upon many waters, that it might bring forth branches, and bear fruit, that it might become a large vine.

9 Say thou: Thus saith the Lord God: Shall it prosper then? shall he not pull up the roots thereof, and strip off its fruit, and dry up all the branches it hath shot forth, and make it wither: and this without a strong arm, or many people, to pluck it up by the root?

10 Behold, it is planted: shall it prosper then? shall it not be dried up when the burning wind shall touch it, and shall it not wither in the furrows where it grew?

11 And the word of the Lord came to me, saying:

12 Say to the provoking house: Know you not what these things mean? Tell them: Behold, the king of Babylon cometh to Jerusalem: and he shall take away the king and the princes thereof, and carry them with him to Babylon.

13 And he shall take of the king's seed, and make a covenant with him, and take an oath of him. Yea, and he shall take away the mighty men of the land.

14 That it may be a low kingdom, and not lift itself up, but keep his covenant and observe it.

15 But he hath revolted from him and sent ambassadors to Egypt, that it might give him horses and much people. And shall he that hath done thus prosper, or be saved? and shall he escape that hath broken the covenant?

16 As I live, saith the Lord God: In the place where the king dwelleth that made him king, whose oath he hath made void, and whose covenant he broke; even in the midst of Babylon shall he die.

17 And not with a great army, nor with much people shall Pharaoh fight against him: when he shall cast up mounts, and build forts, to cut off many souls.

18 For he hath despised the oath, breaking his cove-

19 And behold he hath given his hand: and having done all these things, he shall not escape.

20 And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, and will judge him there for the transgression by which he hath despised me.

21 And all his fugitives with all his bands shall fall by the sword: and the residue shall be scattered into every wind: and you shall know that I the Lord have spoken.

22 Thus saith the Lord God: I myself will take of the marrow of the high cedar, and will set it: I will crop off a tender twig from the top of the branches thereof, and I will plant it on a mountain high and eminent.

23 On the high mountains of Israel will I plant it, and it shall shoot forth into branches, and shall bear fruit, and it shall become a great cedar: and all birds shall dwell under it, and every fowl shall make its nest under the shadow of the branches thereof.

24 And all the trees of the country shall know that I the Lord have brought down the high tree, and exalted the low tree: and have dried up the green tree, and have caused the dry tree to flourish. 1 The Lord have spoken, and have done it.

CHAP. XVIII.

One man shall not bear the sins of another, but every one his own: if a wicked man truly repent, he shall be saved: and if a just man leave his justice, he shall perish.

And the word of the Lord came to me, saying:

What is the meaning

2 That you use among you this parable as a proverb in the land of Israel, saying: The fathers have eaten sour grapes, and the teeth of the children are set on edge.

3 As I live, saith the Lord God, this parable shall be no more to you a proverb in Israel.

4 Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die.

5 And if a man be just, and do judgment and justice,

6 And hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel: and hath not defiled his neighbour's wife, nor come near to a maenstruous woman:

7 And hath not wronged any man: but hath restored

VER. 5. Send. Sedecias, whom he made king. Ch.—He was brother of the de-throned king, and had every prospect of regaining his throne, if he had proved faithful. C.


VER. 7. Eagle. The king of Egypt. (Ch.) Vaphres, who came at the re-quest of Sedecias to oppose the Chaldeans, but was routed; and they returned to the siege of Jerusalem. Jer. xxxvi. 4.

VER. 12. Shall, or "hath taken," &c., (Ch.) as also (ver. 13) Sedecias was seized five years after. Chap. vili. 1.

VER. 20. Net. Chap. xii. 18. C.—Judges, punish. H.—His sentence was pronounced at Rehatha. 4 Kings xvii. 7. C.

VER. 22. Cedar. Of the royal stock of David. (Ch.) Twin. Jesus Christ, whom God hath planted in Mount Zion, that is, the high mountain of his Church, to which all nations shall come. (Ch.) The Jews in vain apply this to Zerubbabel or to the Machabees. Their power was never great enough to verify these expressions. C.—But Christ has united in his Church all the saints, or those who have been constrained to raise themselves above earthly things. S. Jer. Theod., &c.

Gen. 25. High and green denote Sedecias; low and dry, Jechonias, who was exalted at Babylon, while his rival was hurled down from his present high estate. The prophets speak of that as past, which God has decreed. See Jer. xxxii. 30, C.

CHAP. XVIII. VER. 2. Edge. They knew that he often visited the sons of the fathers upon the children, (Exod. xx. 5, and xxiv. 6, &c.) when they also hated him, (H.) and that many had suffered for their parents' faults, like those of Saul, David, &c. C.—God seems to allow that the complaints had hitherto had some grounds, (Jer. xxx.,) but that they should be removed after the captivity, and still more effectually by the death of Christ, who came to redeem sinners, and reject none. By baptism he cleanses original sin, the sour grapes, and those who cannot receive it are not innocent. C.

VER. 6. Mountains: of the sacrifice there offered to idols (Ch.); or past-taken in their usual feasts. Some irregularly worshipped God in these high places, under many pious kings; and were tolerated, (C.) though condemned to be doing. H.

the pledge to the debtor, hath taken nothing away by violence: 
*hath given his bread to the hungry, and hath covered the naked with a garment.*
8 Hath not lent upon usury, nor taken any increase: hath withdrawn his hand from iniquity, and hath executed true judgment between man and man:
9 Hath walked in my commandments, and kept my judgments, to do truth: he is just, he shall surely live, saith the Lord God.
10 And if he beget a son that is a robber, a shedder of blood, and that hath done some one of these things:
11 Though he doth not all these things, but that eateth upon the mountains, and that defileth his neighbour’s wife:
12 That grieveth the needy and the poor, that taketh away by violence, that restoreth not the pledge, and that lifeth up his eyes to idols, that committeth abomination:
13 That giveth upon usury, and that taketh an increase: shall such one a live? he shall not live. Seeing he hath done all these detestable things, he shall surely die, his blood shall be upon him.
14 But if he beget a son, who seeing all his father’s sins, which he hath done, is afraid, and shall not do the like to them:
15 That hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel, and hath not defiled his neighbour’s wife:
16 And hath not grieved any man, nor withholden the pledge, nor taken away with violence, but hath given his bread to the hungry, and covered the naked with a garment:
17 That hath turned away his hand from injuring the poor, hath not taken usury and increase, but hath executed my judgments, and hath walked in my commandments: this man shall not die for the iniquity of his father, but living he shall live.
18 As for his father: because he oppressed, and offered violence to his brother, and wrought evil in the midst of his people, behold he is dead in his own iniquity.
19 And you say: Why hath not the son borne the iniquity of his father? Verily, because the son hath wrought judgment and justice, hath kept all my commandments, and done them, living he shall live.
20 The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him.
21 But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die.
22 I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live.
23 Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live?
24 But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? al his justices which he had done, shall not be remembered: in the prevaporation, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die.
25 And you have said: The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it my way that is not right, and are not rather your ways perverse?
26 For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein: in the injustice that he hath wrought he shall die.
27 And when the wicked turneth himself away from his wickedness, which he hath wrought, and doth judgment, and justice: he shall save his soul alive.
28 Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die.
29 And the children of Israel say: The way of the Lord is not right. Are not my ways right, O house of Israel, and are not rather your ways perverse?
30 Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Be converted, and do penance for all your iniquities: and iniquity shall not be your ruin.
31 Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart, and a new spirit: and why will you die, O house of Israel?
32 For I desire not the death of him that dieth, saith the Lord God, return ye, and live.

**CHAP. XIX.**

The parable of the young lions: and of the vine that is wasted.

MOROEVER take thou up a lamentation for the princes of Israel.

And say: Why did thy mother, the lioness, lie down among the lions, and bring up her whelps in the midst of young lions?

And she brought out one of her whelps, and he became a lion: and he learned to catch the prey, and to devour men.

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* Isa. LIII. 7: Matt. xxxvi. 55—60: Deut. xxvii. 10: 1 Kings xxiv. 6: 2 Par. xxv. 4—6: Isa. xlvi. 7, 22, and xxxvii. 11: 2 Pet. iii. 9."

V. 8. Increase more than what he less, on any pretext. S. Jer. C.


V. 12. Abomination. This refers to the woman, (v. 6,) or to idolatry.

V. 13. Him. He alone is answerable, and shall suffer.

V. 20. Sinners. God never acted otherwise, though the Jews seem to have thought so. Temporal afflictions are the source of merit, and generally fail to the share of the saints, particularly under the new law.

V. 21. Will. God sincerely wishes that the sinner should be converted. If he refuses grace, it is only in punishment of former transgressions. 8. Aug. Ep. 317. —He wills antecedently their salvation, (1 Tim. ii. 4,) though he has a consequent will to punish them, as they speak in the schools, because they themselves will not be saved. Sanct. C. God's absolute will is always fulfilled, not that which is con-

ditional. S. Jo. Dum. (Flodo. 22) S. Tho. p. i. q. 19. a. 11. He does enough by afflicting his graces and the death of Christ, to show that his will is sincere; though by a consequent will his justice punishes the impenitent. W.

V. 27. Alice. Mortal sin destroys that life of grace. C.

V. 28. New. We can do no good of ourselves: but we are admonished of our free-will, that we may do what we can, and ask for grace. Trid. Sess. vi. 5; 11; James 1, 5, and 2 Cor. iii. 5. S. Aug. &c. C.

CHAP. XIX. Vers. 2. Lioness: Jerusalem, (Ch.) which made alliances with the lions, or nations. C.

Vers. 3. Whelps: Jezebels, or Selahs, (Ch.) who reigned only three months like his brother Jehoshaphat, (Ch.)

Vers. 4. Bait. Heb. "he was taken in their pit." (Prot. H.) as also ver. 5.
4 And the nations heard of him, and took him, but not without receiving wounds: and they brought him in chains into the land of Egypt.
5 But she seeing herself weakened, and that her hope was lost, took one of her young lions, and set him up for a lion.
6 And he went up and down among the lions, and became a lion: and he learned to catch the prey, and to devour men.
7 He learned to make widows, and to lay waste their cities: and the land became desolate, and the fulness thereof, by the noise of his roaring.
8 And the nations came together against him on every side out of the provinces, and they spread their net over him, in their wounds he was taken.
9 And they put him into a cage, they brought him in chains to the king of Babylon: and they cast him into prison, that his voice should no more be heard upon the mountains of Israel.
10 Thy mother is like a vine in thy blood, planted by the water: her fruit and her branches have grown out of many waters.
11 And she had strong rods, to make sceptres for them that bear rule, and her stature was exalted among the branches: and she saw her height in the multitude of her branches.
12 But she was plucked up in wrath, and cast on the ground: and the burning wind dried up her fruit: her strong rods are withered and dried up: the fire hath devoured her.
13 And now she is transplanted into the desert, in a land not passable, and dry.
14 And a fire is gone out from a rod of her branches, which hath devoured her fruit: so that she now hath no strong rod, to be a sceptre of rulers. This is a lamentation, and it shall be for a lamentation.

CHAP. XX.

And "it came to pass in the seventh year, in the fifth month, the tenth day of the month, there came men of the ancients of Israel to inquire of the Lord; and they sat before me.
2 And the word of the Lord came to me, saying:

3 Son of man, speak to the ancients of Israel, and say to them: Thus saith the Lord God: Are you come to inquire of me? As I live, I will not answer you, saith the Lord God.
4 If thou judgest them, if thou judgest, O son of man, declare to them the abominations of their fathers.
5 And say to them: Thus saith the Lord God: In the day when I chose Israel, and lifted up my hand for the race of the house of Jacob: and appeared to them in the land of Egypt, and lifted up my hand for them, saying: I am the Lord your God:
6 In that day I lifted up my hand for them, to bring them out of the land of Egypt, into a land which I had provided for them, flowing with milk and honey, which excelleth amongst all lands.
7 And I said to them: Let every man cast away the scandals of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.
8 But they provoked me, and would not hearken to me: they did not every man cast away the abominations of his eyes, neither did they forsake the idols of Egypt: and I said I would pour out my indignation upon them, and accomplish my wrath against them, in the midst of the land of Egypt.
9 But I did otherwise for my name's sake, that it might not be violated before the nations, in the midst of whom they were, and among whom I made myself known to them, to bring them out of the land of Egypt.
10 Therefore I brought them out from the land of Egypt, and brought them into the desert.
11 And I gave them my statutes, and I showed them my judgments, which if a man do, he shall live in them.
12 Moreover, I gave them also my sabbaths, to be a sign between me and them: and that they might know that I am the Lord that sanctify them.
13 But the house of Israel provoked me in the desert: they walked not in my statutes, and they cast away my judgments, which if a man do he shall live in them: and they grievously violated my sabbaths. I said, therefore, that I would pour out my indignation upon them in the desert, and would consume them.
14 But I spared them for the sake of my name, lest it should be profaned before the nations, from which I brought them out, in their sight.
15 So I lifted up my hand over them in the desert, not

VER. 4. "Judgeth them;" or, if thou wilt enter into the cause and plead against them. Ch. — Lay before them the iniquities of their fathers, and their own, which bring on the reprobation of the greatest part.

VER. 7. Scandalis, &c. (offensions,) that is, the abominations or idols, to the worship of which they were allured by their eyes. Ch.

VER. 8. Egypt. Their disorders called for such severity. But God was restrained by the dainties (C,) of baseness, &c., to which the faithful and idolaters would thus have been exposed. H.

VER. 11. Lives, and enjoy temporal felicity, which was chiefly promised, though the faithful observers of the law would obtain an eternal reward. H.

VER. 12. Sign, as also to promote pity and instruction. V.

VER. 13. Sabbaths. We only read of one man gathering sticks, and the people mansa once on those days. Exod. xxv. and xxxi. But Moses does not mention all. C.—Sabbath often denotes the whole law, which transgressed; and as long as they retained an affection for idols, they could not observe the sabbaths so as to please God.

VER. 14. But. Lit. "I did not forgive." This motive caused me to spare them. H.—I punished only the most guilty offenders of the calf, and murmurers. Exod. num. xx. 14. C.
to bring them into the land which I had given them, flowing with milk and honey, the best of all lands.

16 Because they cast off my judgments, and walked not in my statutes, and violated my sabbaths: for their heart went after idols.

17 Yet my eye spared them, so that I destroyed them not: neither did I consume them in the desert.

18 And I said to their children in the wilderness: Walk not in the statutes of your fathers, and observe not their judgments, nor be ye defiled with their idols:

19 I am the Lord your God: walk ye in my statutes, and observe my judgments, and do them.

20 And sanctify my sabbaths, that they may be a sign between me and you: and that you may know that I am the Lord your God.

21 But their children provoked me, they walked not in my commandments, nor observed my judgments, to do them: wliich if a man do, he shall live in them: and they violated my sabbaths: and I threatened to pour out my indignation upon them, and to accomplish my wrath in them in the desert.

22 But I turned away my hand, and wrought for my name’s sake, that it might not be witheld before the nations, out of which I brought them forth in their sight.

23 Again I lifted up my hand upon them in the wilderness, to disperse them among the nations, and scatter them through the countries:

24 Because they had not done my judgments, and had cast off my statutes, and had violated my sabbaths, and their eyes had been after the idols of their fathers.

25 Therefore I also gave them statutes that were not good, and judgments, in which they shall not live.

26 And I polluted them in their own gifts, when they offered all that opened the womb, for their offences: and they shall know that I am the Lord.

27 Wherefore speak to the house of Israel, O son of man, and say to them: Thus saith the Lord God: Moreover, in this also your fathers blasphemed me, when they had despised and contemned me.

28 And I had brought them into the land, for which I lifted up my hand to give it them: they saw every high hill, and every shady tree, and there they sacrificed their victims, and there they presented the provocation of their offerings, and there they set their sweet odours, and poured forth their libations.

29 And I said to them: What meaneth the high place to which you go? and the name thereof was called high-place even to this day.

30 Wherefore say to the house of Israel: Thus saith the Lord God: Verily, you are defiled in the way of your fathers, and you commit fornication with their abominations.

31 And you defile yourselves with all your idols unto this day, in the offering of your gifts, when you make your children pass through the fire: and shall I answer you, O house of Israel? As I live, saith the Lord God, I will not answer you.

32 Neither shall the thought of your mind come to pass, by which you say: We will be as the Gentiles, and as the families of the earth, to worship stocks and stones.

33 As I live, saith the Lord God, I will reign over you with a strong hand, and with a stretched out arm, and with fury poured out.

34 And I will bring you out from the people, and I will gather you out of the countries, in which you are scattered, I will reign over you with a strong hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of people, and there will I plead with you face to face.

36 As I pleaded against your fathers in the desert of the land of Egypt: even so will I judge you, saith the Lord God.

37 And I will make you subject to my sceptre, and will bring you into the bands of the covenant.

38 And I will pick out from among you the transgressors, and the wicked, and will bring them out of the land where they sojourn, and they shall not enter into the land of Israel; and you shall know that I am the Lord.

39 And as for you, O house of Israel: thus saith the Lord God: Walk ye every one after your idols, and serve them. But if in this also you hear me not, but defile my holy name any more with your gifts, and with your idols.

40 In my holy mountain, in the high mountain of Israel, saith the Lord God, there shall all the house of Israel serve me: all of them, I say, in the land in which they shall please me, and there will I require your firstfruits, and the chief of your tithes, with all your sanctifications.

41 I will accept of you for an odour of sweetness, when I shall have brought you out from the people, and shall have gathered you out of the lands in which you are scattered, and I will be sanctified in you in the sight of the nations.

42 And you shall know that I am the Lord, when I shall have brought you into the land of Israel, into the

Ver. 23. Apoc. or also H.—Four times are specified, vers. 15, 16, 21, which may allude to the adoration of the calf, the graves of concubines, the murmuring, and commerce with the women of Moab. Exod. xxxiii.; Num. x., and xiv., and xxv. C.

Ver. 25. Not good. The laws and ordinances of their enemies: or those imposed upon them by that cruel tyrant the devil, to whose power they were delivered up for their sins (Ch.); which may be styled the statutes of your fathers, etc.

Ver. 18. H.—God is often said to do what he only permits. C.—He abandoned them to their own perversion. 3 Jer. Deut. xxxiii. 21, 27.—If God had spoken of the Decalogue, etc., would he say such laws were not good, after he had testified that the observers shall live in them? Ver. 11. He established the ceremonial law at the same time. See Kimchi, M., etc. Chal. “I have given them up to their foolish desires. They have established laws and statutes, which will give them life.” This seems the best explanation. C.

Ver. 30. I polluted them, etc. That is, I gave them up to such blindness, in remembrance of their offences, as to pollute themselves with the blood of all their first-born, whom they offered up to their idols in compliance with their wicked devices. Ch.


Ver. 55. Of people. That is, a desert, in which there are no people (Ch.) meaning Judes, to which they should return.

Ver. 37. Covenant of the gospel. by the powerful attractions of grace. Luke xiv. 24; John vi. 60, and vili. 40, and 2 Cor. x. 4.

Ver. 26. With, etc. It is not an allowance, much less a commandment, to serve idols: but a figure of speech, by which God would have them to understand, that if they would walk after their idols, they must not pretend to serve him at the same time for that he would by no means suffer such a mixture of worship. Ch. S. Jer.

Ver. 40. Mountains. The foregoing verse, to make the sense complete, must be understood so as to condemn and reject that mixture of worship which the Jews then followed. In this verse God promises to the true Israelites, especially to those of the Christian Church, that they shall serve him in another manner in his holy mountain, the spiritual Zion, and shall be accepted of by him. Ch.
And you shall remember your ways, and all your wicked doings with which you have been defiled: and you shall be displeased with yourselves in your own sight, for all your wicked deeds which you committed.

And you shall know that I am the Lord, when I shall have done well by you for my own name's sake, and not according to your evil ways, nor according to your wicked deeds. O house of Israel, saith the Lord God.

And the word of the Lord came to me, saying:

Son of man, set thy face against the way of the south, and drop towards the south, and prophesy against the forest of the south field.

And say to the south forest: Hear the word of the Lord: Thus saith the Lord God: Behold I will kindle a fire in thee, and will burn in thee every green tree, and every dry tree: the flame of the fire shall not be quenched: and every face shall be burned in it, from the south even to the north.

And all flesh shall see, that I the Lord have kindled it, and it shall not be quenched.

And I said: Ah, ah, ah, O Lord God: they say of me: Dost not this man speak by parables?

AND the word of the Lord came to me, saying:

Son of man, set thy face toward Jerusalem, and let thy speech flow towards the holy places, and prophesy against the land of Israel:

And say to the land of Israel: Thus saith the Lord God: Behold I come against thee, and I will draw forth my sword out of its sheath, and will cut off in thee the just, and the wicked.

And forasmuch as I have cut off in thee the just, and the wicked, therefore shall my sword go forth out of its sheath against all flesh, from the south even to the north.

That all flesh may know that I the Lord have drawn my sword out of its sheath, not to be turned back.

And thou, son of man, mourn with the breaking of thy lions, and with bitterness sigh before them.

And when they shall say to thee: Why mournest thou? thou shalt say: For that which I hear: because it cometh, and every heart shall melt, and all hands shall be made feeble, and every spirit shall faint, and water shall run down every knee: behold it cometh, and it shall be done, saith the Lord God.

And the word of the Lord came to me, saying:

Son of man, prophesy, and say: Thus saith the Lord God: Say: The sword, the sword is sharpened, and it fleshed.

It is sharpened to kill victims: it is furnished that it may glitter: thou removest the sceptre of my son, thou hast cut down every tree.

And I have given it to be furnished, that it may be handled: this sword is sharpened, and it is furnished, that it may be in the hand of the slayer.

Cry, and howl, O son of man, for this sword is upon my people, it is upon all the princes of Israel, that are fled: they are delivered up to the sword with my people; strike, therefore, upon thy thigh.

Because it is tried: and that, when it shall overthrow the sceptre, and it shall not be, saith the Lord God:

Thou, therefore, O son of man, prophesy, and strike thy hands together; and let the sword be doubled, and let the sword of the slain be tripled: this is the sword of a great slaughter, that maketh them stand amazed.

And languish in heart, and that multiplieth ruins. In all their gates I have set the dread of the sharp sword, the sword that is furnished to glitter, that is made ready for slaughter.

Be thou sharpened, go to the right hand, or to the left, which way soever thou hast a mind to set thy face.

And I will clap my hands together, and will satisfy my inclination: I the Lord have spoken.

And the word of the Lord came to me, saying:

And thou, son of man, set thee two ways, for the sword of the king of Babylon to come: both shall come forth out of one land: and with his hand he shall draw lots, he shall consult at the head of the way of the city.

Shalt make a way, that the sword may come to Rabbath of the children of Ammon, and to Juda, unto Jerusalem, the strong city.

For the king of Babylon stood in the highway, at the head of two ways, seeking divination, shuffling arrows: he inquired of the idols, and consulted entrails.

On his right hand was the divination for Jerusalem, to set battering-rams, to open the mouth in slaughter, to lift up the voice in howling, to set engines against the gates, to cast up a mount, to build forts.

* A. M. 3441.
23 And he shall be in their eyes as one consulting the oracle in vain, and imitating the leisure of sabbaths: but he will call to remembrance the iniquity, that they may be taken.
24 Therefore thus saith the Lord God: Because you have remembered your iniquity, and have discovered your prevarications, and your sins have appeared in all your devices: because, I say, you have remembered, you shall be taken with the hand.
25 But thou profane wicked prince of Israel, whose day is come that hath been appointed in the time of iniquity:
26 Thus saith the Lord God: Remove the diadem, take off the crown: is it not this that hath exalted the low one, and brought down him that was high?
27 I will show it to be iniquity, iniquity, iniquity: but this was not done, till he came to whom judgment belongeth, and I will give it him.
28 And thou, son of man, prophesy, and say: Thus saith the Lord God concerning the children of Ammon, and concerning their reproach, and thou shalt say: O sword, O sword, come out of the scabbard to kill, to be furnished to destroy, and to glitter.
29 Whilst they see vain things in thy regard, and they divine lies; to bring thee upon the necks of the wicked that are wounded, whose appointed day is come in the time of iniquity.
30 Return into thy sheath. I will judge thee in the place wherein thou wast created, in the land of thy nativity.
31 And I will pour out upon thee my indignation: in the fire of my rage will I blow upon thee, and will give thee into the hands of men that are brutish and contrive thy destruction.
32 Thou shalt be fuel for the fire, thy blood shall be in the midst of the land, thou shalt be forgotten; for I, the Lord, have spoken it.

CHAP. XXII.

The general captivity of the inhabitants of Jerusalem, for which God will consume them as dross in his furnaces.

And the word of the Lord came to me, saying:
2 And thou, son of man, dost thou not judge, dost thou not judge the city of blood?
3 And thou shalt show her all her abominations, and shalt say: Thus saith the Lord God: This is the city that sheddeth blood in the midst of her, that her time may come: and that hath made idols against herself, to defile herself.
4 Thou art become guilty in thy blood, which thou hast shed: and thou art defiled in thy idols which thou hast made: and thou hast made thy days to draw near and hast brought on the time of thy years: therefore have I made thee a reproach to the Gentiles, and a mockery to all countries.
5 Those that are near, and those that are far from thee, shall triumph over thee: thou wilt be shamed, infamous, great in destruction.
6 Behold the princes of Israel, every one hath employed his arm in thee, to shed blood.
7 They have abused father and mother in thee; they have oppressed the stranger in the midst of thee; they have grieved the fatherless and widow in thee.
8 Thou hast despised my sanctuaries and profaned my sabbaths.
9 Slanders have been in thee to shed blood, and they have eaten upon the mountains in thee, they have committed wickedness in the midst of thee.
10 They have discovered the nakedness of their father in thee, they have humbled the uncleanness of the menstruous woman in thee.
11 And every one hath committed abomination with his neighbour's wife, and the father-in-law hath wickedly defiled his daughter-in-law, the brother hath oppressed his sister, the daughter of his father, in thee.
12 They have taken gifts in thee to shed blood: thou hast taken usury and increase, and hast covetously oppressed thy neighbours; and thou hast forgotten me, saith the Lord God.
13 Behold, I have clapped my hands at thy covetousness, which thou hast exercised; and at the blood that hath been shed in the midst of thee.
14 Shall thy heart endure, or shall thy hands prevail, in the days which I will bring upon thee? I, the Lord, have spoken, and will do it.
15 And I will disperse thee in the nations, and will scatter thee among the countries, and I will put an end to thy uncleanness in thee.
16 And I will possess thee in the sight of the Gentiles: and thou shalt know that I am the Lord.
17 And the word of the Lord came to me, saying:
18 Son of man, the house of Israel is become dross to me: all these are brass, and tin, and iron, and lead, in the desert.

VER. 29. Reproach, by which they had reproached and insulted over the Jews, at the time of the destruction of Jerusalem. Ch. Chap. xxvi. 6; Sept. vi. 8.
VER. 30. Desh. The sword of Babylon, after raging against many nations, was shortly to be judged and destroyed at home by the Medes and Persians. Ch. -After Nebuchadnezzar had chastised the nations round about for eighteen years, after the ruin of Jerusalem, he returned and died in peace. Yet he became like a beast. Ver. 31; Dan. iv. 30. The rest of the prophecy regards his successors. Cyrus waged war upon them, and Babylon was slain in a conspiracy. See Isa. xlvii.
VER. 1. C.
VER. 16. Possess. "as an inheritance" (Sept. H.); "I will divide" (Asq.) is wound thee; Sym. Heb. is very different (C.); "This hath inherited in thy self;" (H.) bring no longer willing to be subject.
midst of the furnace: they are become the dross of silver.

19 Therefore, thus saith the Lord God: Because you are all turned into dross, therefore, behold, I will gather you together in the midst of Jerusalem.

20 As they gather silver, and brass, and tin, iron, and lead, in the midst of the furnace, that I may kindle a fire in it to melt it: so will I gather you together in my fury and my wrath, and will take my rest: and I will melt you down.

21 And I will gather you together, and will burn you in the fire of my wrath, and you shall be melted in the midst thereof.

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

23 And the word of the Lord came to me, saying:

24 Son of man, say to her: Thou art a land that is unclean, and not ruined upon in the day of wrath.

25 There is a conspiracy of prophets in the midst thereof: like a lion that roareth and catcheth the prey, they have devoured souls; they have taken riches and hire, they have made many widows in the midst thereof.

26 Her priests have despised my law, and have defiled my sanctuaries: they have put no difference between holy and profane; nor have distinguished between the polluted and the clean: and they have turned away their eyes from my sabbaths, and I was profaned in the midst of them.

27 Her princes in the midst of her, are like wolves ravening the prey to shed blood, and to destroy souls, and to run after gains, through covetousness.

28 And her prophets have daubed them without tempering the mortar, seeing vain things, and divesing lies unto them, saying: Thus saith the Lord God: when the Lord hath not spoken.

29 The people of the land have used oppression, and committed robbery: they afflicted the needy and poor, and they oppressed the stranger by calumni without judgment.

30 And I sought among them for a man that might set up a hedge, and stand in the gap before me in favour of the land, that I might not destroy it: and I found none.

31 And I poured out my indignation upon them; in the fire of my wrath I consumed them: I have rendered their way upon their own head, saith the Lord God.

CHAP. XXIII.

AND the word of the Lord came to me, saying:

2 Son of man, there were two women, daughters of one mother:

3 And they committed fornication in Egypt, in their youth they committed fornication: there were their breasts pressed down, and the teats of their virginity were bruised.

4 And their names were, Oolla, the elder, and Ooliba her younger sister: and I took them, and they bore sons and daughters. Now for their names: Samaria is Oolla, and Jerusalem is Ooliba.

5 And Oolla committed fornication against me, and doted on her lovers, on the Assyrians that came to her,

6 Who were clothed with blue, princes, and rulers, beautiful youths, all horsemen, mounted upon horses.

7 And she committed her fornications with those chosen men, all sons of the Assyrians: and she defiled herself with the uncleanness of all them on whom she doted.

8 Moreover also, she did not forsake her fornications which she had committed in Egypt: for they also lay with her in her youth, and they bruised the breasts of her virginity, and poured out their fornication upon her.

9 Therefore have I delivered her into the hands of her lovers, into the hands of the sons of the Assyrians, upon whose lust she doted.

10 They discovered her disgrace, took away her sons and daughters, and slew her with the sword: and they became infamous women, and they executed judgments in her.

11 And when her sister, Ooliba, saw this, she was mad with lust more than she; and she carried her fornication beyond the fornication of her sister.

12 Impudently prostituting herself to the children of the Assyrians, the princes, and rulers that came to her, clothed with divers colours, to the horsemen that rode upon horses, and to young men, all of great beauty.

13 And I saw that she was defiled, and that they both took one way.

14 And she increased her fornications: and when she had seen men painted on the wall, the images of the Chaldeans set forth in colours,

15 And girded with girdles about their reins, and with dyed turbans on their heads, the resemblance of all the captains, the likeness of the sons of Babylon, and of the land of the Chaldeans, wherein they were born,

16 She doted upon them with the lust of her eyes, and she sent messengers to them into Chaldea.

17 And when the sons of Babylon were come to her to the bed of love, they defiled her with their fornications, and she was polluted by them, and her soul was glutted with them.

CHAP. XXIII.

Under the names of the two harlots, Oolla and Ooliba, are described the manifold disloyalties of Samaria and Jerusalem, with the punishment of them both.

VER. 35. Conspicuous. The false prophets defend each other, (C) while the priests conclave at their proceedings, (H) and set the example of wickedness.

VER. 50. None like Abraham, Moses, &c. &c.—The prayers of the just are very powerful; and God wills them to exert themselves for sinners. S. Jerome. W. CHAP. XXIII. VER. 2. Fornication. That is, idolatry. Ch.

VER. 4. Oolla and Ooliba. God calls the king of Israel Oolla, which signifies their own habitation, because they separated themselves from his temple; and the king of Judah Ooliba, which signifies his habitation in her, because of his temple among them in Jerusalem. Ch.—The ten tribes first gave way to idolatry, and were more numerous. C.
18 And she discovered her fornications, and discovered her disgrace: and my soul was alienated from her, as my soul was alienated from her sister.

19 For she multiplied her fornications, remembering the days of her youth, in which she played the harlot in the land of Egypt.

20 And she was mad with lust after lying with them, whose flesh is as the flesh of asses: and whose issue as the issue of horses.

21 And thou hast renewed the wickedness of thy youth, when thy breasts were pressed in Egypt, and the pads of thy virginity broken.

22 Therefore, Ooliba, thus saith the Lord God: Behold I will raise up against thee all thy lovers, with whom thy soul hath been gluttoned: and I will gather them together against thee round about.

23 The children of Babylon, and all the Chaldeans, the nobles, and the kings, and the princes, all the sons of the Assyrans, beautiful young men, all the captains, and rulers, the princes of princes, and the renowned horsemen.

24 And they shall come upon thee well appointed with chariot and wheel, a multitude of people: they shall be armed against thee on every side with breastplate, and buckler, and helmet: and I will set judgment before them, and they shall judge thee by their judgments.

25 And I will set my jealousy against thee, which they shall execute upon thee with fury: they shall cut off thy nose and thy ears: and what remains shall fall by the sword: they shall take thy sons, and thy daughters, and thy residue shall be devoured by fire.

26 And they shall strip thee of thy garments, and take away the instruments of thy glory.

27 And I will put an end to thy wickedness in thee, and thy fornication brought out of the land of Egypt: neither shalt thou lift up thy eyes to them, nor remember Egypt any more.

28 For thus saith the Lord God: Behold, I will deliver thee into the hands of them whom thou hast hated, into their hands with whom thy soul hath been gluttoned.

29 And they shall deal with thee in hatred, and they shall take away all thy labours, and shall let thee go naked, and full of disgrace, and the disgrace of thy fornications shall be discovered, thy wickedness, and thy fornications.

30 They have done these things to thee, because thou hast played the harlot with the nations among which thou wast defiled with their idols.

31 Thou hast walked in the way of thy sister, and I will give her cup into thy hand.

32 Thus saith the Lord God: Thou shalt drink thy sister’s cup, deep, and wide: thou shalt be had in derision and scorn, which contained very much.

33 Thou shalt be filled with drunkenness, and sorrow with the cup of grief, and sadness, with the cup of thy sister, Samaria.

34 And thou shalt drink it, and shalt drink it up even to the dregs, and thou shalt devour the fragments thereof, thou shalt rend thy breasts: because I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God: Because thou hast forgotten me, and hast cast me off behind thy back, bear thou also thy wickedness, and thy fornications.

36 And the Lord spoke to me, saying: Son of man, dost thou judge Ooliba, and Ooliba, and dost thou declare to them their wicked deeds?

37 Because they have committed adultery, and blood is in their hands, and they have committed fornication with their idols; moreover also their children, whom they bore to me, they have offered to them to be devoured.

38 Yea, and they have done this to me. They polluted my sanctuary on the same day, and profaned my sabbaths.

39 And when they sacrificed their children to their idols, and went into my sanctuary the same day, to profane it: they did these things even in the midst of my house.

40 They sent for men coming afar, to whom they had sent a messenger: and behold they came: for whom thou didst wash thyself, and didst paint thy eyes, and wast adorned with women’s ornaments.

41 Thou sattest on a very fine bed, and a table was decked before thee: whereupon thou didst set my incense, and my ointment.

42 And there was in her the voice of a multitude rejoicing: and to some that were brought of the multitude of men, and that came from the desert, they put bracelets on their hands, and beautiful crowns on their heads.

43 And I said to her that was worn out in her adulteries: Now will this woman still continue in her fornication.

44 And they went in to her, as to a harlot: so went they in unto Ooliba, and Ooliba, wicked women.

45 They, therefore, are just men: these shall judge them as adulteresses are judged, and as shedders of blood are judged: because they are adulteresses, and blood is in their hands.

46 For thus saith the Lord God: Bring a multitude upon them, and deliver them over to tumult and rapine:

47 And let the people stone them with stones, and let them be stabbed with their swords: they shall kill their...
sons and daughters, and their houses they shall burn with fire.

48 And I will take away wickedness out of the land: and all women shall learn not to do according to the wickedness of them.

49 And they shall render your wickedness upon you, and you shall bear the sins of your idols: and you shall know that I am the Lord God.

CHAP. XXIV.

Under the parable of a boiling pot, is shown the utter destruction of Jerusalem: for which the Jews at Babylon shall not dare to mourn.

And the word of the Lord came to me, saying:

2 Son of man, write the name of this day, on which the king of Babylon hath set himself against Jerusalem today.

3 And thou shalt speak by a figure, a parable, to the provoking house, and say to them: Thus saith the Lord God: Set on a pot, and set it on, I say; and put water into it.

4 Heap together into it the pieces thereof, every good piece, the thigh and the shoulder, choice pieces and full of bones.

5 Take the fittest of the flock, and lay together piles of bones under it: the seething thereof is boiling hot, and the bones thereof are thoroughly sodden in the midst of it.

6 Therefore, thus saith the Lord God: Woe to the bloody city, to the pot whose rust is in it, and its rust is not gone out of it: cast it out piece by piece, there hath no lot fallen upon it.

7 For her blood is in the midst of her, she hath shed it upon the smooth rock: she hath not shed it upon the ground, that it might be covered with dust.

8 And that I might bring my indignation upon her, and take my vengeance: I have shed her blood upon the smooth rock, that it should not be covered.

9 Therefore, thus saith the Lord God: Woe to the bloody city, of which I will make a great bonfire.

10 Heap together the bones, which I will burn with fire: the flesh shall be consumed, and the whole composition shall be sodden, and the bones shall be consumed.

11 Then set it empty upon burning coals, that it may be hot, and the brass thereof may be melted; and let the filth of it be melted, in the midst thereof, and let the rust of it be consumed.

12 Great pains have been taken, and the great rust thereof is not gone out, not even by fire.

13 Thy uncleanness is execrable: because I desired to cleanse thee, and thou art not cleansed from thy filthiness: neither shalt thou be cleansed, before I cause my indignation to rest in thee.

14 I, the Lord, have spoken: it shall come to pass, and I will do it: I will not pass by, nor spare, nor be pacified: I will judge thee according to thy ways, and according to thy doings, saith the Lord.

15 And the word of the Lord came to me, saying:

16 Son of man, behold I take from thee the desire of thy eyes with a stroke: and thou shalt not lament, nor weep: neither shall thy tears run down.

17 Sigh in silence; make no mourning for the dead: let the tire of thy head be upon thee, and thy shoes on thy feet, and cover not thy face, nor eat the meat of mourners.

18 So I spoke to the people in the morning, and my wife died in the evening: and I did in the morning as he had commanded me.

19 And the people said to me: Why dost thou not tell us what these things mean that thou dost?

20 And I said to them: The word of the Lord came to me, saying:

21 Speak to the house of Israel: Thus saith the Lord God: Behold, I will profane my sanctuary, the glory of your realm, and the thing that your eyes desire, and for which your soul feareth: your sons and your daughters, whom you have left, shall fall by the sword.

22 And you shall do as I have done: you shall not cover your faces, nor shall you eat the meat of mourners.

23 You shall have crowns on your heads, and shoes on your feet; you shall not lament nor weep, but you shall pine away for your iniquities: and every one shall sigh with his brother.

24 And Ezekiel shall be unto you for a sign of things to come: according to all that he hath done, so shall you do, when this shall come to pass: and you shall know that I am the Lord God.

25 And thou, O son of man, behold in the day wherein I will take away from them their strength, and the joy of their glory, and the desire of their eyes, upon which their souls rest, their sons and their daughters.

26 In that day when he that escapeth shall come to thee, to tell thee;

27 In that day, I say, shall thy mouth be opened to declare the sins of the house of Israel; and they shall be destroyed as hateful (C) and irreconcilable. H.—God had given them abundant instructions (C) and graces; but all was confounded. H.

28 Strife; pestilence, or sudden death. This would make the loss of a dear wife still more afflicting. Yet such distress will fall upon the whole nation, (C) and misery shall increase so much, that a private loss will be almost forgotten.

29 Silence, for such manifold calamities, if thou castst thyself from the enemy, who will otherwise take offence, as he has brought them on. H.—Died. Priests were allowed to mourn only for father or mother, and their unmarried brothers and sisters. Lev. xxi. 1. Ezekiel (xliv. 30) adds, son and daughter.

30 All the people shall feel my indignation, the rich as well as the poor. Ver. 13. H.

31 She bath. Sept. 112. I have let it corrupt upon. I have not. (C). (Rev. 4. 11) as if God spoke. The Jews had committed murder without fear. They had naturally a horror for blood, and the law ordered even that of beasts to be covered. Lev. xvi. 19. Now innocent blood cries for vengeance. Gen. iv. 10. H.

32 Thy. Heb. the sin of the sights, design. or malice. This ren-

33 (A. M. 3414, A. C. 399.)

CHAP. XXIV. VER. 1. MOUTH: Jan. 30, A. 3414. Usher.—Ezekiel was then in Mesopotamia, and when the news of the siege, commencing on that very day, should arrive, it would make a great impression upon the people, so that they would have confidence in him, (C), as the certainty of the prediction would appear. 4 Kings xxv. 1. W.

VER. 3. Pot, to denote Jerusalem: the flesh boiled and consumed in the fire with the bones, would show the future dismal condition of its chords and inhabitants. H.

VER. 4. Choice. Heb. "the choice of the bones," or the finest pieces separated from the bones, as the swept, and the sequel seem to require. C.

VER. 6. Rust: Hebrew: malice of the city. Ver. 12. —Open it. Hurt the pieces of meat out of the pot, without any choice. C.—All the people shall feel my indignation, the rich as well as the poor. Ver. 13. H.

VER. 7. She bath. Sept. 112. I have let it corrupt upon. I have not. (C). (Rev. 4. 11) as if God spoke. The Jews had committed murder without fear. They had naturally a horror for blood, and the law ordered even that of beasts to be covered. Lev. xvi. 19. Now innocent blood cries for vengeance. Gen. iv. 10. H.

VER. 13. Thy. Heb. the sin of the sights, design. or malice. This ren-

34 (N. H. 117; Hab. ii. 17.)

VER. 21. Profane, or esteem it no more, (H), but abandon it to the Gentiles. C.—Suffereth to lose: or on which it rests, ver. 23. H.

VER. 27. No more, if thou dar'st to speak before the Chaldeans. Ver. 17. Reserve thy tears and lamentations for that time. C.
And the word of the Lord came to me, saying:

2 Son of man, set thy face against the children of Ammon, and thou shalt prophesy of them.

3 And thou shalt say to the children of Ammon: Hear ye the word of the Lord: Thus saith the Lord God: Because thou hast said, Ha, ha, upon my sanctuary, because it was profaned; and upon the land of Israel, because it was laid waste; and upon the house of Juda, because they are led into captivity:

4 Therefore, will I deliver thee to the men of the east for an inheritance, and they shall place their sheepcotes in thee, and shall set up their tents in thee: they shall eat thy fruits, and they shall drink thy milk.

5 And I will make Rabbath a stable for camels, and the children of Ammon a couching-place for flocks: and you shall know that I am the Lord.

6 For thus saith the Lord God: Because thou hast clapped thy hands, and stamped with thy foot, and hast rejoiced with all thy heart against the land of Israel;

7 Therefore, behold, I will stretch forth my hand upon thee, and will deliver thee to be the spoil of nations, and will cut thee off from among the people, and destroy thee out of the lands, and break thee in pieces: and thou shalt know that I am the Lord.

8 Thus saith the Lord God: Because Moab and Seir have said: Behold, the house of Juda is like all other nations:

9 Therefore, behold, I will open the shoulder of Moab from the cities, from his cities, I say, and his borders, the noble cities of the land of Bethsiesmoth, and Beelmeon, and Cariathaim,

10 To the people of the east with the children of Ammon, and I will give it them for an inheritance, that there may be no more any remembrance of the children of Ammon among the nations.

11 And I will execute judgments in Moab: and they shall know that I am the Lord.

12 Thus saith the Lord God: Because Edom hath taken vengeance to revenge herself of the children of Juda, and hath greatly offended, and hath sought revenge of them:

13 Therefore, thus saith the Lord God: I will stretch forth my hand upon Edom, and will take away out of it man and beast, and will make it desolate from the south: and they that are in Dedan, shall fall by the sword.

14 And I will lay my vengeance upon Edom, by the hand of my people Israel; and they shall do in Edom according to my wrath and my fury: and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God: Because the Philistines have taken vengeance, and have revenged themselves with all their mind, destroying and satisfying old enmities:

16 Therefore, thus saith the Lord God: Behold, I will stretch forth my hand upon the Philistines, and will kill the killers, and will destroy the remnant of the sea coast.

17 And I will execute great vengeance upon them, rebuking them in fury: and they shall know that I am the Lord, when I shall lay my vengeance upon them.

And it came to pass in the eleventh year, the first day of the month, that the word of the Lord came to me, saying:

2 Son of man, because Tyre hath said of Jerusalem: Aha, the gates of the people are broken, she is turned to me: I shall be filled, now she is laid waste.

3 Therefore thus saith the Lord God: Behold, I come against thee, O Tyre, and I will cause many nations to come up to thee, as the waves of the sea rise up.

4 And they shall break down the walls of Tyre, and destroy the towers thereof: and I will scatter her dust from her, and make her like a smooth rock.

5 She shall be a desolate place for nets in the midst of the sea, because I have spoken it, saith the Lord God: and she shall be a spoil to the nations.

6 Her daughters also that are in the field, shall be slain by the sword: and they shall know that I am the Lord.

7 For thus saith the Lord God: Behold, I will bring against Tyre Nabuchodonosor, king of Babylon, the king of kings, from the north, with horses, and chariots, and horsemen, and companies, and much people.

8 Thy daughters that are in the field, he shall kill with a sword: and I will give him charge over it, and will appoint for him a captain over it: and the house of Tyre shall be no more a thing of wonder.

9 Tyre was a joy to all nations, where their merchandise was sold.

Ver. 4. Edom; and Seir, the Arabians; and the Arabians in the south, and the Aravites of the north, as well as the Ammonites, are mentioned, because the sibyls, a source of inspiration in the East, were wont to take their inspiration from them, and to speak of them in the odes of their prophecies.

Ver. 8. Daughters. The Tyrians, as the ancient Greeks, considered their city the mother of all democracy and republicanism; and therefore they were possesed of a pride, which, in their distress, threw itself into a vainglory of their constancy, in opposition to the plans of the conquerors.
the sword: and he shall compass thee with forts, and shall cast up a mount round about: and he shall lift up the saucer against thee.

9 And he shall set engines of war and battering rams against thy walls, and shall destroy thy towers with his axes.

10 By reason of the multitude of his horses, their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and chariots, when they shall go in at thy gates, as by the entrance of a city that is destroyed.

11 With the hoofs of his horses he shall tread down all thy streets: thy people he shall kill with the sword: and thy famous statues shall fall to the ground.

12 They shall waste thy riches, they shall make a spoil of thy merchandise: and they shall destroy thy walls, and pull down thy fine houses: and they shall lay thy stones, and thy timber, and thy dust, in the midst of the waters.

13 And I will make the multitude of thy songs to cease, and the sound of thy harps shall be heard no more.

14 And I will make thee like a naked rock, thou shalt be a dwelling-place for nets, neither shalt thou be built any more: for I have spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyre: Shalt not the islands shake at the sound of thy fall, and the groans of thy slain, when they shall be killed in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones: and take off their robes, and cast away their broderied garments, and be clothed with astonishment: they shall sit on the ground, and with amazement shall wonder at thy sudden fall.

17 And taking up a lamentation over thee, they shall say to thee: How art thou fallen, that dwellest in the sea, renowned city, that wast strong in the sea, with thy inhabitants, whom all did dread?

18 Now shall the ships be astonished in the day of thy terror: and the islands in the sea shall be troubled, because no one cometh out of thee.

19 For thus saith the Lord God: When I shall make thee a desolate city, like the cities that are not inhabited: and shall bring the deep upon thee, and many waters shall cover thee.

20 And when I shall bring thee down with those that descend into the pit to the everlasting people, and shall set thee in the lowest parts of the earth as places desolate of old, with them that are brought down into the pit, that thou be not inhabited: and when I shall give glory in the land, the living.

21 I will bring thee to nothing, and thou shalt not be, and if thou be sought for, thou shalt not be found any more for ever, saith the Lord God.

CHAP. XXVII.

A description of the glory and riches of Tyre: and of her irrecoverable fall.

AD* the word of the Lord came to me, saying:

2 Thou, therefore, O son of man, take up a lamentation for Tyre:

3 And say to Tyre, that dwelleth at the entrance of the sea, being the mart of the people for many islands: Thus saith the Lord God: O Tyre, thou hast said: I am of perfect beauty.

4 And situate in the heart of the sea. Thy neighbours, that built thee, have perfected thy beauty:

5 With fir-trees of Sannir they have built thee, with all sea planks: they have taken cedars from Libanus to make thee mast.

6 They have cut thy cedars out of the oaks of Basan: and they have made thee benches of Indian ivory, and cabins, with things brought from the islands of Italy.

7 Fine brodered linen from Egypt was woven for thy sail, to be spread on thy mast: blue and purple from the islands of Elisa, were made thy covering.

8 The inhabitants of Sidon, and the Arudians were thy rowers: thy wise men, O Tyre, were thy pilots.

9 The ancients of Gebul, and the wise men thereof, furnished mariners, for the service of thy various furniture: all the ships of the sea, and their mariners, were thy factors.

10 The Persians, and Lydians, and the Libyans, were thy soldiers, in thy army: they hanged up the buckler and the helmet in thee for thy ornament.

11 The men of Arad were with thy army upon thy walls round about: the Pygmies also that were in thy towers, hung up their quivers on thy walls round about: they perfected thy beauty.

12 The Carthaginians, thy merchants, supplied thy fairs with a multitude of all kinds of riches, with silver, iron, tin, and lead.

* Jer. vii. 24.

16. Note from their notes on the spot!


20. Water: great armies, (ver. 3,) or when thou art in the regions below. Job xxvi. 5. C.-Tyre was humbled for her pride, but restored after seventy years. Isa. xxv. 26.

21. everlasting; in the grave, till the day of judgment. Psal. xlviii. 12.

22. A. M. 3416, A. C. 388.
13. Greece, Thubal, and Mosoch, they were thy merchants: they brought to thy people slaves and vessels of brass.
14. From the house of Thogorma they brought horses, and horsemen, and mules, to thy market.
15. The men of Dedan were thy merchants: many islands were the traffic of thy hand, they exchanged for thy price teeth of ivory, and ebony.
16. The Syrian was thy merchant, by reason of the multitude of thy works, they set forth precious stones, and purple, and broidered works, and fine linen, and silk, and chedechod, in thy market.
17. Judah, and the land of Israel, were thy merchants: they bought the children of Caphtor for thy price, and sold men for the price of silver.
18. The men of Damascus were thy merchants in the multitude of thy works: in the multitude of divers riches, in rich wine, in wool of the best colour.
19. Dan, and Greece, and Mosel, have set forth in thy marts wrought iron: stacte, and calamus were in thy market.
20. The men of Dedan were thy merchants in tapestry for seats.
21. Arabia, and all the princes of Cedar, they were the merchants of thy hand: thy merchants came to thee with lambs, and rams, and kids.
22. The sellers of Saba, and Reema, they were thy merchants: with all the best spices, and precious stones, and gold, which they set forth in thy market.
23. Haran, and Chene, and Eden, were thy merchants: Saba, Assur, and Chelmad, sold to thee.
24. They were thy merchants in divers manners, with bales of blue cloth, and of embroidered work, and of precious riches, which were wrapped up, and bound with cords: they had cedars also in thy merchandise.
25. The ships of the sea were thy chief in thy merchandise: and thou wast replenished, and glorified exceedingly in the heart of the sea.
26. Thy rowers have brought thee into great waters: the south wind hath broken thee in the heart of the sea.
27. Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy pilots, who kept thy goods, and were chief over thy people: thy men of war also, that were in thee, with all thy multitude that is in the midst of thee: shall fall in the heart of the sea, in the day of thy ruin.
28. Thy fleets shall be troubled at the sound of the cry of thy pilots.
29. And all that handled the oar, shall come down from their ships: the mariners, and all the pilots of the sea, shall stand upon the land.
30. And they shall mourn over thee with a loud voice, and shall cry bitterly: and they shall cast up dust upon their heads, and shall be sprinkled with ashes.
31. And they shall shave themselves bald for thee, and shall be girded with hair-cloth: and they shall weep for thee with bitterness of soul, with most bitter weeping.
32. And they shall take up a mournful song for thee, and shall lament thee: What city is like Tyre, which is become silent in the midst of the sea?
33. Which by thy merchandise, that went from thee by sea, didst fill many peoples: which by the multitude of thy riches, and thy people, didst enrich the kings of the earth.
34. Now thou art destroyed by the sea, thy riches are in the bottom of the waters, and all the multitude that was in the midst of thee is fallen.
35. All the inhabitants of the islands are astonished at thee: and all their kings, being struck with the storm, have changed their countenance.
36. The merchants of peoples have hissed at thee: thou brought to nothing, and thou shalt never be any more.

CHAP. XXVIII.

The king of Tyre, who affected to be like to God, shall fall under the like sentence with Lucifer. The judgment of Sidon. The restoration of Israel.

* A. M. 4114.

And the word of the Lord came to me, saying:
2 Son of man, say to the prince of Tyre: Thus saith the Lord God: Because thy heart is lifted up, and thou hast said: I am God, and I sit in the chair of God, in the heart of the sea: whereas, thou art a man, and not God: and hast set thy heart as if it were the heart of God.
3 Behold, thou art wiser than Daniel: no secret is hid from thee.
4 In thy wisdom, and in thy understanding, thou hast made thyself strong: and hast given gold, and silver, into thy treasures.
5 By the greatness of thy wisdom, and by thy traffic, thou hast increased thy strength: and thy heart is lifted up with thy strength.
6 Therefore, saith the Lord God: Because thy heart is lifted up as the heart of God:
7 Therefore behold, I will bring upon thee strangers, the strongest of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy beauty.
8 They shall kill thee, and bring thee down: and thou shalt die the death of them that are slain in the heart of the sea.

CHAP. XXVIII.

The king who was taken and slain at this time, was probably (C.) Danubius. Jos. Ant. x. 11.

3. Than Daniel; viz. in thy own conceit. The vision of Daniel was so much celebrated in his days, that it became a proverb amongst the Chaldeans, when any one would express an extraordinary wisdom, to say he was as wise as Daniel.
9 Wilt thou yet say before them: that slay thee: I am God; whereas thou art a man, and not God, in the hand of them that slay thee?

10 Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

11 And the word of the Lord came to me, saying: Son of man, take up a lamentation upon the king of Tyre:

12 And say to him: Thus saith the Lord God: Thou wast the seal of resemblance, full of wisdom, and perfect in beauty,

13 Thou wast in the pleasures of the paradise of God: every precious stone was thy covering: the sardius, the topaz, and the jasper, the chrysolite, and the onyx, and the beryl, the sapphire, and the carbuncle, and the emerald: gold, the work of thy beauty: and thy pipes were prepared in the day that thou wast created.

14 Thou cherub stretched out, and protecting, and I set thee in the holy mountain of God, thou hast walked in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in thee.

16 By the multitude of thy merchandise, thy inner parts were filled with iniquity, and thou hast sinned: and I cast thee out from the mountain of God, and destroyed thee, O covering cherub, out of the midst of the stones of fire.

17 And thy heart was lifted up with thy beauty: thou hast lost thy wisdom in thy beauty, I have cast thee to the ground: I have set thee before the face of kings, that they might behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thy iniquities, and by the iniquity of thy traffic: therefore, I will bring forth a fire from the midst of thee, to devour thee; and I will make thee as ashes upon the earth, in the sight of all that see thee.

19 All that shall see thee among the nations, shall be astonished at thee: thou art brought to nothing, and thou shalt never be any more.

20 And the word of the Lord came to me, saying:

21 Son of man, set thy face against Sidon: and thou shalt prophesy of it,

22 And shalt say: Thus saith the Lord God: Behold I come against thee, Sidon, and I will glorify the

Daniel, Ch. W.—He was now at court, and had explained the dream of Nebuchadnezzar. Dan. ii. 87.

VER. 12. Reassembling. The king of Tyre, by his dignity and his natural perfections, bore in himself a certain resemblance of God, by reason of which he might be called the seal of resemblance, &c. But what is here said to him is commonly understood of Lucifer, the king over all the children of pride. Ch. 15. Parallelus. Thou hast lost everything delightful at Tyre. C.—Covering. Heb. "bandagius;" diadem, (H), or belt. Sept. sixty-three stones. See Exod. xxviii. 17.—Pipes; made use at the coronation, which was celebrated as a birthday. Ch.

VER. 14. Stretched out. That is, thy wings extended. This alludes to the figure of the cherubins, as the sanctuary, which with stretched out wings covered the ark (Ch.) on the holy mountain. S. Jer. &c.—Fire. That is, bright and piercing, which sparkles like fire. Ch.—With these the king's robes glittered: or he walked upon them. Est. L. 6. C.

VER. 18. Sanctuarizes, or temples, which was a crime (C.) in an idolater, as he had no right to be there, because God was worshiped there, Jer. i. 30. Ch. 9. Sidon. It gave rise to Tyre, yet was now inferior, though independent of it, (Ias. xxix. 4,) subject to Egypt. Diod. ii. 2.—It was now pillaged.

VER. 24. Beth-shean. Zedekiah came hence (4 Kings xvi. 31;) and the Philistines hemmed in the Israelites as much as possible, and fought against them. C.—Sidon was near Tyre, and incurring her crimes was also punished.
am the Lord: because thou hast been a staff of a reed to the house of Israel.

7 When they took hold of thee with the hand, thou didst break and rent all their shoulders; and when they leaned upon thee, thou brokest and weakenedest all their loins.

8 Therefore, thus saith the Lord God: Behold, I will bring the sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall become a desert and a wilderness: and they shall know that I am the Lord: because thou hast said: The river is mine, and I made it.

10 Therefore, behold I come against thee and thy rivers: and I will make the land of Egypt utterly desolate, and wasted by the sword, from the tower of Syene even to the borders of Ethiopia.

11 The foot of man shall not pass through it, neither shall the foot of beast go through it; nor shall it be inhabited during forty years.

12 And I will make the land of Egypt desolate in the midst of the lands that are desolate, and the cities thereof in the midst of the cities that are destroyed, and they shall be desolate for forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 For thus saith the Lord God: At the end of forty years, I will gather the Egyptians from the people among whom they had been scattered.

14 And I will bring back the captivity of Egypt, and will place them in the land of Pharaohs, in the land of their nativity, and they shall be there a low kingdom:

15 It shall be the lowest among other kingdoms, and it shall no more be exalted over the nations; and I will diminish them, that they shall rule no more over the nations.

16 And they shall be no more a confidence to the house of Israel, teaching iniquity, that they may flee, and follow them: and they shall know that I am the Lord God.

17 And it came to pass in the seven and twentieth year, in the first month, in the first of the month, that the word of the Lord came to me, saying:

18 Son of man, Nabuchodonosor, king of Babylon, hath made his army to undergo hard service against Tyre: every head was made bald, and every shoulder was peeled: and there hath been no reward given him, nor his army for Tyre, for the service that he rendered me against it.

19 Therefore, thus saith the Lord God: Behold, I will set Nabuchodonosor, the king of Babylon, in the land of Egypt: and he shall take her multitude, and take the booty thereof for a prey, and rode the spoils thereof: and it shall be wages for his army.

20 And for the service that he hath done me against it: I have given him the land of Egypt, because he hath laboured for me, saith the Lord God.

21 In that day a horn shall bud forth to the house of Israel, and I will give thee an open mouth in the midst of them: and I will show that I am the Lord.

CHAP. XXX.

The desolation of Egypt and her helpers: all her cities shall be wasted.

And the word of the Lord came to me, saying:

2 Son of man, prophesy and say: Thus saith the Lord God: Howl ye, woe, woe to the day:

3 For the day is near, yea the day of the Lord is near; a cloudy day, it shall be the time of the nations.

4 And the sword shall come upon Egypt: and there shall be dread in Ethiopia, when the wounded shall fall in Egypt, and the multitude thereof shall be taken away, and the foundations thereof shall be destroyed.

5 Ethiopia, and Libya, and Lydia, and all the rest of the crowd, and Chub, and the children of the land of the covenant, shall fall with them by the sword.

6 Thus saith the Lord God: They also that uphold Egypt shall fall, and the pride of her empire shall be brought down: from the tower of Syene they shall fall in it by the sword, saith the Lord, the God of hosts.

7 And they shall be desolate in the midst of the lands that are desolate, and the cities thereof shall be in the midst of the cities that are wasted.

8 And they shall know that I am the Lord, when I shall have set a fire in Egypt, and all the helpers thereof shall be destroyed.

9 In that day shall messengers go forth from my face, in ships, to destroy the confidence of Ethiopia; and there shall be dread among them in the day of Egypt: because it shall certainly come.

10 Thus saith the Lord God: I will make the multitude of Egypt to cease by the hand of Nabuchodonosor, the king of Babylon.

11 He, and his people with him, the strongest of nations, shall be brought to destroy the land: and they shall draw their swords upon Egypt, and shall fill the land with the slain.

12 And I will make the channels of the rivers dry, and will deliver the land into the hand of the wicked: and will lay waste the land, and all that is therein, by the hands of strangers: I, the Lord, have spoken it.

VER. 17. Year; fifteen (C.) or seventeen years after the preceding prophecy, (ver. 1. W.) but on the same subject.

VER. 18. Peopled, with carrying machines of war and burdens for thirteen years. - No reward worth the labour. The new city surrendered upon terms, (C.) or the citizens shipped off their most valuable goods, and retired to Carthage, &c. W.

CHAP. XXX. VER. 2. Day of vengeance, (C.) when the Lord shall judge, (1 Cor. v. 2,) and Egypt shall fall a prey to the most powerful nation of the Chaldaes. W.


VER. 9. Messengers; the Chaldæans. C. — The Nile was navigable as far as Syene. S. Jer.

Usher, A. 5340. The Scripture, however, seems to say that Pharao was slain.

Jer. xxxiii. 18. A. 5832.

VER. 6. Israel, tempting them to rebel. S. Jer.

VER. 7. Lona. They fell upon thee, and thou didst wound (C.) or "disobedience" their joints. H.

VER. 10. Tower, or rather (C.) Heb. and Sept. "from Magdol to Syene." N. — This was on the frontiers of Ethiopia, below the cataracts. Pliny, v. 9.

VER. 11. Year, till the third of Cyrus, who gave liberty to all the captives at the beginning of his reign. Ver. 18. C.

VER. 14. Laca. The Jews were no more tempted to apply to them for aid. C. — Amasis strove to shake off the yoke; but Cambyses came and slew many. Pausanias killed himself (Herod. ill. 9.); or was taken to Susa, and the country laid waste. C. — Egypt has almost ever since been subject to foreign princes, (v.) Persians, Greeks, Romans, Saracens, Mamelukes, and Turks.
Thus saith the Lord God: I will also destroy the idols, and I will make an end of the idols of Memphis; and there shall be no more a prince of the land of Egypt: and I will cause a terror in the land of Egypt. 14 And I will destroy the land of Pharaoh, and will make a fire in Taphnis, and will execute judgments in Alexandria. 15 And I will pour out my indignation upon Pelusium, the strength of Egypt, and will cut off the multitude of Alexandria. 16 And I will make a fire in Egypt: Pelusium shall be in pain, like a woman in labour, and Alexandria shall be laid waste, and in Memphis there shall be daily distractions. 17 The young men of Heliopolis, and of Bubastus, shall fall by the sword; and they themselves shall go into captivity. 18 And in Taphnis, the day shall be darkened when I shall break there the sceptres of Egypt, and the pride of her power shall cease in her: a cloud shall cover her, and her daughters shall be led into captivity. 19 And I will execute judgments in Egypt: and they shall know that I am the Lord. 20 And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came to me, saying: 21 Son of man, I have broken the arm of Pharao, king of Egypt; and behold it is not bound up, to be healed, to be tied up with clothes, and swathed with linen, that it might recover strength and hold the sword. 22 Therefore, thus saith the Lord God: Behold I come against Pharao, king of Egypt, and I will break into pieces his strong arm, which is already broken: and I will cause the sword to fall out of his hand: 23 And I will disperse Egypt among the nations, and scatter them through the countries. 24 And I will strengthen the arms of the king of Babylon, and will put my sword in his hand: and I will break the arms of Pharao, and they shall groan bitterly, being slain before his face. 25 And I will strengthen the arms of the king of Babylon, and the arms of Pharao shall fall: and they shall know that I am the Lord, when I shall have given my sword into the hand of the king of Babylon, and he shall have stretched it forth upon the land of Egypt. 26 And I will disperse Egypt among the nations, and will scatter them through the countries, and they shall know that I am the Lord.

And it came to pass in the eleventh year, the third month, the first day of the month, that the word of the Lord came to me, saying: 2 Son of man, speak to Pharao, king of Egypt, and to his people: To whom art thou like, in thy greatness? 3 Behold, the Assyrian was like a cedar in Libanus, with fair branches, and full of leaves, of a high stature, and his top was elevated among the thick boughs. 4 The waters nourished him, the deep set him up on high, the streams thereof ran round about his roots, and it sent forth its rivulets to all the trees of the country. 5 Therefore was he exalted above all the trees of the country: and his branches were multiplied, and his boughs were elevated because of many waters. 6 And when he had spread forth his shadow, all the fowls of the air made their nests in his boughs, and all the beasts of the forest brought forth their young under his branches, and the assembly of many nations dwelt under his shadow. 7 And he was most beautiful for his greatness, and for the spreading of his branches: for his root was near great waters. 8 The cedars in the paradise of God were not higher than he, the fir-trees did not equal his top, neither were the plane-trees to be compared with him for branches: no tree in the paradise of God, was like him in his beauty. 9 For I made him beautiful, and thick set with many branches: and all the trees of pleasure, that were in the paradise of God, envied him. 10 Therefore, thus saith the Lord God: Because he was exalted in height, and shot up his top green and thick, and his heart was lifted up in his height: 11 I have delivered him into the hands of the mighty one of the nations, he shall deal with him: I have cast him out according to his wickedness. 12 And strangers and the most cruel of the nations shall cut him down, and cast him away upon the mountains, and his branches shall fall in every valley, and his branches shall be broken in every rock of the country: and all the people of the earth shall depart from his shadow, and leave him. 13 All the fowls of the air dwelt upon his ruins, and all the beasts of the field were among his branches. 14 For which cause none of the trees by the waters shall exult themselves for their height: nor shoot up their
ch. xxxii.

EZECHIEL.

CHAP. XXXII.

15 Thus saith the Lord God: In the day when he went down to hell, I brought in mourning, I covered him with the deep: and withheld its rivers, and restrained the many waters: Libanus grieved for him, and all the trees of the field trembled.

16 I shook the nations with the sound of his fall, when I brought him down to hell with them that descend into the pit: and all the trees of pleasure, the choice and best in Libanus, all that were moistened with waters, were comforted in the lowest parts of the earth.

17 For they also shall go down with him to hell to them that are slain by the sword: and the arms of every one shall sit down under his shadow in the midst of the nations.

18 To whom art thou like, O thou that art famous and lofty among the trees of pleasure? Behold, thou art brought down with the trees of pleasure, to the lowest parts of the earth: thou shalt sleep in the midst of the uncircumcised, with them that are slain by the sword: this is Pharaoh, and all his multitude, saith the Lord God.

CHAP. XXXIII.

The prophet's lamentation for the king of Egypt.

A ND 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 to me, saying:

2 Son of man, take up a lamentation for Pharaoh, the king of Egypt, and say to him: Thou art like the lion of the nations, and the dragon that is in the sea: and thou didst push with the horn in thy rivers, and didst trouble the waters with thy feet, and didst trample upon their streams.

3 Therefore, thus saith the Lord God: I will spread out my net over thee with the multitude of many people, and I will draw thee up in my net.

4 And I will throw thee out on the land; I will cast thee away in the open field; and I will cause all the fowls of the air to dwell upon thee; and I will fill the beasts of all the earth with thee.

5 And I will lay thy flesh upon the mountains, and will fill thy hills with thy corruption.

6 And I will water the earth with thy stinking blood upon the mountains, and the valleys shall be filled with thee.

7 And I will cover the heavens, when thou shalt be put out, and I will make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light.

8 I will make all the lights of heaven to mourn over thee, and I will cause darkness upon thy land, saith the Lord God, when thy wounded shall fall in the midst of the land, saith the Lord God.

9 And I shall provoke to anger the heart of many people, when I shall have brought in thy destruction among the nations upon the lands which thou knowest not.

10 And I will make many people to be amazed at thee, and their kings shall be horribly afraid for thee, when my sword shall begin to fly upon their faces: and they shall be astonished on a sudden, every one for his own life, in the day of their ruin.

11 For thus saith the Lord God: The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty I will overthrust thy multitude: all these nations are invincible: and they shall waste the pride of Egypt, and the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof, that were beside the great waters: and the foot of man shall trouble them no more, neither shall the hoof of beasts trouble them.

14 Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord God:

15 When I shall have made the land of Egypt desolate: and the land shall be destitute of her fulness, when I shall have struck all the inhabitants thereof: and they shall know that I am the Lord.

16 This is the lamentation, and they shall lament therewith: the daughters of the nation shall lament therewith: for Egypt, and for the multitude thereof they shall lament therewith, saith the Lord God.

17 And it came to pass in the twelfth year, in the fifteenth day of the month, that the word of the Lord came to me, saying:

18 Son of man, sing a mournful song for the multitude of Egypt: and cast her down, both her, and the daughters of the mighty nations to the lowest part of the earth, with them that go down into the pit.

19 Whom dost thou excel in beauty? go down and sleep with the uncircumcised.

20 They shall fall in the midst of them that are slain with the sword: the sword is given, they have drawn her down, and all her people.

21 The most mighty among the strong ones shall speak to him from the midst of hell, they that went down with his helpers, and slept uncircumcised, slain by the sword.

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VAR. 15. Wawras, as if they bewailed his fate. C.

VAR. 16. Comforted. The ghosts of princes who had been subject to Servoce, seeing his fall, bore his own misfortune with greater content. In the grave there is no distinction of master and slave. C.-Surviving princes expected some enmulation from the change. H.


CHAP. XXXIII. VAR. 1. Ninth. He counts from the captivity of captive, as Sedecias reigned only eleven years. W.


VAR. 7. 8. Out, like a candle, by death; extingu. H.-The glory of Egypt was so great, that at its fall the light of heaven seemed diminished. W.-Great desolation is thus intimated.

VAR. 9. Augur, as they will not know why I have treated thee so severely; or rather, they shall be afraid for themselves. Ver. 16. C.


VAR. 14. Oil. It is very transparent. It seems the Nile was rendered murde by cattle. &c.

VAR. 16. Palaux, or all of it shall be desolate.

VAR. 18. Down: announce this catastrophe. C.


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A M. 3417, A. C. 1557.-B Supra. xii. 12, and xiii. 20.
22 Assur is there, and all his multitude: their graves are round about him, all of them slain, and that fell by the sword.

23 Whose graves are set in the lowest parts of the pit: and his multitude lay round about his grave: all of them slain, and fallen by the sword, that heretofore spread terror in the land of the living.

24 There is Elam, and all his multitude, round about his grave, all of them slain, and fallen by the sword: that went down uncircumcised to the lowest parts of the earth: that caused their terror in the land of the living, and they have borne their shame with them that go down into the pit.

25 In the midst of the slain they have set him a bed among all his people: their graves are round about him: all these are uncircumcised, and slain by the sword: for they spread their terror in the land of the living, and have borne their shame with them that descend into the pit: they are laid in the midst of the slain.

26 There is Mosoch, and Thubal, and all their multitude: their graves are round about him: all of them uncircumcised, and slain, and falling by the sword, though they spread their terror in the land of the living.

27 And they shall not sleep with the brave, and with them that fell uncircumcised, that went down to hell with their weapons, and laid their swords under their heads, and their iniquities were in their bones: because they were the terror of the mighty in the land of the living.

28 So thou also shalt be broken in the midst of the uncircumcised, and shalt sleep with them that are slain by the sword.

29 There is Edom and her kings, and all her princes, who with their army are joined with them that are slain by the sword: and have slept with the uncircumcised, and with them that go down into the pit.

30 There are all the princes of the north, and all the hunters: who were brought down with the slain, fearing and confounded in their strength: who slept uncircumcised with them that are slain by the sword, and have borne their shame with them that go down into the pit.

31 Pharaoh saw them, and he was comforted concerning all his multitude, which was slain by the sword: Pharaoh, and all his army, said the Lord God:

32 Because I have spread my terror in the land of the living, and he hath slept in the midst of the uncircumcised

with them that are slain by the sword: Pharaoh, and all his multitude, saith the Lord God.

CHAP. XXXIII.

The duty of the watchman appointed by God: the justice of God’s ways: his judgments upon the Jews.

A ND the word of the Lord came to me, saying:

2 Son of man, speak to the children of thy people, and say to them: When I bring the sword upon a land, if the people of the land take a man, one of their meanest, and make him a watchman over them:

3 And he see the sword coming upon the land, and sound the trumpet, and tell the people:

4 Then he that heareth the sound of the trumpet, whosoever he be, and doth not look to himself, if the sword come and cut him off, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and did not look to himself; his blood shall be upon him: but if he look to himself, he shall save his life.

6 And if the watchman see the sword coming, and sound not the trumpet, and the people look not to themselves, and the sword come and cut off a soul from among them; he indeed is taken away in his iniquity, but I will require his blood at the hand of the watchman.

7 So thou, O son of man, I have made thee a watchman to the house of Israel: therefore, thou shalt hear the word from my mouth, and shalt tell it them from me.

8 When I say to the wicked: O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked man from his way, that wicked man shall die in his iniquity, but I will require his blood at thy hand.

9 But if thou tell the wicked man, that he may be converted from his ways, and he be not converted from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Thou therefore, O son of man, say to the house of Israel: Thus you have spoken, saying: Our iniquities and our sins are upon us, and we pine away in them; how then can we live?

11 Say to them: As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways; and why will you die, O house of Israel?

12 Thou therefore, O son of man, say to the children of thy people: The justice of the just shall not deliver to compliment the king. C.—After a battle, those of the same nation were buried together. Ver. 22, Theod.

VER. 23. Nat. Some copies of Sept. omit the negation. Others render the Heb. "Have they not slept? &c." These nations were deprived of military honours, dyeing like cowards; and therefore their swords were not placed with them in the grave. C.—It was customary to inter such things as the deceased had liked the most.

VER. 28. Midst. This threat would make great impression on the Egyptians, who were particularly solicitous to be buried with their fathers.

VER. 30. Heb., Sept. add, "and all the Assyrian princes." Some copies omit Edom. II.—This nation had laid aside circumcision, which Hircan forced them to resume. They had been present at the siege of Jerusalem. Chap. xxxv. C.

VER. 32. My, Heb., Sept. "His," (C) alluding to the ravages of Nechoa (Groat); though the Heb. may also signify my, as the Jews read Egypt, and Palestine, the land of the living, were filled with terror. After the latter had been chastised, Pharaoh might dread (C) a worse fate (II.); and the multitudes slain before him might affright him (C) with dread consolation.

CHAP. XXXIII. VER. 2. Take. Before chap. iii. 17) God made the choicest 

(C), as he does here, ver. 7. He confirms the authority of those who are appointed to govern.—Mornet. Lit. "last," (H), which seems to denote such as are chosen without regard to their dignity or obscurity in life. Gen. xlvii. 2, and 2 Kings xii. 81. C.

VER. 6. Iniquity, not regarding the admonitions of his pastor (chap. iii. 18. C.); or rather of conscience, when the guide proves faithless and silent, as in this instance. H.—The people were persuaded that none suffered except for some fault. Ver. 10; Jer. xxxi. 30; Dan. xiii. 52; Gen. xiv. 18. The author of the Book of Job takes great pains to remove this mistake. God sometimes sends crosses for a trial, (C) and to increase the merit of his servants; though it be very true, (H) "no one is inexcusable except he deserves it." S. Aug.

VER. 10. Live? They suppose their case to be desperate, as their fathers had done. Chap. xxviii. The prophet shows that none are punished except for their own faults, (C) and that "such one has free-will to do evil or to be just." S. Jer.

VER. 11. Desire. The sinner’s damnation is not an object of God’s pleasure. Chap. xxviii. 33. C.—He has an antecedent will to save all. He knocks at the door of our heart, (Apox. iii. 20) and if man do what depends on him, nothing will be wanting on the part of God. S. Tho. 1. 3, q. 109, and 115 W.
abominations, and every one hath defiled his neighbour's wife: and shall you possess the land by inheritance?

27 Say thou thus to them: Thus saith the Lord God: As I live, they that dwell in the particulars places shall fall by the sword: and he that is in the field, shall be given to the beasts to be devoured: and they that are in holds and caves, shall die of the pestilence.

28 And I will make the land a wilderness and a desert, and the proud strength thereof shall fall; and the mountains of Israel shall be desolate, because there is none to pass by them.

29 And they shall know that I am the Lord, when I have made their land waste and desolate, for all their abominations which they have committed.

30 And thou, son of man: the children of thy people, that talk of thee by the walls, and in the doors of the houses, and speak one to another, each man to his neighbour, saying: Come, and let us hear what is the word that cometh forth from the Lord.

31 And they come to thee, as if a people were coming in, and my people sit before thee: and hear thy words, and do them not: for they turn them into a song of their mouth, and their heart goeth after their covetousness.

32 And thou art to them as a musical song, which is sung with a sweet and agreeable voice: and they hear thy words, and do them not.

33 And when that which was foretold shall come to pass, (for behold it is coming,) then shall they know that a prophet hath been among them.

CHAP. XXXIV.

evil pastors are reproved: Christ, the true pastor, shall come and gather together his flock from all parts of the earth, and preserve it for ever.

And the word of the Lord came to me, saying:

2 Son of man, prophesy concerning the shepherds of Israel: prophesy, and say to the shepherds: Thus saith the Lord God: Woe to the shepherds of Israel, that fed themselves: should not the flocks be fed by the shepherds?

3 You eat the milk, and you clothe yourselves with the wool, and you killed that which was fat: but my flock you did not feed.

4 The weak you have not strengthened, and that which was sick you have not healed; that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost: but you ruled over them with rigour, and with a high hand.

5 And my sheep were scattered, because there was no

VER. 17. Equitable, as we are much more inclined to vice than to virtue. This argumentation is incommensurate, as God even nothing to man: and what good the latter does is an effect of his grace. The propensity to evil is no excuse, as man is still free.

VER. 21. Twelfth. Rom. Sept. "tenth." Syr. "eleventh year." In the twelfth month, this year the city was taken on the ninth of the month. Yet even so, it is strange that the news should not arrive before Captivity. Here it is evident that the prophet dates from that event. Chap. 1, ver. 14. He reproached the very day when the city was besieged. (chap. xxiv. 2) (ver. 29) he foretold that one should come three years after to inform him of the capture. W. Then the people would believe him. (chap. xxiv. 27, C.) and he would open his mouth boldly. (Ver. 22, H.)

VER. 26. The blood. It must be carefully extracted. Gen. ix. 4; Lev. xi. 35—Uncleanliness: idols, in which you trust.

VER. 29. Swords, thinking to live thereby. (Gen. xxviii. 40,) and to be secure. But I will disarm you. The pollution shall find out those in the rocks. Ver. 37.
shepherd; and they became the prey of all the beasts of the field, and were scattered. 6 My sheep have wandered in every mountain, and in every high hill; and my flocks were scattered upon the face of the earth, and there was none that sought them; there was none, I say, that sought them. 7 Therefore, ye shepherds, hear the word of the Lord: 8 As I live, saith the Lord God, forasmuch as my flocks have been made a spoil, and my sheep are become a prey to all the beasts of the field, because there was no shepherd; for my shepherds did not seek after my flock, but the shepherds fed themselves, and fed not my flocks. 9 Therefore, ye shepherds, hear the word of the Lord: 10 Thus saith the Lord God: Behold, I myself come upon the shepherds, I will require my flock at their hand, and I will cause them to cease from feeding the flock any more; neither shall the shepherds feed themselves any more: and I will deliver my flock from their mouth, and it shall no more be meat for them. 11 For thus saith the Lord God: Behold, I myself will seek my sheep, and will visit them. 12 As the shepherd visiteth his flock, in the day when he will be in the midst of his sheep that were scattered; so will I visit my sheep, and will deliver them out of all the places where they have been scattered, in the cloudy and dark day. 13 And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land; and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land: 14 I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel; there they shall rest on the green grass, and be fed in fat pastures upon the mountains of Israel. 15 I will feed my sheep: and I will cause them to lie down, saith the Lord God. 16 I will seek that which was lost; and that which was driven away, I will bring again; and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve: and I will feed them in judgment. 17 And as for you, O my flock, thus saith the Lord God: Behold, I judge between cattle and cattle, of rams and of he goats. 18 Was it not enough for you to feed upon good pastures? but you must also tread down with your feet the residue of your pastures; and when you drank the clearest water, you troubled the rest with your feet. 19 And my sheep were fed with that which you had trodden with your feet; and they drank what you had troubled. 20 Therefore, thus saith the Lord God to you: Behold, I myself will judge between the fat cattle and the lean. 21 Because you thrust with sides and shoulders, and struck all the weak cattle with your horns, till they were scattered abroad. 22 I will save my flock, and it shall be no more a spoil; and I will judge between cattle and cattle. 23 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. 24 And I, the Lord, will be their God, and my servant David the prince, in the midst of them: I, the Lord, have spoken it. 25 And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land: and they that dwell in the wilderness, shall sleep secure the forests. 26 And I will make them a blessing round about my hill: and I will send down the rain in its season, there shall be showers of blessing. 27 And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be in their land without fear: and they shall know that I am the Lord, when I shall have broken the bonds of their yoke, and shall have delivered them out of the hand of those that rule over them. 28 And they shall be no more for a spoil to the nations; neither shall the beasts of the earth devour them, but they shall dwell securely without any terror. 29 And I will raise up for them a bud of renown: and they shall be no more consumed with famine in the land, neither shall they bear any more the reproach of the Gentiles. 30 And they shall know that I, the Lord, their God, am with them, and that they are my people, the house of Israel, saith the Lord God. 31 And you my flocks, the flocks of my pasture, are men; and I am the Lord your God, saith the Lord God.

CHAP. XXXV.

The judgment of Mount Seir, for their hatred of Israel.

And the word of the Lord came to me, saying: 2 Son of man, set thy face against Mount Seir, and prophesy concerning it, and say to it: 3 Thus saith the Lord God: Behold, I come against thee, Mount Seir, and I will stretch forth my hand upon thee, and I will make thee desolate and waste. 4 I will destroy thy cities, and thou shalt be desolate; and thou shalt know that I am the Lord.

—Beasts: those who promote idolatry; or, speaking of Christians, who teach heretical doctrine and persecute the Church. C.

VER. 29. A bud of renown (german nomenatum). He speaks of Christ, our Lord, the illustrious bud of the house of David, renowned over all the earth. See Jer. xxiii. 15. Ch.—Sept., Syr., a plant of peace." Chal. "established." C.

VER. 81. Mem. What has been said of sheep (2) relates to you. CHAP. XXXV. VER. 2. Face, Address, or speak without fear of any man. —Seir, Edom. He speaks of its devastation, both by Nebuchadnezzar on the side of Moab, and by the Macabees in what remained. Jer. xxvii. 7, and 1 Mus. 18. 90, and xiv. 33. C.
5 Because thou hast been an everlasting enemy, and hast shut up the children of Israel, in the hands of the sword, in the time of their affliction, in the time of their last iniquity.

6 Therefore as I live, saith the Lord God, I will deliver thee up to blood, and blood shall pursue thee: and whereas thou hast hated blood, blood shall pursue thee.

7 And I will make Mount Seir waste and desolate; and I will take away from it him that goeth and him that returneth.

8 And I will fill his mountains with his men that are slain: in thy hills, and in thy valleys, and in thy torrents they shall fall that are slain with the sword.

9 I will make thee everlasting desolations, and thy cities shall not be inhabited: and thou shalt know that I am the Lord God.

10 Because thou hast said: The two nations, and the two lands shall be mine, and I will possess them by inheritance: whereas the Lord was there.

11 Therefore as I live, saith the Lord God, I will do according to thy wrath, and according to the envy which thou hast exercised in hatred to them: and I will be made known by them, when I shall have judged thee.

12 And thou shalt know that I, the Lord, have heard all thy reproaches, that thou hast spoken against the mountains of Israel, saying: They are desolate, they are given to us to consume.

13 And you rose up against me with your mouth, and have derogated from me by your words: I have heard them.

14 Thus saith the Lord God: When the whole earth shall rejoice, I will make thee a wilderness.

15 As thou hast rejoiced over the inheritance of the house of Israel, because it was laid waste, so will I do to thee: thou shalt be laid waste, O Mount Seir, and all Idumea: and they shall know that I am the Lord.

CHAP. XXXVI.

The restoration of Israel, not for their merits, but by God's special grace.

And thou, son of man, prophesy to the mountains of Israel, and say: Ye mountains of Israel, hear the word of the Lord:

2 Thus saith the Lord God: Because the enemy hath said of you: Aha, the everlasting heights are given to us for an inheritance.

3 Therefore prophesy, and say: Thus saith the Lord God: Because you have been desolate, and trodden underfoot on every side, and made an inheritance to the rest of the nations, and are become the subject of the talk, and the reproach of the people:

4 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 brooks, and to the valleys, and to desolate places, and ruined walls, and to the cities that are forsaken, that are spoiled, and derided by the rest of the nations round about.

5 Therefore thus saith the Lord God: In the fire of my zeal I have spoken of the rest of the nations, and of all Edom, who have taken my land to themselves, for an inheritance with joy, and with all the heart, and with the mind: and have cast it out to lay it waste.

6 Prophesy therefore concerning the land of Israel, and say to the mountains, and to the hills, to the ridges, and to the valleys: Thus saith the Lord God: Behold, I have spoken in my zeal, and in my indignation, because you have borne the shame of the Gentiles.

7 Therefore thus saith the Lord God: I have lifted up my hand, that the Gentiles who are round about you, shall themselves bear their shame.

8 But as for you, O mountains of Israel, shoot ye forth your branches, and yield your fruit to my people Israel: for they are at hand to come.

9 For lo I am for you, and I will turn to you, and you shall be ploughed and sown.

10 And I will multiply men upon you, and all the house of Israel: and the cities shall be inhabited, and the ruined places shall be repaired.

11 And I will make you abound with men and with beasts: and they shall be multiplied, and increase: and I will settle you as from the beginning, and will give you greater gifts than you had from the beginning: and you shall know that I am the Lord.

12 And I will bring men upon you, my people Israel, and they shall possess thee for their inheritance: and thou shalt be their inheritance, and shalt no more henceforth be without them.

13 Thus saith the Lord God: Because they say of you: Thou art a devourer of men, and one that susscetates thy nation:

14 Therefore thou shalt devour man no more, nor destroy thy nation any more, saith the Lord God:

VER. 5. Enemy. God the avenger avenges the injuries done to his Church, as if they were done to himself. Acts ix. 4. —The enmity of Jacob and of Esau seemed to commence in the womb, and was increased by the purchase of the birth-right, till Jacob's prejudice disarmed his brother. Their descendants sought every opportunity to injure one another.

VER. 12. Derogated. The Jews were treated as if they had no right to the land of Israel, and were represented as a people without a name or existence. The same idea is expressed in Ps. cvi. 14. —The Jews were despised by the Gentiles, and were treated as if they were not worthy of the name of Israel.

VER. 13. Derogated. Sept., "bawled;" or Heb., "multiplied your words against me," as if I could not protect my inheritance. If. —You would pretend to judge me, and to fathom my designs.

CHAP. XXXVI. Var. 1. Israel. The restoration of the Jews and the redemption of Christ, constitutes this fourth division, W.
15 Neither will I cause men to hear in thee the shame of the nations any more, nor shalt thou bear the reproach of the people, nor lose thy nation any more, saith the Lord God.

16 And the word of the Lord came to me, saying:

17 Son of man, when the house of Israel dwelt in their own land, they defiled it with their ways, and with their doings: their way was before me like the uncleanness of a menstrous woman.

18 And I poured out my indignation upon them for the blood which they had shed upon the land, and with their idols they defiled it.

19 And I scattered them among the nations, and they are dispersed through the countries: I have judged them according to their ways, and their devices.

20 And when they entered among the nations whither they went, they profaned my holy name, when it was said of them: This is the people of the Lord, and they are come forth out of his land.

21 And I have regarded my own holy name, which the house of Israel had profaned among the nations to which they went in.

22 Therefore thou shalt say to the house of Israel: Thus saith the Lord God: It is not for your sake that I will do this, O house of Israel, but for my holy name's sake, which you have profaned among the nations whither you went.

23 And I will sanctify my great name, which was profaned among the Gentiles, which you have profaned in the midst of them: that the Gentiles may know that I am the Lord, saith the Lord of hosts, when I shall be sanctified in you before their eyes.

24 For I will take you from among the Gentiles, and will gather you together out of all the countries, and will bring you into your own land.

25 And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols.

26 And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh.

27 And I will put my spirit in the midst of you: and I will cause you to walk in my commandments, and to keep my judgments, and do them.

28 And you shall dwell in the land which I gave to your fathers, and you shall be my people, and I will be your God.

29 And I will save you from all your uncleannesses: and I will call for corn, and will multiply it, and will lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that you bear no more the reproach of famine among the nations.

31 And you shall remember your wicked ways, and your doings that were not good: and your iniquities, and your wicked deeds shall displease you.

32 It is not for your sakes that I will do this, saith the Lord God, be it known to you: be confounded, and ashamed at your own ways, O house of Israel.

33 Thus saith the Lord God: In the day that I shall cleanse you from all your iniquities, and shall cause the cities to be inhabited, and shall repair the ruined places.

34 And the desolate land shall be tilled, which before was waste in the sight of all that passed by.

35 They shall say: This land that was untilled is become as a garden of pleasure: and the cities that were abandoned, and desolate, and destroyed, are peopled and fenced.

36 And the nations, that shall be left round about you, shall know that I, the Lord, have built up what was destroyed, and planted what was desolate, that I, the Lord, have spoken and done it.

37 Thus saith the Lord God: Moreover in this shall the house of Israel find me, that I will do for them: I will multiply them as a flock of men.

38 As a holy flock, as the flock of Jerusalem in her solemn feasts: so shall the waste cities be full of flocks of men: and they shall know that I am the Lord.

CHAPTER XXXVII.

A vision of the resurrection of dry bones, foreshowing the deliverance of the people from their captivity. Judah and Israel shall be all one kingdom under Christ. God's everlasting covenant with the Church.

THE hand of the Lord was upon me, and brought me forth in the spirit of the Lord; and set me down in the midst of a plain that was full of bones.

2 And he led me about through them on every side: now they were very many upon the face of the plain, and they were exceedingly dry.

3 And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest.

4 And he said to me: Prophesy concerning these bones: and say to them: Ye dry bones, hear the word of the Lord.

5 Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live.

6 And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin; and I will give you spirit, and you shall live, and you shall know that I am the Lord.

7 And I prophesied as he had commanded me: and as the days of the Maccabees the priests publicly worshipped idols. 1 Esd. ix., and 2 Esd. v. and viii., and 2 Macc. iv. and v. C. CHAP. XXXVII. VER. 3. Spirit. That is, life, soul, and breath. Ch.—At the resurrection the same souls shall return to their respective bodies.

VER. 90. Land. Yet their conduct is no better than that of infidels. Thus they throw the blame on the law, and upon God himself. Jer. xlvi. 6, etc. C. VER. 25. Water. R. David and the Chal. explain this of the remission of sins; and all Christians understand it of baptism, remitting all offences. Eph. v. 25; Tit. iii. 5. W.—He alludes to the purification of the Jews, which preceded baptism and penance, in which the blood of Christ is applied to our souls. This was only fulfilled in his Church. VER. 26. Flesh. The Jews at their return fell so often into the sins of idolatry, i.e., of which the prophets complained. But yet they were far from deserving this character. Great irregularities prevailed under Nebuchadnezzar, and in 245
gather them on every side, and will bring them to their own land.

22 And I will make them one nation in the land on the mountains of Israel, and one king shall be king over them all; and they shall no more be two nations, neither shall they be divided any more into two kingdoms.

23 Nor shall they be defiled any more with their idols, nor with their abominations, nor with all their iniquities: and I will save them out of all the places in which they have sinned, and I will cleanse them; and they shall be my people, and I will be their God.

24 And my servant David shall be king over them, and they shall have one shepherd; they shall walk in my judgments, and shall keep my commandments, and shall do them.

25 And they shall dwell in the land which I gave to my servant Jacob, wherein your fathers dwelt; and they shall dwell in it, they and their children, and their children's children, for ever; and David, my servant, shall be their prince for ever.

26 And I will make a covenant of peace with them, and it shall be an everlasting covenant with them; and I will establish them, and will multiply them, and will set my sanctuary in the midst of them for ever.

27 And my tabernacle shall be with them: and I will be their God, and they shall be my people.

28 And the nations shall know that I am the Lord, the sanctifier of Israel, when my sanctuary shall be in the midst of them for ever.

CHAP. XXXVIII.

God shall persecute the Church in the latter days. He shall be overthrown.

AND the word of the Lord came to me, saying:

2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Mosoch and Thubal: and prophesy of him.

3 And say to him: Thus saith the Lord God: Behold I come against thee, O Gog, the chief prince of Mosoch and Thubal.

4 And I will turn thee about, and I will put a bit in thy jaws; and I will bring thee forth, and all thy army, horses and horsemen, all clothed with coats of mail, a great multitude, armed with spears, and shields, and swords.

5 The Persians, Ethiopians, and Libyans with them, all with shields and helmets.

6 Gomer, and all his bands, the house of Thogorma, the northern parts, and all his strength, and many peoples with thee.

* John x. 18.—1 Jas. xi. 17; Jer. xxvii. 5; Supra, xxvii. 53; Dan. iv. 26; John i. 45.

VER. 9. Spirit; wind or soul. The latter animates the body, as the grace (1) of the Holy Spirit does the soul. II.

VER. 11. Off, like branches. Notwithstanding these desponding thoughts, God will restore his people, (W,) by means of Cyrus.

VER. 16. Accostator. When Jeroboam caused the division, some of Israel adhered to Juda. The prophet glued the pieces of wood together, or ingrained one into the other, to show that all the people should be united, and the Jews and Gentiles concur to form one church. O. Rom. xlv. 17.

VER. 22. King. The Jews were long without kings, after the captivity; then they were not of the tribe of Juda, and all did not return. Christ fulfills the prediction.

VER. 24. David; Christ, the one Shepherd, (John x.;) over all nations. W. Shepherd. David had been one. C.

VER. 25. Ever. Let the Jews show how this has been accomplished. We know that Christ preserves and rules his Church unto the end.

VER. 26. Peace. Can this regard the synagogue? Not a century passed without some flagrant misconduct, or chastisement. But our Saviour is the mediator of peace. Phil. iv. 7. C.

VER. 28. X. XXXVIII. VER. 2. Gog. This name, which signifies hidden or covered, is taken in this place either for the persecutors of the Church of God in general, or some arch-persecutor in particular; such as antichrist shall be in the latter days. See Apoc. xx. 2. And what is said of the punishment of Gog, is verified by the unhappy end of persecutors.—Magog, Scythia or Tartary, from whence the Turks and other enemies of the Church of Christ originally sprung. Gog.—This prophecy is very difficult. It seems literally to refer to Cambyses, who invaded Juda about seventy years after the temple had been destroyed, and, purged by the hand of God, at Behistan, upon Mount Carmel. It is very usual with the prophets to give fictitious names; & the king of Tyre is called a cherub and Jerusalem Quiles. Cambyses ruled over Scythia, in Ionia; and the Gogarens, by Strabo, xi. 6.
7 Prepare and make thyself ready, and all thy multitude that is assembled about thee: and be thou commander over them.

8 After many days thou shalt be visited: at the end of years thou shalt come to the land that is returned from the sword, and is gathered out of many nations, to the mountains of Israel, which have been continually waste: but it hath been brought forth out of the nations, and they shall all of them dwell securely in it.

9 And thou shalt go up and come like a storm, and like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus saith the Lord God: In that day projects shall enter into thy heart, and thou shalt conceive a mischievous design.

11 And thou shalt say: I will go up to the land which is without a wall, I will come to them that are at rest, and dwell securely: all these dwell without a wall, they have no bars nor gates:

12 To take spoils, and lay hold on the prey, to lay thy hand upon them that had been wasted, and afterwards restored, and upon the people that is gathered together out of the nations, which hath begun to possess and to dwell in the midst of the earth.

13 Saba, and Dedan, and the merchants of Thrasis, and all the lions thereof, shall say to thee: Art thou come to take spoils? behold, thou hast gathered thy multitude to take a prey, to take silver, and gold, and to carry away goods and substance, and to take rich spoils.

14 Therefore, thou son of man, prophesy and say to Gog: Thus saith the Lord God: Shalt thou not know, in that day, when my people of Israel shall dwell securely?

15 And thou shalt come out of thy place from the northern parts, thou and many people with thee, all of them riding upon horses, a great company and a mighty army.

16 And thou shalt come upon my people of Israel like a cloud, to cover the earth. Thou shalt be in the latter days, and I will bring thee upon my land; that the nations may know me, when I shall be sanctified in thee, O God, before their eyes.

17 Thus saith the Lord God: Thou art he, of whom I have spoken in the days of old, by my servants, the prophets of Israel, who prophesied in the days of those times, that I would bring thee upon them.

18 And it shall come to pass in that day, in the day of the coming of Gog upon the land of Israel, saith the Lord God, that my indignation shall come up in my wrath.

19 And I have spoken in my zeal, and in the fire of my anger, that in that day there shall be a great commotion upon the land of Israel:

20 So that the fishes of the sea, and the birds of the air, and the beasts of the field, and every creeping thing that creepeth upon the ground, and all men that are upon the face of the earth, shall be moved at my presence: and the mountains shall be thrown down, and the hedges shall fall, and every wall shall fall to the ground.

21 And I will call in the sword against him in all my mountains, saith the Lord God: every man's sword shall be pointed against his brother.

22 And I will judge him with pestilence, and with blood, and with violent rain, and vast hailstones: I will rain fire and brimstone upon him, and upon his army, and upon the many nations that are with him.

23 And I will be magnified; and I will be sanciated: and I will be known in the eyes of many nations; and they shall know that I am the Lord.

AND thou, son of man, prophesy against Gog, and say,

Thus saith the Lord God: Behold, I come against thee, O Gog, the chief prince of Mosoech and Thrubal.

2 And I will turn thee round, and I will lead thee out, and will make thee go up from the northern parts; and will bring thee upon the mountains of Israel.

3 And I will break thy bow in thy left hand, and I will cause thy arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou and all thy bands, and thy nations that are with thee: I have given thee to the wild beasts, to the birds, and to every fowl, and to the beasts of the earth to be devoured.

5 Thou shalt fall upon the face of the field; for I have spoken it, saith the Lord God.

6 And I will send a fire on Magog, and on them that dwell confidentially in the islands; and they shall know that I am the Lord.

7 And I will make my holy name known in the midst of my people Israel, and my holy name shall be profaned no more; and the Gentiles shall know that I am the Lord, the Holy One of Israel.

8 Behold, it cometh, and it is done, saith the Lord God; this is the day whereof I have spoken.

9 And the inhabitants shall go forth of the cities of Israel, and shall set on fire and burn the weapons, the shields, and the spears, the bows and the arrows, and the handstaves and the pikes; and they shall burn them with fire seven years.

CHAP. XXXIX.

God's judgments upon Gog. Gog's people were punished for their sins but shall be favoured with everlasting kindness.

A ND thou, son of man, prophesy against Gog, and say, Thus saith the Lord God: Behold, I come against thee, Gog, the chief prince of Mosoech and Thrubal.

2 And I will turn thee round, and I will lead thee out, and will make thee go up from the northern parts; and will bring thee upon the mountains of Israel.

3 And I will break thy bow in thy left hand, and I will cause thy arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou and all thy bands, and thy nations that are with thee: I have given thee to the wild beasts, to the birds, and to every fowl, and to the beasts of the earth to be devoured.

5 Thou shalt fall upon the face of the field; for I have spoken it, saith the Lord God.

6 And I will send a fire on Magog, and on them that dwell confidentially in the islands; and they shall know that I am the Lord.

7 And I will make my holy name known in the midst of my people Israel, and my holy name shall be profaned no more; and the Gentiles shall know that I am the Lord, the Holy One of Israel.

8 Behold, it cometh, and it is done, saith the Lord God; this is the day whereof I have spoken.

9 And the inhabitants shall go forth of the cities of Israel, and shall set on fire and burn the weapons, the shields, and the spears, the bows and the arrows, and the handstaves and the pikes; and they shall burn them with fire seven years.

Var. 7. Visited, or rather 'sight visit' Jndes. Chal. Grot.—Carmel.—Carmel was not the only mountain in the Holy Land which the Israelites had to pass on their way into the promised land. It was the first, however, and the most notable, and therefore the name is applied to the whole country. Mt. 21:42; Judges 5:20; 1 Kings 4:13; Deut. 32:14.

Var. 8. Thrasis.—Sept. Βαραγγα, and all their villages. The merchants or naval forces of Gog spurned him forward (see Psal. lxxxvii. 6), as well as the Arabs, Carthage, &c. 1 Esd. v. 8, C.


Var. 13. Thrasis.—Sept. "Carthage, and all their villages." The merchants or naval forces of Gog spurned him forward (see Psal. lxxxvii. 6), as well as the Arabs, Carthage, &c. 1 Esd. v. 8, C.

Var. 18. Latter. Antichrist shall persecute the Church at the end of the world. W.
And they shall not bring wood out of the countries, nor cut down out of the forests; for they shall burn the weapons with fire, and shall make a prey of them to whom they had been a prey, and they shall rob those that robbed them, saith the Lord God.

And it shall come to pass in that day, that I will give Gog a noted place for a sepulchre in Israel; the valley of the passengers on the east of the sea, which shall cause astonishment in them that pass by; and there shall they bury Gog, and all his multitude, and it shall be called the valley of the multitude of Gog.

And the house of Israel shall bury them for seven months, to cleanse the land.

And all the people of the land shall bury him, and it shall be unto them a noted day, wherein I was glorified, saith the Lord God.

And they shall appoint men to go continually about the land, to bury and to seek out them that were remaining upon the face of the earth, that they may cleanse it; and after seven months they shall begin to seek.

And they shall go about passing through the land; and when they shall see the bone of a man, they shall set up a sign by it, till the buriers bury it in the valley of the multitude of Gog.

And the name of the city shall be Amona, and they shall cleanse the land.

And thou, O son of man, saith the Lord God, say to every fowl, and to all the birds, and to all the beasts of the field: Assemble yourselves, make haste, come together from every side to my victim, which I slay for you, a great victim upon the mountains of Israel: to eat flesh, and drink blood.

You shall eat the flesh of the mighty, and you shall drink the blood of the princes of the earth: of rams, and of lambs, and of he-goats, and bullocks, and of all that are well fed and fat.

And you shall eat the fat till you be full, and shall drink blood till you be drunk of the victim which I slay for you.

And you shall be filled at my table with horses, and mighty horsemen, and all the men of war, saith the Lord God.

And I will set my glory among the nations, and all nations shall see my judgment that I have executed, and my hand that I have laid upon them.

And the house of Israel shall know that I am the Lord their God, from that day and forward.

And the nations shall know that the house of Israel were made captives for their iniquity, because they forsook me, and I hid my face from them: and I delivered them into the hands of their enemies, and they fell all by the sword.

I have dealt with them according to their uncleanness and wickedness, and hid my face from them.

Therefore, saith the Lord God: Now will I bring back the captivity of Jacob, and will have mercy on all the house of Israel: and I will be jealous for my holy name.

And they shall bear their confusion, and all the transgressions wherewith they have transgressed against me, when they shall dwell in their land securely, fearing no man.

And I shall have brought them back from among the nations, and shall have gathered them together out of the lands of their enemies, and shall be sanctified in them, in the sight of many nations.

And they shall know that I am the Lord their God, because I caused them to be carried away among the nations; and I have gathered them together unto their own land, and have not left any of them there.

And I will hide my face no more from them, for I have poured out my spirit upon all the house of Israel, saith the Lord God.

The prophet sees in a vision the rebuilding of the temple: the dimensions of several parts thereof.

In the five and twentieth year of our captivity, in the beginning of the year, the tenth day of the month, the fourteenth year after the city was destroyed: in the self-same day the hand of the Lord was upon me, and he brought me thither.

-supra, xxxvi. 23.

CHAP. XL.

1. The prophet sees in a vision the rebuilding of the temple: the dimensions of several parts thereof.

2. Sent Endurs into Judaea with ample privileges. Many returned under him, Artaxerxes, and Alexander.

3. In the end of the year, the fourteenth year after the city was destroyed.
2 In the visions of God he brought me into the land of Israel, and set me upon a very high mountain: upon which there was as the building of a city, bending towards the south.

3 And he brought me thither: and behold a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed in his hand: and he stood in the gate.

4 And this man said to me: Son of man, see with thy eyes, and hear with thy ears, and set thy heart upon all that I shall show thee: for thou art brought hither that they may be shown to thee: declare all that thou seest to the house of Israel.

5 And behold there was a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits and a hand breadth: and he measured the breadth of the building one reed, and the height one reed.

6 And he came to the gate that looked toward the east, and he went up the steps thereof: and he measured the breadth of the threshold of the gate one reed; that is, one threshold was one reed broad:

7 And every little chamber was one reed long, and one reed broad: and between the little chambers were five cubits:

8 And the threshold of the gate by the porch of the gate within, was one reed.

9 And he measured the porch of the gate eight cubits, and the front thereof two cubits, and the porch of the gate was inward.

10 And the little chambers of the gate that looked eastward were three on this side, and three on that side: all three were of one measure, and the fronts of one measure, on both parts.

11 And he measured the breadth of the threshold of the gate ten cubits: and the length of the gate thirteen cubits:

12 And the border before the little chambers one cubit: and one cubit was the border on both sides: and the little chambers were six cubits on this side and that side.

13 And he measured the gate from the roof of one little chamber to the roof of another, in breadth five and twenty cubits: door against door.

14 He made also fronts of sixty cubits: and to the front the court of the gate on every side round about.

15 And before the face of the gate, which reached even the face of the porch of the inner gate, fifty cubits.

16 And slanting windows in the little chambers, and in their fronts, which were within the gate on every side round about: and in like manner were also in the porches windows round about within, and before the fronts the representation of palm-trees.

17 And he brought me into the outward court, and behold there were chambers, and a pavement of stone in the court round about: thirty chambers encompassed the pavement.

18 And the pavement in the front of the gates, according to the length of the gates, was lower.

19 And he measured the breadth, from the face of the lower gate to the front of the inner court without, a hundred cubits to the east, and to the north.

20 He measured also both the length and the breadth of the gate of the outward court, which looked northward.

21 And the little chambers thereof, three on this side, and three on that side: and the front thereof, and the porch thereof, according to the measure of the former gate, fifty cubits long, and five and twenty cubits broad.

22 And the windows thereof, and the porch, and the gravings, according to the measure of the gate that looked to the east, and they went up to it by seven steps, and a porch was before it.

23 And the gate of the inner court was over against the gate of the north, and that of the east; and he measured from gate to gate a hundred cubits.

24 And he brought me out to the way of the south, and behold the gate that looked to the south; and he measured the front thereof, and the porch thereof, according to the former measures.

25 And the windows thereof, and the porches round about, as the other windows; the length was fifty cubits and the breadth five and twenty cubits.

26 And there were seven steps to go up to it: and a porch before the doors thereof: and there were graven palm-trees, one on this side, and another on that side, in the front thereof.

27 And there was a gate of the inner court towards the south; and he measured from gate to gate towards the south, a hundred cubits.

28 And he brought me into the inner court at the south gate: and he measured the gate according to the former measures.

29 The little chamber thereof, and the front thereof, and the porch thereof, with the same measures; and the windows thereof, and the porch thereof, round about it, was fifty cubits in length, and five and twenty cubits in breadth.
30 And the porch round about was five and twenty cubits long, and five cubits broad.
31 And the porch thereof to the outward court, and the palm-trees thereof in the front: and there were eight steps to go up to it.
32 And he brought me into the inner court by the way of the east; and he measured the gate according to the former measures.
33 The little chamber thereof, and the front thereof, and the porch thereof as before; and the windows thereof, and the porches thereof, round about it, was fifty cubits long, and five and twenty cubits broad.
34 And the porch thereof, that is, of the outward court; and the graven palm-trees in the front thereof, on this side and on that side; and the going up thereof was by eight steps.
35 And he brought me into the gate that looked to the north; and he measured according to the former measures.
36 The little chamber thereof, and the front thereof, and the porch thereof, and the windows thereof, round about it, was fifty cubits long, and five and twenty cubits broad.
37 And the porch thereof looked to the outward court; and the graving of palm-trees, in the front thereof, was on this side and on that side; and the going up to it was by eight steps.
38 And at every chamber was a door in the fore fronts of the gates; there they washed the holocaust.
39 And in the porch of the gate were two tables on this side, and two tables on that side; that the holocaust, and the sin-offering, and the trespass-offering might be slain thereon.
40 And on the outward side, which goeth up to the entry of the gate that looketh toward the north, were two tables; and at the other side, before the porch of the gate, were two tables.
41 Four tables were on this side, and four tables on that side: at the sides of the gate were eight tables, upon which they slew the victims.
42 And the four tables for the holocausts were made of square stones; one cubit and a half long, and one cubit and a half broad, and one cubit high, to lay the vessels upon, in which the holocaust, and the victim is slain.
43 And the borders of them were of one hand breadth, turned inward toward round about: and upon the tables was the flesh of the offering.
44 And without the inner gate were the chambers of the singing men in the inner court, which was on the side of the gate that looketh to the north: and their prospect was towards the south, one at the side of the east gate, which looked toward the north.
45 And he said to me: This chamber, which looketh towards the south, shall be for the priests that watch in the wards of the temple.
46 But the chamber that looketh towards the north, shall be for the priests that watch over the ministry of the altar. These are the sons of Sadoc, who, among the sons of Levi, come near to the Lord, to minister to him.
47 And he measured the court a hundred cubits long, and a hundred cubits broad, four-square; and the altar that was before the face of the temple.
48 And he brought me into the porch of the temple; and he measured the porch five cubits on this side, and five cubits on that side; and the breadth of the gate three cubits on this side, and three cubits on that side.
49 And the length of the porch was twenty cubits and the breadth eleven cubits, and there were eight steps to go up to it. And there were pillars in the fronts: one on this side, and another on that side.

A description of the temple, and of all the parts of it.

And he brought me into the temple, and he measured the fronts six cubits broad on this side, and six cubits on that side, the breadth of the tabernacle.
2 And the breadth of the gate was ten cubits; and the sides of the gate five cubits on this side, and five cubits on that side; and he measured the length thereof forty cubits, and the breadth twenty cubits.
3 Then going inward he measured the front of the gate two cubits; and the gate six cubits; and the breadth of the gate seven cubits.
4 And he measured the length thereof twenty cubits, and the breadth twenty cubits, before the face of the temple; and he said to me: This is the holy of holies.
5 And he measured the wall of the house six cubits, and the breadth of every side chamber four cubits round about the house on every side.
6 And the side chambers one by another, were twice thirty-three; and they bore outward, that they might enter in through the walls of the house in the sides round about, to hold in, and not to touch the wall of the temple.
7 And there was a broad passage round about, going up by winding stairs, and it led into the upper roof of the temple all round; therefore was the temple broader in the higher parts; and so from the lower parts they went to the higher by the midst.

VER. 30. Five cubits. The parallel passages would intimate "fifty." C. Villaipa.—But the texts all read five, and Maldaunt understands the four vacant spaces between the chambers. VER. 31.
VER. 32. Gates. Heb. is very obscure. The holocausts were slain on the north side of the altar. Lev. i. 11.
VER. 33. Bordered, to prevent any thing falling. Chal. &c. have "hooks." VER. 34. After. Not on actual service, (chap. xlii. 13) but to prepare the victims.
VER. 35. That side. Sept. add, "and the opening (19900; width) of the gate was fourteen cubits, and the breadth (projections, 170093; of the," i.e. (11;), or the wall on each side of the door was three cubits, so that the porch was twenty cubits broad.
VER. 36. Eleven. 3 Kings vi. says ten. The exact breadth was ten and a half, (VIII. 7,) or what the pavement covered is there specified according to some.
VER. 37. Rom. has "twelve." But the edit. of Bashi reads more correctly, ten. C.—Yet both ten and eleven may be right, if this temple be different. H.
8 And I saw in the house the height round about, the foundations of the side chambers, which were the measure of a reed, the space of six cubits:
9 And the thickness of the wall for the side chamber without, which was five cubits; and the inner house was within the side chambers of the house.
10 And between the chambers was the breadth of twenty cubits round about the house on every side.
11 And the door of the side chambers was turned towards the place of prayer: one door was toward the north, and another door was toward the south: and the breadth of the place of prayer, was five cubits round about.
12 And the building that was separate, and turned to the way that looked toward the sea, was seventy cubits broad: and the wall of the building, five cubits thick round about: and ninety cubits long. 
13 And he measured the length of the house, a hundred cubits: and the separate building, and the walls thereof, a hundred cubits in length.
14 And the breadth before the face of the house, and of the separate place toward the east, a hundred cubits.
15 And he measured the length of the building over against it, which was separated at the back of it: and the galleries on both sides a hundred cubits: and the inner temple, and the porches of the court.
16 The thresholds, and the oblique windows, and the galleries round about on three sides, over against the threshold of every one, and floored with wood all round about: and the ground was up to the windows, and the windows were shut over the doors.
17 And even to the inner house, and without all the wall round about, within and without, by measure.
18 And there were cherubims and palm-trees wrought, so that a palm-tree was between a cherub and a cherub, and every cherub had two faces.
19 The face of a man was toward the palm-tree on one side, and the face of a lion was toward the palm-tree on the other side: set forth through all the house round about.
20 From the ground even to the upper parts of the gate, were cherubims and palm-trees wrought in the wall of the temple.
21 The threshold was four-square, and the face of the sanctuary, sight to sight.
22 The altar of wood was three cubits high: and the length thereof was two cubits: and the corners thereof, and the length thereof, and the walls thereof, were of wood. 

as to signify, that the thinness of the wall for the side chambers within was the same as that of the wall without; that is, equally five cubits. Ch.-Provi. "and that which was left, was the place of the side chambers that were within." H. Var. 11. Proper, or "separated," rom. (H.) the inner house. Ver. 9. Var. 13. Separate, different from that, ver. 9. (C. Heb. parex. II.) between the temple and the priests' apartments, which it may also designate, (C.) unless it (H.) means the temple itself, which was divided from the rest, (C.) and set aside for prophet, &c. H. Var. 16. About. Thus he estimates the inner temple, which was covered with cedar wood.

23 And there were two doors in the temple, and in the sanctuary.
24 And in the two doors on both sides were two little doors, which were folded within each other, for there were two wickets on both sides of the doors.
25 And there were cherubims also wrought in the doors of the temple, and the figures of palm-trees, like as were made on the walls: for which cause also the planks were thicker in the front of the porch without.
26 Upon which were the oblique windows, and the representation of palm-trees on this side and on that side in the sides of the porch: according to the sides of the house, and the breadth of the walls.

CHAP. XLIII.
A description of the courts, chambers, and other places belonging to the temple.

A ND he brought me forth into the outward court, by the way that leadeth to the north, and he brought me into the chamber that was over against the separate building, and over against the house toward the north.
2 In the face of the north door was the length of a hundred cubits: and the breadth of fifty cubits.
3 Over against the twenty cubits of the inner court, and over against the pavement of the outward court that was paved with stone, where there was a gallery joined to a triple gallery.
4 And before the chambers was a walk ten cubits broad, looking to the inner parts of a way of one cubit. And their doors were toward the north:
5 Where were the store-chambers lower above: because they bore up the galleries, which appeared above out of them from the lower parts, and from the midst of the building.
6 For they were of three stories, and had not pillars, as the pillars of the courts: therefore did they appear above out of the lower places, and out of the middle places, fifty cubits from the ground.
7 And the outward wall that went about by the chambers, which were towards the outward court on the forepart of the chambers, was fifty cubits long.
8 For the length of the chambers of the outward court was fifty cubits: and the length before the face of the temple, a hundred cubits.
9 And there was under these chambers, an entrance from the east, for them that went into them out of the outward court.
10 In the breadth of the outward wall of the court that was toward the east, over against the separate building, and there were chambers before the building:

implied that Christ would suffer, and that of a Son announced that he would overcome all his enemies. W.

Ver. 21. The threshold was four-square. That is, the gate of the temple was four-square, and so placed as to answer the gate of the sanctuary within. Ch. Var. 22. Table, or altar of incense, larger than that of Moses. Exod. xxxi. 1. Var. 23. Sanctuary. One folding door opened into it, the other into the temple.

CHAP. XLII. Ver. 1. Outward, with respect to the temple. It is stylistic inner court, with reference to that of the people.—Separate. Chap. xlii. 9.
Ver. 3. Triple, one over another, (ver. 6,) or on a level with the priests' court.
Ver. 4. One cubit, projecting out perhaps for seats, or for the pillars.
Ver. 8. Fifty cubits. We only allow thirty, as this is not in Heb., &c. The text, ver. 10 and 19, seem incorrect.
And he brought me to the gate that looked toward the east.

And behold the glory of the God of Israel came in by the way of the east: and his voice was like the noise of many waters, and the earth shone with his majesty.

And I saw the vision according to the appearance which I had seen when he came to destroy the city: and the appearance was according to the vision which I had seen by the river Chebar: and I fell upon my face.

And the majesty of the Lord went into the temple by the way of the gate that looked to the east.

And the spirit lifted me up, and brought me into the inner court: and beheld the house was filled with the glory of the Lord.

And I heard one speaking to me out of the house, and the man that stood by me,

Said to me: Son of man, the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the children of Israel for ever: and the house of Israel shall no more profane my holy name, they and their kings by their fornications, and by the carcasses of their kings, and by the high places.

They who have set their threshold by my threshold, and their posts by my posts: and there was but a wall between me and them: and they profaned my holy name by the abominations which they committed: for which reason I consumed them in my wrath.

Now, therefore, let them put away their fornications, and the carcasses of their kings far from me: and I will dwell in the midst of them for ever.

But thou, son of man, show to the house of Israel the temple, and let them be ashamed of their iniquities, and let them measure the building:

And be ashamed of all that they have done. Show them the form of the house, and of the fashion thereof, the goings out, and the comings in, and the whole plan thereof, and all its ordinances, and all its order, and all its laws, and thou shalt write it in their sight: that they may keep the whole form thereof, and its ordinances, and do them.

This is the law of the house upon the top of the mountain: All its border round about is most holy: this then is the law of the house.

And these are the measures of the altar by the truest cubit, which is a cubit and a hand breadth: the bottom thereof was a cubit, and the breadth a cubit: and the border thereof unto its edge, and round about, one hand breadth: and this was the trench of the altar.
And he brought me back to the way of the gate of the outward sanctuary, which looked towards the east: and it was shut.

And the Lord said unto me: This gate shall be shut: it shall not be opened, and no man shall pass through it: because the Lord, the God of Israel, hath entered in by it, and it shall be shut.

For the prince. The prince himself shall sit in it, to eat bread before the Lord: he shall enter in by the way of the porch of the gate, and shall go out by the same way.

And he brought me by the way of the north gate in the sight of the house: and I saw, and beheld the glory of the Lord filled the house of the Lord: and I fell on my face.

And the Lord said unto me: Son of man, attend with thy heart, and behold with thy eyes, and hear with thy ears all that I say to thee concerning all the ceremonies of the house of the Lord, and concerning all the laws thereof: and mark well the ways of the temple, with all the goings out of the sanctuary.

And thou shalt say to the house of Israel, that provoketh me: Thus saith the Lord God: Let all your wicked doings suffice you, O house of Israel:

In that you have brought in strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to defile my house: and you offer my bread, the fat, and the blood: and you have broken my covenant by all your wicked doings.

And you have not kept the ordinances of my sanctuary: but you have set keepers of my charge in my sanctuary for yourselves.

Thus saith the Lord God: No stranger uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary, no stranger that is in the midst of the children of Israel.

Moreover, the Levites that went away far from me, when the children of Israel went astray, and have wandered from me after their idols, and have borne their iniquity:

11 They shall be officers in my sanctuary, and door keepers of the gates of the house, and ministers to the
house, they shall slay the holocausts, and the victims of the people: and they shall stand in their sight, to minister to them.

12 Because they ministered to them before their idols, and were a stumblingblock of iniquity to the house of Israel: therefore have I lifted up my hand against them, saith the Lord God, and they shall bear their iniquity:

13 And they shall not come near to me, to do the office of priest to me, neither shall they come near to any of my holy things that are by the holy of holies: but they shall bear their shame, and their wickednesses which they have committed.

14 And I will make them door-keepers of the house, for all the service thereof, and for all that shall be done therein.

15 But the priests, and Levites, the sons of Sadoc, who kept the ceremonies of my sanctuary, when the children of Israel went astray from me, they shall come near to me, to minister to me: and they shall stand before me, to offer me the fat, and the blood, saith the Lord God.

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and to keep my ceremonies.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments: neither any woolen come upon them, when they minister in the gates of the inner court, and within.

18 They shall have linen mitres on their heads, and linen breeches on their loins, and they shall not be girded with any thing that causeth sweat.

19 And when they shall go forth to the outward court to the people, they shall put off their garments wherein they ministered, and lay them up in the stone chamber of the sanctuary, and they shall clothe themselves with other garments: and they shall not sanctify the people with their vestments.

20 Neither shall they shave their heads, nor wear long hair: but they shall only poll their heads.

21 And no priest shall drink wine when he is to go into the inner court.

22 Neither shall they take to wife a widow, nor one that is divorced, but they shall take virgins of the seed of the house of Israel: but they may take a widow also, that is the widow of a priest.

23 And they shall teach my people the difference between holy and profane, and show them how to discern between clean and unclean.

24 And when there shall be a controversy, they shall stand in my judgments, and shall judge: they shall keep my laws, and my ordinances in all my sabbaths.

25 And they shall come near no dead person, lest they be defiled, only their father and mother, and son and daughter, and brother and sister, that hath not had another husband: for whom they may become unclean.

26 And after one is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary to the inner court, to minister unto me in the sanctuary, he shall offer for his sin, saith the Lord God.

28 And they shall have no inheritance, I am their inheritance: neither shall you give them any possession in Israel, for I am their possession.

29 They shall eat the victual both for sin and for trespass: and every vowed thing in Israel shall be theirs.

30 And the first-fruit of all the first-born, and all the libations of all things that are offered, shall be the priest's: and you shall give the first-fruit of your meats to the priest, that he may return a blessing upon thy house.

31 The priests shall not eat of any thing that is dead of itself, or caught by a beast, whether it be fowl or cattle.

CHAP. XLV.

Portions of land for the sanctuary, for the city, and for the prince. Ordinances for the prince.

And when you shall begin to divide the land by lot, separate ye first-fruits to the Lord, a portion of the land to be holy, in length twenty-five thousand, and in breadth ten thousand: it shall be holy in all the borders thereof round about.

2 And there shall be for the sanctuary on every side five hundred by five hundred, four-square round about: and fifty cubits for the suburbs thereof round about.

3 And with this measure thou shalt measure the length of five and twenty thousand, and the breadth of ten thousand, and in it shall be the temple, and the holy of holies.

4 The holy portion of the land shall be for the priests, the ministers of the sanctuary, who come near to the ministry of the Lord: and it shall be a place for their houses, and for the holy place of the sanctuary.

5 And five and twenty thousand of length, and ten

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VER. 15. And Levites, of the higher order. H. — No single Levites were of this family. It enjoyed the high priesthood from the time of Solomon.

VER. 17. Court; that is, to do duty.

VER. 18. Sacred, or so as to make them i.a. congregations. Sept., "girded violently." H. — They must have liberty to move, (Is. Jer.) and have the girdle about their breast. Grimm.

VER. 19. Sanctified, by exposing them to the danger of touching the sacred vestments, which were to touch but they were sanctified. Ch. — Sanctified here means to destitute. Exod. xxx. 20, (C) and xxix. 37. Holy things must be kept in holy places. W.


VER. 22. Widow. Moses laid this restraint upon the high priest. Lev. xxi. 18. C.

VER. 25. Unclean, attending the funeral, which inferior priests alone might do. Lev. xxi. 10. M.

VER. 26. Day, after the seventh first, (C.) though this would be a new regulation. M.

VER. 28. No. This is omitted in Heb., Sept., &c. God was their portion. C. — They had no land but what lay near their cities. H.
thousand of breadth shall be for the Levites, that minister in the house: they shall possess twenty store-chambers.

6 And you shall appoint the possession of the city five thousand broad, and five and twenty thousand long, according to the separation of the sanctuary, for the whole house of Israel.

7 For the prince also on the one side and on the other side, according to the separation of the sanctuary, and according to the separation of the city, over against the separation of the city, from the side of the sea even to the sea, and from the side of the east even to the east. And the length according to every part from the west border to the east border.

8 He shall have a portion of the land in Israel: and the princes shall not more rob my people: but they shall give the land to the house of Israel, according to their tribes.

9 Thus saith the Lord God: Let it suffice you, O princes of Israel: cease from iniquity and robberies, and execute judgment and justice, separate your confines from my people, saith the Lord God.

10 You shall have just balances, and a just ephah, and a just bate.

11 The ephah and the bate shall be equal, and of one measure: that the bate may contain the tenth part of a core, and the ephah the tenth part of a core: their weight shall be equal according to the measure of a core.

12 And the sicle lieth twenty obols. Now twenty sicles, and five and twenty sicles, and fifteen sicles make a mina.

13 And these are the first-fruits which you shall take: the sixth part of an ephah of a core of wheat, and the sixth part of an ephah of a core of barley.

14 The measure of oil also, a bate of oil is the tenth part of a core: and ten bates make a core: for ten bates fill a core.

15 And one ram out of a flock of two hundred, of those that Israel feedeth for sacrifice, and for holocausts, and for peace-offerings, to make atonement for them, saith the Lord God.

16 All the people of the land shall be bound to these first-fruits, for the prince in Israel.

17 And the prince shall give the holocaust, and the sacrifice, and the libations on the feasts, and on the new moons, and on the sabbaths, and on all the solemnities of the house of Israel: he shall offer the sacrifice for sin, and the holocaust, and the peace-offerings, to make expiation for the house of Israel.

18 Thus saith the Lord God: In the first month, the first of the month, thou shalt take a calf of the herd, without blemish, and thou shalt expiate the sanctuary.

19 And the priest shall take of the blood of the sin-offering: and he shall put it on the posts of the house, and on the four corners of the brim of the altar, and on the posts of the gate of the inner court.

20 And so shalt thou do in the seventh day of the month, for every one that hath been ignorant, and hath been deceived by error, and thou shalt make expiation for the house.

21 In the first month, the fourteenth day of the month, you shall observe the solemnity of the Pasch: seven days unleavened bread shall be eaten.

22 And the prince on that day shall offer for himself, and for all the people of the land, a calf for sin.

23 And in the solemnity of the seven days he shall offer for a holocaust to the Lord, seven calves, and seven rams without blemish daily, for seven days: and for sin a he-goat daily.

24 And he shall offer the sacrifice of an ephah for every calf, and an ephah for every ram: and a hin of oil for every ephah.

25 In the seventh month, in the fifteenth day of the month, in the solemn feast, he shall do the like for the seven days: as well in regard to the sin-offering, as to the holocaust, and the sacrifice, and the oil.

CHAP. XLVI. Other ordinances for the prince and for the sacrifices.

THUS saith the Lord God: The gate of the inner court, that looketh toward the east, shall be shut the six days on which work is done; but on the sabbath day it shall be opened; yea, and on the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of the gate from without, and he shall stand at the threshold of the gate: and the priests shall offer his holocaust, and his peace-offerings: and he shall apportion the threshold of the gate, and shall go out: but the gate shall not be shut till the evening.

3 And the people of the land shall adore at the door of that gate before the Lord, on the sabbaths, and on the new moons.

4 And the holocaust that the prince shall offer to the Lord on the sabbath day, shall be six lambs without blemish, and a ram without blemish.

5 And the sacrifice of an ephah for a ram: but for the lambs what sacrifice his hand shall allow: and a hin of oil for every ephah.

6 And on the day of the new moon a calf of the herd
without blemish: and the six lambs, and the rams shall be without blemish.

7 And he shall offer in sacrifice an ephod for a calf, an ephod also for a ram: but for the lambs, as his hand shall find: and a hin of oil for every ephod.

8 And when the prince is to go in, let him go in by the way of the porch of the gate, and let him go out the same way.

9 But when the people of the land shall go in before the Lord, in the solemn feasts, that he goeth in by the north gate to adore, shall go out by the way of the south gate: and he that goeth in by the way of the south gate, shall go out by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go out at that over against it.

10 And the prince in the midst of them, shall go in when they go in, and go out when they go out.

11 And in the fairs, and in the solemnities, there shall be the sacrifice of an ephod to a calf, and an ephod to a ram: and to the lambs, the sacrifice shall be as his hand shall find: and a hin of oil to every ephod.

12 But when the prince shall offer a voluntary holocaust, or voluntary peace-offerings to the Lord: the gate that looketh towards the east shall be opened to him, and he shall offer his holocaust, and his peace-offerings, as it is wont to be done on the sabbath day: and he shall go out, and the gate shall be shut after he is gone forth.

13 And he shall offer every day for a holocaust to the Lord, a lamb of the same year without blemish: he shall offer it always in the morning.

14 And he shall offer the sacrifice for it morning by morning, the sixth part of an ephod: and the third part of a hin of oil, to be mingled with the fine flour: a sacrifice to the Lord by ordinance, continual and everlasting.

15 He shall offer the lamb, and the sacrifice, and the oil, morning by morning: an everlasting holocaust.

16 Thus saith the Lord God: If the prince give a gift to any of his sons: the inheritance of it shall go to his children, they shall possess it by inheritance.

17 But if he give a legacy out of his inheritance to one of his servants, it shall be his until the year of release, and it shall return to the prince: but his inheritance shall go to his sons.

18 And the prince shall not take of the people's inheritance by violence, nor of their possession: but out of his own possession he shall give an inheritance to his sons: that my people be not dispersed every man from his possession.

19 And he brought me in by the entry, that was at the side of the gate, into the chambers of the sanctuary that were for the priests, which looked toward the north: and there was a place bending to the west.

20 And he said to me: This is the place where the priests shall boil the sin-offering, and the trespass-offering: where they shall dress the sacrifice, that they may not bring it out into the outward court, and the people be sanctified.

21 And he brought me into the outward court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, to every corner of the court there was a little court.

22 In the four corners of the court were little courts disposed, forty cubits long, and thirty broad: all the four were of one measure.

23 And there was a wall round about compassing the four little courts, and there were kitchens but under the rows round about.

24 And he said to me: This is the house of the kitchens wherein the ministers of the house of the Lord shall boil the victims of the people.

CHAP. XLVII.

A ND he brought me again to the gate of the house and beheld waters issued out from under the threshold of the house toward the east: for the fore-front of the house looked toward the east: but the waters came down to the right side of the temple, to the south part of the altar.

2 And he led me out by the way of the north gate, and he caused me to turn to the way without the outward gate, to the way that looked toward the east: and behold there ran out waters on the right side.

3 And when the man that had the line in his hand went out towards the east, he measured a thousand cubits: and he brought me through the water up to the ankles.

4 And again he measured a thousand, and he brought me through the water up to the knees.

5 And he measured a thousand, and he brought me through the water up to the loins. And he measured a thousand, and it was a torrent, which I could not pass over: for the waters were risen so as to make a deep torrent, which could not be passed over.

6 And he said to me: Surely, thou hast seen, O son of man. And he brought me out, and he caused me to turn to the bank of the torrent.

7 And when I had turned myself, behold on the bank of the torrent were very many trees on both sides.

When lambs were presented this was left to the prince's devotion (ver. 7, and 11. C.) only
If he gave three or four ephods of flour, he must give as many mines of oil. H.

VERS. 10. Out. The prince went in and out by the same gate, (ver. 8,) and might order that on the east to be opened when he had to offer a voluntary sacrifice. In other respects he was like a simple Israelite, and was to attend the temple and use the same gates as the rest. Before, the kings had a gate on the west leading to their palace. But this was no longer to subsist, and the palace was to be far removed. Chap. xlviii. 21.

VERS. 17. Son. If any portion of his land was made over to them, it still remained in the family; but if any giver had a present of it, the land must revert to the royal family. Accordingly to the law. Lev. xxv. 10. C. This intimates that works done by the true children of God, in the state of grace, merit an eternal reward, while moral good works performed in the state of sin can only have a temporal use. W.

VERS. 19. Gate, on the north. Chap. xlviii. 4.—West. At this corner was the kitchen for victims, which could only be eaten in the inner court. If they had been brought into that without, the people would have become unclean: as it is equally wrong to touch holy or impure things when they are forbidden. Chap. xlvii. 16.

CHAP. XLVII. VER. 1. Waters. These waters are not to be understood literally, (for there were none such that flowed from the temple,) but mystically as the baptism of Christ, and of his doctrine and his grace: the tree that grew on the banks, are Christian virtues: the fishes are Christians, that spiritually live in and by these holy waters: the fishermen are the apostles, and apostolic preachers: the fenny places, where there is no health, are such as by being out of the Church are separated from these waters of life. C.—Villalpando understands it of waters brought into the temple to wash the victims; but it seems to refer more to the grace and doctrine of Christ. N.
8 And he said to me: These waters that issue forth toward the hillocks of sand to the east, and go down to the plains of the desert, shall go into the sea, and shall go out, and the waters shall be healed.

9 And every living creature that creepseth whithersoever the torrent shall come, shall live: and there shall be fishes in abundance after these waters shall come thither, and they shall be healed, and all things shall live to which the torrent shall come.

10 And the fishes shall stand over these waters, from Engaddi even to Engallim there shall be drying of nets: there shall be many sorts of the fishes thereof, as the fishes of the great sea, a very great multitude:

11 But on the shore thereof, and in the fenny places they shall not be healed, because they shall be turned into salt pits.

12 And by the torrent on the banks thereof, on both sides, shall grow all trees that bear fruit: their leaf shall not fall off, and their fruit shall not fail: every month shall they bring forth first-fruits, because the waters thereof shall issue out of the sanctuary: and the fruits thereof shall be for food, and the leaves thereof for medicine.

13 Thus saith the Lord God: This is the border, by which you shall possess the land according to the twelve tribes of Israel: for Joseph hath a double portion.

14 And you shall possess it, every man in like manner as his brother: concerning which I lifted up my hand to give it to your fathers: and this land shall fall unto you for a possession.

15 And this is the border of the land: toward the north side, from the great sea by the way of Hethalon, as men go to Sedada.

16 Emath, Berotha, Sabarim, which is between the border of Damascus and the border of Emath, the house of Tichon, which is by the border of Auron.

17 And the border from the sea even to the court of Enon, shall be the border of Damascus, and from the north to the north: the border of Emath, this is the north side.

18 And the east side is from the midst of Auron, and from the midst of Damascus, and from the midst of Galaad, and from the midst of the land of Israel, Jordan making the bound to the east sea, and thus you shall measure the east side.

19 And the south side southward is from Thamur, even to the waters of contradiction of Cades: and the torrent, even to the great sea: and this is the south side southward.

20 And the side toward the sea, is the great sea, from the borders straight on, till thou come to Emath: this is the side of the sea.

21 And you shall divide this land unto you by the tribes of Israel:

22 And you shall divide it by lot for an inheritance to you, and to the strangers that shall come over to you, that shall beget children among you: and they shall be unto you as men of the same country born among the children of Israel: they shall divide the possession with you in the midst of the tribes of Israel.

23 And in what tribe soever the stranger shall be, there shall you give him possession, saith the Lord God.

CHAP. XLVIII.

The portions of the twelve tribes, of the sanctuary, of the city, and of the prince. The dimensions and gates of the city.

And these are the names of the tribes from the borders of the north, by the way of Hethalon, as they go to Emath, the court of Enan, the border of Damascus northward, by the way of Emath. And from the east side thereof, to the sea shall be one portion for Dan.

2 And by the border of Dan, from the east side, even to the side of the sea, one portion for Aser:

3 And by the border of Aser, from the east side, even to the side of the sea, one portion for Nephtali.

4 And by the border of Nephtali, from the east side, even to the side of the sea, one portion for Manasses.

5 And by the border of Manasses, from the east side, even to the side of the sea, one portion for Ephraim.

6 And by the border of Ephraim, from the east side, even to the side of the sea, one portion for Juda.

7 And by the border of Juda, from the east side, even to the side of the sea, one portion for Ruben.

8 And by the border of Ruben, from the east side, even to the side of the sea, one portion for Gad.

9 The first-fruits which you shall set apart for the Lord: shall be the length of five and twenty thousand in breadth, and the breadth of ten thousand.

VER. 18. Berotha, conquered by Davi. 2 Kings viii. 8.

VER. 14. Conqueror. This was never done by the Jews. It signifies that Christ would give an inheritance, in the true land of promise, (C.) to all nations which should practise his religion. Rom. x. 12, H.

VER. 18. Apart, for the Levitical tribe and the prince. C. Thousand cubits (chap. xiv. 1) or 30,000 pieces, (H.) allowing two cubits for each. This would not reach to the Jordan. But thence that space must be reckoned, the king having
10 And these shall be the first-fruits of the sanctuary for the priests: toward the north, five and twenty thousand in length, and toward the sea, ten thousand in breadth, and toward the east, also 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.

11 The sanctuary shall be for the priests of the sons of Aaron, who kept my ceremonies, and went not astray when the children of Israel went astray, as the Levites also went astray.

12 And for them shall be the first-fruits of the first-fruits of the land holy of holies, by the border of the Levites.

13 And the Levites in like manner shall have by the borders of the priests five and twenty thousand in length, and ten thousand in breadth. All the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell thereof, nor exchange, neither shall the first-fruits of the land be alienated, because they are sanctified to the Lord.

15 But the five thousand that remain 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.

16 And these are the measures thereof: on the north side four thousand and five hundred: and on the south side four thousand and five hundred: and on the east side four thousand and five hundred: and on the west side four thousand and five hundred.

17 And the suburbs of the city shall be to the north two hundred and fifty, and to the south two hundred and fifty, and to the east two hundred and fifty, and to the sea two hundred and fifty.

18 And the residue in length by the first-fruits of the sanctuary, ten thousand toward the east, and ten thousand toward the west, shall be as the first-fruits of the sanctuary: and the fruits thereof shall be for bread to them that serve the city.

19 And they that serve the city, shall serve it out of all the tribes of Israel.

20 All the first-fruits, of five and twenty thousand, by five and twenty thousand, four-square, shall be set apart for the first-fruits of the sanctuary, and for the possession of the city.

21 And the residue shall be for the prince on every side of the first-fruits of the sanctuary, and of the possion of the city, of two thousand feet (C.) on each side of the temple, namely, towards the sea, and on the other side of the Jordan. 11.

16 Ver. 11. Astroag, &c. By this we see, that in the worst of times God always preserved some of the priests from going astray; and that the synagogue never fell so universally into idolatry but that a remnant was still left free from this corruption.

16 Ver. 10. Profane, where servants of the priests may reside. C.

16 Ver. 10. Prie. Heb. has, "five five hundred," but one five is properly omitted in several MSS., and in all the ancient versions. Kennicott. 4500 cubits was the length and breadth of the town and temple, which were 18,000 cubits round. (C.) or so many reeds, which would make 30 miles of 1600 paces each. Catholic doctors understand it mystically of the Church. Thus St. John saw the New Jerusalem or Church triumphant. Apoc. xxi. and xxii. W.

18 Ver. 18. As the, &c. They shall not be alienated, as some might infer from the being said to be profane, which term is used because it was the habitation of laymen.
Chapter I.

In the third year of the reign of Joakim, king of Juda, Nabuchodonosor, king of Babylon, came to Jerusalem, and besieged it. 2 And the Lord delivered into his hands Joakim, the king of Juda, and part of the vessels of the house of God: and he carried them away into the land of Sennaar, to the house of his god, and the vessels he brought into the treasure-house of his god. 3 And the king spoke to Aspenez, the master of the eunuchs, that he should bring in some of the children of Israel, and of the king's seed, and of the princes. 4 Children in whom there was no blemish, well favoured, and skilful in all wisdom, acute in knowledge, and instructed in science, and such as might stand in the king's palace, that he might teach them the learning, and the tongue of the Chaldeans. 5 And the king appointed them a daily provision of his own meat, and of the wine of which he drank himself, that being nourished three years, afterwards they might stand before the king.

6 Now there was among them of the children of Juda, Daniel, Ananias, Misael, and Azarias. 7 And the master of the eunuchs gave them names: to Daniel, Balthasar; to Ananias, Sidrach; to Misael, Misach: and to Azarias, Abednego. 8 But Daniel purposed in his heart that he would not be defiled with the king's table, nor with the wine which he drank; and he requested the master of the eunuchs that he might not be defiled. 9 And God gave to Daniel grace and mercy in the sight of the prince of the eunuchs. 10 And the prince of the eunuchs said to Daniel: I fear my lord, the king, who hath appointed you meat and drink: who if he should see your faces leaner than those of the other youths, your equals, you shall endanger my head to the king. 11 And Daniel said to Malasar, whom the prince of the eunuchs had appointed over Daniel, Ananias, Misael, and Azarias: 12 Try, I beseech thee, thy servants for ten days, and let pulse be given us to eat, and water to drink: 13 And look upon our faces, and the faces of the children that eat of the king's meat: and as thou shalt deal with thy servants.
14 And when he had heard these words, he tried them for ten days.
15 And after ten days, their faces appeared fairer and fatter than all the children that eat of the king's meat.
16 So Malasur took their portions, and the wine that they should drink: and he gave them pulse.
17 And to these children God gave knowledge, and understanding in every book, and wisdom: but Daniel the understanding also of all visions and dreams.
18 And when the days were ended, after which the king had ordered they should be brought in: "the prince of the eunuchs brought them before Nabuchodonosor.
19 And when the king had spoken to them, there were not found among them all such as Daniel, Ananias, Misael, and Azarias: and they stood in the king's presence.
20 And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the diviners, and wise men, that were in all his kingdom.
21 And Daniel continued even to the first year of king Cyrus.

CHAP. II.

Daniel, by Divine revelation, declares the dream of Nabuchodonosor, and the interpretation of it. He is highly honoured by the king.

IN the second year of the reign of Nabuchodonosor, Nabuchodonosor had a dream, and his spirit was terrified, and his dream went out of his mind.

2 Then the king commanded to call together the diviners and the wise men, and the magicians, and the Chaldæans: to declare to the king his dreams: so they came and stood before the king.

3 And the king said to them: I saw a dream: and being troubled in mind I know not what I saw.

4 And the Chaldæans answered the king in Syriac: O king, live for ever: tell to thy servants thy dream, and we will declare the interpretation thereof.

5 And the king, answering, said to the Chaldæans: The thing is gone out of my mind: unless you tell me the dream, and the meaning thereof, you shall be put to death, and your houses shall be confiscated.

6 But if you tell the dream, and the meaning of it, you shall receive of me rewards, and gifts, and great honour: therefore tell me the dream, and the interpretation thereof.

VAR. 17. "Dreams." He was learned in all the sciences of the country, like Moses. Acts xxiv. 22. C.—The Chaldæans paid great attention to dreams. Daniel acquired the knowledge of such as were sent from heaven by the gift of God, as Joseph had. C. To pay any regard to common dreams would be childish. C. and sinful, 1. the person depend on them for the knowledge of futurity. H.


VAR. 21. "Cyrus" and also to the third, (chap. x. ) and of course during the whole of the captivity. W. He was maintained in power by the conquerors of Babylon. Chap. vi. 18, and xiv. 1. He first displayed his sagacity in the cause of Susanna, (chap. xiii. ) whose history was placed at the head of the book, in Ecclesiog. iv. 1. Jer. in Isa. iii. 1 ) as it is in its natural order. C.

CHAP. II. VER. 1. Year, from the death of his father, Nabopolassar; for he had signed before as partner with his father, in the empire. Ch.—In that year he conquered Syria, (A. 5307.) took Daniel, &c., in 5308. He succeeded his father. C. After he had enlarged his empire by the conquest of Egypt, &c., he had this dream. A. 5325. W.

VAR. 2. "The Chaldæans." That is, the astrologers, that pretended to divine by stars. C.—They dwelt on the banks of the Euphrates, and were highly esteemed. 1 Macc. i. 1.

VAR. 4. "Syriac." It was originally the same as the Chaldæan. Daniel understood this language as well as Hebrew, and wrote in it what concerned the Chaldæans, to chap. viii. This shows his accuracy, as he makes his speakers use their own tongues.

VAR. 8. "Put. Chal. "torn to pieces, and your houses become infamous places." C. Prot. "a dunghill." H. Such cruel punishments were not uncommon. 1 Esd. vi. 11. C.

VAR. 8. "Grain. Lit. "redeem." H.—S. Paul uses a similar expression, exhorting us to save our souls even at the expense of our temporal interest. C. The diviners wished to give the king's fancy time to subsist, (H.) and to save their lives (C); or delay punishment, at least, as much as possible. H.

VAR. 11. "Men. They acknowledged greater and less gods. Stanley, p. 19. C. They pretended not to have any communication with the superior ones (C); and by their answer ungallantly bear testimony to the excellence of the God whom Daniel served. S. Jer.

VAR. 14. "General. He occupied the same office as Ptolemy, in Egypt. Gez. xxi. 1. It was no disgrace for such a one to execute himself the king's order as Benchus alaw the brother of Solomon. 3 Kings iv. 17. C.

VAR. 16. "Chal. Chal. also, "prophets." C.

VAR. 18. "Secret. Lit. "sacrament." Gr. "mystery," which seems to be derived from (C) meaning, "a secret." H.
And speaking, he said: Blessed be the name of the Lord from eternity and for evermore: for wisdom and knowledge are his.

And he changeth times and ages: taketh away kingdoms, and establisheth them: giveth wisdom to the wise, and knowledge to them that have understanding:

He revealeth deep and hidden things, and knoweth what is in darkness: and light is with him.

To thee, O God of our fathers, I give thanks, and I praise thee: because thou hast given me wisdom and strength: and now thou hast shown me what we desired of thee, for thou hast made known to us the king's discourse.

After this Daniel went in to Arioch, to whom the king had given orders to destroy the wise men of Babylon, and he spake thus to him: Destroy not the wise men of Babylon: bring me in before the king, and I will tell the solution to the king.

Then Arioch in haste brought in Daniel to the king, and said to him: I have found a man of the children of the captivity of Juda, that will resolve the question to the king.

The king answered, and said to Daniel, whose name was Baltassar: Thinkest thou indeed that thou canst tell me the dream that I saw, and the interpretation thereof?

And Daniel made answer before the king, and said:

The secret that the king desireth to know, none of the wise men, or the philosophers, or the diviners, or the soothsayers, can declare to the king.

But there is a God in heaven that revealeth mysteries, who hath shewn to thee, O king Nabuchodonosor, what is to come to pass in the latter times. Thy dream, and the visions of thy head upon thy bed, are these:

Thou, O king, didst begin to think in thy bed, what should come to pass hereafter: and he that revealeth mysteries showed thee what shall come to pass.

To me also this secret is revealed, not by any wisdom that I have more than all men alive: but that the interpretation might be made manifest to the king, and thou mightest know the thoughts of thy mind.

Thou, O king, sawest, and beheld there was as it were a great statue: this statue, which was great and high, tall of stature, stood before thee, and the look thereof was terrible.

The head of this statue was of fine gold, but the breast and the arms of silver, and the belly and the thighs of brass.

And the legs of iron, the feet part of iron and part of clay.

Thus thou sawest, till a stone was cut out of a mountain without hands: and it struck the statue upon the feet thereof that were of iron and clay, and broke them in pieces.

Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer's threshing-floor, and they were carried away by the wind: and there was no place found for them: but the stone that struck the statue became a great mountain, and filled the whole earth.

This is the dream: we will also tell the interpretation thereof before thee, O king.

Thou art a king of kings: and the God of heaven hath given thee a kingdom, and strength, and glory:

And all places wherein the children of men, and the beasts of the field do dwell: he hath also given the birds of the air into thy hand, and hath put all things under thy power: thou, therefore, art the head of gold.

And after thee shall rise up another kingdom, in favor to thee, of silver: and another third kingdom of brass, which shall rule over all the world.

And the fourth kingdom shall be as iron. As iron breaketh into pieces, and subdueth all things, so shall that break and destroy all these.

And whereas thou sawest the feet, and the toes, part of potter's clay, and part of iron: the kingdom shall be divided, but yet it shall take its origin from the iron, according as thou sawest the iron mixed with the miry clay.

And as the toes of the feet were part of iron, and part of clay: the kingdom shall be partly strong, and partly broken.

And whereas thou sawest the iron mixt with miry clay, they shall be mingled indeed together with the seed of man, but they shall not stick fast one to another, as iron cannot be mixed with clay.

But in the days of those kingdoms, the God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another.

Grec. L'Empereur.—But it surely swallowed up all that he had left to his generals, and proved the greatest scourge to the Jewish nation; which has been ever since scattered, while the kingdom of Christ gains ground, and will flourish till that of Rome shall be no more. Antichrist will then appear to cut a cloud over it, but not destroy it, for three years and a half. It is the opinion of many Fathers, &c., that the Roman empire will subistitute till that event take place (see 2 Thess. ii. 3, 7); and thus it may be said that the fourth empire shall not be given to another people. For antichrist will not strive to exact a particular nation, but to rule over all. Yet his dominion will be short, and will end in the general dissolution of nature: so that the Roman empire may be deemed to last for a long time, or even for ever. Ver. 44. Those who adopt the former system, allow (44.) that the stone designates both the Roman empire and that of Christ; so that some parts of the prediction may refer to one and some to the other. C.

Clay. The iron was in a rude state, mixed with earth. The Roman power was at last partly exercised by consuls and partly by emperors. Mi.

Pompey and Caesar, Anthony and Augustus, married each other's relations; but they soon quarrelled, and the race of the Caesars was extinct in Nero. But this is better understood of the kings of Syria and of Egypt. C.

Kingdom of Christ, in the Catholic Church, which cannot be destroyed. Ch.—All other empires change. C.—Kingdoms. That of Rome seem.
people: and it shall break in pieces, and shall consume all these kingdoms: and it shall stand for ever.
46 According as thou sawest, that the stone was cut out of the mountain without hands, and broke in pieces he clay and the iron, and the brass, and the silver, and the gold, the great God hath shown the king what shall come to pass hereafter, and the dream is true, and the interpretation thereof is faithful.
47 Then king Nebuchadnezzar fell on his face, and worshipped Daniel, and commanded that they should offer in sacrifice to him victims and incense.
48 And the king spoke to Daniel, and said: Verily, your God is the God of gods, and Lord of kings, and a revealer of hidden things: seeing thou couldst discover this secret.
49 Then the king advanced Daniel to a high station, and gave him many and great gifts: and he made him governor over all the provinces of Babylon: and chief of the magistrates over all the wise men of Babylon.
50 And Daniel requested of the king, and he appointed Sidrach, Misach, and Abdenago, over the works of the province of Babylon: but Daniel himself was in the king's palace.

CHAP. III.

Nebuchadnezzar sets up a golden statue; which he commands all to adore; the three children, for refusing to do it, are cast into the fiery furnace; but are not hurt by the flames. Their prayer, and constel of praise.

KING Nebuchadnezzar made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura, of the province of Babylon.
2 Then Nebuchadnezzar, the king, sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nebuchadnezzar had set up.
3 Then the nobles, the magistrates, and the judges, the captains, the rulers, and the great men that were placed in authority, and all the princes of the province were gathered together to come to the dedication of the statue, which king Nebuchadnezzar had set up. And they stood before the statue which king Nebuchadnezzar had set up.
4 Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages:

5 That in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue which king Nebuchadnezzor hath set up.
6 But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire.
7 Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, and the sackbut, and the psaltery, of the symphony, and of all kind of music: all the nations, tribes, and languages fell down and adored the golden statue which king Nebuchadnezzor had set up.
8 And presently at that very time some Chaldeans came and accused the Jews.
9 And said to king Nebuchadnezzor: O king, live for ever:
10 Thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute, and the harp, and the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue:
11 And that if any man shall not fall down and adore, he should be cast into a furnace of burning fire.
12 Now there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up.
13 Then Nebuchadnezzor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king.
14 And Nebuchadnezzor, the king, spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up?
15 Now, therefore, if you be ready, at what hour soever, you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand?
16 Sidrach, Misach, and Abdenago, answered, and were appointed judges, (C) or assistants of Daniel. Grot.—Palae. Lit. "gutes," (H) as receiver of the taxes, particularly at Susa. Chap. vii. 2. Marshall, Egypt. Spec. 18.

CHAP. III. VER. 1. Statues. It was not the figure of a man, (C) the dimensions, 90 feet high and 9 broad, (W) being disproportionate; though a man might be represented on the pillar. Some take it for Nabopolassar, (C) or for the king himself. S. Jer. W.—But he never complaints of the injury shown to his own person, and therefore it probably was meant for Bel, the chief god. Chap. iv. 5, and xiv. 1. —Dura. Sept. "enclosed." S. Jer. —This happened towards the end of the king's reign, (ver. 98, &c.) of course the three young men might be about fifty years old. C.


VER. 5. Symphony. This and several other terms seem taken from the Greek, though the Septuagint and Vulgate came originally from Chaldean. C.

VER. 8. Jews: the three children, whom they viewed with a jealous eye. Daniel was too much excited, or was absent with other Jews.
said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter.

17 For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king.

18 But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up.

19 Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated.

20 And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire.

21 And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments.

22 For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago.

23 But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire.

24 And they walked in the midst of the flame, praising God, and blessing the Lord.

25 Then Azarias standing up, prayed in this manner, and opening his mouth in the midst of the fire, he said:

26 Blessed art thou, O Lord, the God of our fathers, and thy name is worthy of praise, and glorious for ever:

27 For thou art just in all that thou hast done to us, and all thy works are true, and thy ways right, and all thy judgments true.

28 For thou hast executed true judgments in all the things that thou hast brought upon us, and upon Jerusalem, the holy city of our fathers: for according to truth and judgment, thou hast brought all these things upon us for our sins.

29 For we have sinned, and committed iniquity, departing from thee: and we have trespassed in all things:

30 And we have not hearkened to thy commandments, nor have we observed nor done as thou hadst commanded us, that it might go well with us.

31 Wherefore, all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment:

32 And thou hast delivered us into the hands of our enemies that are unjust, and most wicked, and prevaricators, and to a king unjust, and most wicked beyond all that are upon the earth.

33 And now we cannot open our mouths: we are become a shame, and a reproach to thy servants, and to them that worship thee.

34 Deliver us not up for ever, we beseech thee, for thy name's sake, and abolish not thy covenant.

35 And take not away thy mercy from us, for the sake of Abraham, thy beloved, and Isaac, thy servant, and Israel, thy holy one:

36 To whom thou hast spoken, promising that thou wouldest multiply their seed as the stars of heaven, and as the sand that is on the sea shore.

37 For we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins.

38 Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense or place of first-fruits before thee.

39 That we may find thy mercy: nevertheless, in a contrite heart and humble spirit let us be accepted.

40 As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee.

41 And now we follow thee with all our heart, and we fear thee, and seek thy face.

42 Put us not to confusion, but deal with us according to thy meekness, and according to the multitude of thy mercies.

43 And deliver us, according to thy wonderful works, and give glory to thy name, O Lord:

44 And let all them be confounded that show evils to thy servants, let them be confounded in all thy might, and let their strength be broken:

45 And let them know that thou art the Lord, the only God, and glorious over all the world.

46 Now the king's servants that had cast them in, ceased not to heat the furnace with brimstone and tow and pitch, and dry sticks,

47 And the flame mounted up above the furnace nine and forty cubits:

48 And it broke forth, and burnt such of the Chaldeans as it found near the furnace.
49 But the angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace.
50 And made the midst of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm.
51 Then these three, as with one mouth, praised and glorified and blessing God, in the furnace, saying:
52 Blessed art thou, O Lord, the God of our fathers; and worthy to be praised, and glorified, and exalted above all for ever: and blessed is the holy name of thy glory: and worthy to be praised and exalted above all, in all ages.
53 Blessed art thou in the holy temple of thy glory: and exceedingly to be praised, and exceeding glorious for ever.
54 Blessed art thou on the throne of thy kingdom, and exceedingly to be praised and exalted above all for ever.
55 Blessed art thou that holdest the depths, and sitteth upon the cherubins: and worthy to be praised and exalted above all for ever.
56 Blessed art thou in the firmament of heaven: and worthy of praise, and glorious for ever.
57 All ye works of the Lord, bless the Lord: praise and exalt him above all for ever.
58 O ye angels of the Lord, bless the Lord: praise and exalt him above all for ever.
59 O ye heavens, bless the Lord: praise and exalt him above all for ever.
60 O all ye waters that are above the heavens, bless the Lord: praise and exalt him above all for ever.
61 O all ye powers of the Lord, bless the Lord: praise and exalt him above all for ever.
62 O ye sun and moon, bless the Lord: praise and exalt him above all for ever.
63 O ye stars of heaven, bless the Lord: praise and exalt him above all for ever.
64 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.
65 O all ye spirits of God, bless the Lord: praise and exalt him above all for ever.
66 O ye fire and heat, bless the Lord: praise and exalt him above all for ever.
67 O ye cold and heat, bless the Lord: praise and exalt him above all for ever.
68 O ye dew and hoar frost, bless the Lord: praise and exalt him above all for ever.
69 O ye frost and cold, bless the Lord: praise and exalt him above all for ever.
70 O ye ice and snow, bless the Lord: praise and exalt him above all for ever.
71 O ye nights and days, bless the Lord: praise and exalt him above all for ever.
72 O ye light and darkness, bless the Lord: praise and exalt him above all for ever.
73 O ye lightnings and clouds, bless the Lord: praise and exalt him above all for ever.
74 O let the earth bless the Lord: let it praise and exalt him above all for ever.
75 O ye mountains and hills, bless the Lord: praise and exalt him above all for ever.
76 O ye springs of waters, bless the Lord: praise and exalt him above all for ever.
77 O ye floods of waters, bless the Lord: praise and exalt him above all for ever.
78 O ye seas and rivers, bless the Lord: praise and exalt him above all for ever.
79 O ye whales, and all that move in the waters, bless the Lord: praise and exalt him above all for ever.
80 O all ye fowls of the air, bless the Lord: praise and exalt him above all for ever.
81 O all ye beasts and cattle, bless the Lord: praise and exalt him above all for ever.
82 O ye children of men, bless the Lord: praise and exalt him above all for ever.
83 O let Israel bless the Lord: let them praise and exalt him above all for ever.
84 O ye priests of the Lord, bless the Lord: praise and exalt him above all for ever.
85 O ye servants of the Lord, bless the Lord: praise and exalt him above all for ever.
86 O ye spirits and souls of the just, bless the Lord: praise and exalt him above all for ever.
87 O ye holy and humble of heart, bless the Lord: praise and exalt him above all for ever.
88 O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever. For he hath delivered us from hell, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and saved us out of the midst of the fire.
89 O give thanks to the Lord, because he is good: because his mercy endureth for ever and ever.
90 O all ye religious, bless the Lord, the God of gods: praise him, and give him thanks, because his mercy endureth for ever and ever.
91 Then Nebuchadnezzar, the king, was astonished, and rose up in haste, and said to his nobles: Did we not cast three men bound into the midst of the fire? They answered the king, and said: True, O king.
92 He answered, and said: Behold, I see four men loose, and walking in the midst of the fire, and there is no hurt in them, and the form of the fourth is like the son of God.

Ps. civ. 4. 4. 5. 10. 14. 17. 29. 32. 33. 34. 40. 52. 69. 72. 75. 92. 95. 102.

Vern. 48. The sun, or rather (H.) "a son," vza. Lev. iii. 11. It was the same angel who descended (W) with them. Ver. 49. Some have taken him for Jesus Christ. But S. Aug. observes, that most of these apparitions were made by angels. (Trin. iii. 11.) who are often styled "sons of God." Job i. 6. T. C.
93 Then Nabuchodonosor came to the door of the burning fiery furnace, and said: Sidrach, Misach, and Abednego, ye servants of the most high God, go ye forth, and come. And immediately Sidrach, Misach, and Abednego, went out went from the midst of the fire.

94 And the nobles, and the magistrates, and the judges, and the great men of the king, being gathered together, considered these men, that the fire had no power on their bodies, and that not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on them.

95 Then Nabuchodonosor breaking forth, said: Blessed be the God of them, to wit, of Sidrach, Misach, and Abednego, who hath sent his angel, and delivered his servants that believed in him: and they changed the king's word, and delivered up their bodies, that they might not serve nor adore any god except their own God.

96 By me, therefore, this decree is made: That every people, tribe, and tongue, which shall speak blasphemy against the God of Sidrach, Misach, and Abednego, shall be destroyed, and their houses laid waste: for there is no other God that can save in this manner.

97 Then the king promoted Sidrach, Misach, and Abednego, in the province of Babylon.

98 Nabuchodonosor, the king, to all peoples, nations, and tongues, that dwell in all the earth, peace be multiplied unto you.

99 The most high God hath wrought signs and wonders towards me. It hath seemed good to me, therefore, to publish

100 His signs, because they are great: and his wonders, because they are mighty: and his kingdom is an everlasting kingdom, and his power to all generations.

CHAP. IV.

Nabuchodonosor's dream, by which the judgments of God are denounced against him, for his pride, is interpreted by Daniel, and verified by the event.

I NABUCHODONOSOR, was at rest in my house,

1 saw a dream that afflicted me: and my thoughts</p>
and he will give it to whomsoever it shall please him, and he will appoint the basest man over it.

15 I, king Nabuchodonosor, saw this dream: thou, therefore, O Baltassar, tell me quickly the interpretation: for all the wise men of my kingdom are not able to declare the meaning of it to me: but thou art able, because the spirit of the holy gods is in thee.

16 Then Daniel, whose name was Baltassar, began silently to think within himself for about one hour: and his thoughts troubled him. But the king answering, said: Baltassar, let not the dream and the interpretation thereof trouble thee. Baltassar answered, and said: My lord, the dream be to them that hate thee, and the interpretation thereof to thy enemies.

17 The tree which thou sawest, which was high and strong, whose height reached to the skies, and the sight thereof into all the earth:

18 And the branches thereof were most beautiful, and its fruit exceeding much, and in it was food for all, under which the beasts of the field dwelt, and the birds of the air had their abode in its branches.

19 It is thou, O king, who art grown great, and become mighty: for thy greatness hath grown, and hath reached to heaven, and thy power unto the ends of the earth.

20 And whereas the king saw a watchet, and a holy one come down from heaven, and say: Cut down the tree, and destroy it, but leave the stump of the roots thereof in the earth, and let it be bound with iron and brass, among the grass without, and let it be sprinkled with the dew of heaven: and let his feeding be with the wild beasts, till seven times pass over him.

21 This is the interpretation of the sentence of the Most High, which is come upon my lord, the king.

22 They shall cast thee out from among men, and thy dwelling shall be with cattle, and with wild beasts, and thou shalt eat grass, as an ox, and shalt be with the dew of heaven: and seven times shall pass over thee, till thou know that the Most High ruleth over the kingdom of men, and giveth it to whomsoever he will.

23 But whereas he commanded, that the stump of the roots thereof, that is, of the tree, should be left: thy kingdom shall remain to thee, after thou shalt have known that power is from heaven.

24 Wherefore, O king, let my counsel be acceptable to thee, and redeem thou thy sins with alms, and thy

iniquities with works of mercy to the poor: perhaps he will forgive thy offences.

25 All these things came upon king Nabuchodonosor.

26 At the end of twelve months he was walking in the palace of Babylon.

27 And the king answered, and said: Is not this the great Babylon, which I have built, to be the seat of the kingdom, by the strength of my power, and in the glory of my excellence?

28 And while the word was yet in the king's mouth, a voice came down from heaven: To thee, O king Nabuchodonosor, it is said: Thy kingdom shall pass from thee.

29 And they shall cast thee out from among men, and thy dwelling shall be with cattle and wild beasts: thou shalt eat grass like an ox, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

30 The same hour the word was fulfilled upon Nabuchodonosor, and he was driven away from among men, and did eat grass, like an ox, and his body was wet with the dew of heaven: till his hairs grew like the feathers of eagles, and his nails like birds' claws.

31 Now at the end of the days, I, Nabuchodonosor, lifted up my eyes to heaven, and my sense was restored to me: and I blessed the Most High, and I praised and glorified him that liveth for ever: for his power is an everlasting power, and his kingdom is to all generations.

32 And all the inhabitants of the earth are reputed as nothing before him: for he doth according to his will, 'as well with the powers of heaven, as among the inhabitants of the earth: and there is none that can resist his hand, and say to him: Why hast thou done it?'

33 At the same time my sense returned to me, and I came to the honour and glory of my kingdom: and my shape returned to me: and my nobles, and my magistrates, sought for me, and I was restored to my kingdom: and greater majesty was added to me.

34 Therefore I, Nabuchodonosor, do now praise, and magnify, and glorify the King of heaven: because all his works are true, and his ways judgments, and them that walk in pride he is able to abase.

CHAP. V.

Baltassar's profane banquet: his sentence is denounced by a hand-writing on the wall, which Daniel reads and interprets.

VER. 31. Herodetus: God having looked on me with pity, S. Aug. (Ep. 111, C. or 125 W.) seems to think that he was saved; and the author of the P. on Pred. and Grice, (chap. xv.) attributed to him, remarks that his repentance was different from that of Pharam. Hence none must despair. S. Jer. Ep. 7, to Lestis.

—See Theod. A. Lap., &c., who maintain the same opinion: lest S. Thomas expresses his doubts.

VER. 59. With, or by the powers (angels, ver. 10) as by men. See—The stars are also frequently thus described. Matt. xxiv. 29.

VER. 59. Shape. He had not assumed that of an ox, (H.) but had greatly neglected his person, (C.) so that he was covered with hair, &c. Ver. 30. II.

VER. 44. I, &c. From this place some commentators infer that this king became a true convert, and dying not long after, was probably saved Ch. Jose. Ant. 10.—This is the last act of his which is recorded. If he had lived much longer he would probably have restored the Jews. W.—But the time decreed by heaven for their liberation was not yet arrived. hi.

CHAP. V. VER. 1. Baltassar. He is believed to be the same as Nabonidas, the last of the Chaldean kings, grandson to Nabuchodonosor. He is called his son.
BAL TASSAR, the king, made a great feast for a thousand of his nobles: and every one drank according to his age.

2 And being now drunk, he commanded that they should bring the vessels of gold and silver, which Nabuchodonosor, his father, had brought away out of the temple, that was in Jerusalem, that the king and his nobles, and his wives, and his concubines, might drink in them.

3 Then were the golden and silver vessels brought, which he had brought away out of the temple that was in Jerusalem: and the king and his nobles, his wives, and his concubines, drank in them.

4 They drank wine, and praised their gods of gold, and of silver, of brass, of iron, and of wood, and of stone.

5 In the same hour there appeared fingers, as it were of the hand of a man, writing over against the candlestick, upon the surface of the wall of the king’s palace: and the king beheld the joints of the hand that wrote.

6 Then was the king’s countenance changed, and his thoughts troubled him: and the joints of his loins were loosed, and his knees struck one against the other.

7 And the king cried out aloud to bring in the wise men, the Chaldeans, and the soothsayers. And the king spoke, and said to the wise men of Babylon: Whosoever shall read this writing, and shall make known to me the interpretation thereof, shall be clothed with purple, and shall have a golden chain on his neck, and shall be the third man in my kingdom.

8 Then came in all the king’s wise men, but they could neither read the writing, nor declare the interpretation to the king.

9 Wherewith king Baltassar was much troubled, and his countenance was changed: and his nobles also were troubled.

10 Then the queen, on occasion of what had happened to the king, and his nobles, came into the banquet-house: and she spoke, and said: O king, live for ever: let not thy thoughts trouble thee, neither let thy countenance be changed.

11 There is a man in thy kingdom that hath the spirit of the holy gods in him: and in the days of thy father knowledge and wisdom were found in him: for king Nabuchodonosor, thy father, appointed him prince of the wise men, enchargers, Chaldeans, and soothsayers, thy father, I say, O king:

12 Because a greater spirit, and knowledge, and under-
before thee: and thou, and thy nobles, and thy wives, and thy concubines, have drunk wine in them: and thou hast praised the gods of silver, and of gold, and of brass, of iron, and of wood, and of stone, that neither see, nor hear, nor feel: but the God who hath thy breath in his hand, and all thy ways, thou hast not glorified.

24 Wherefore, he hath sent the part of the hand which hath written this that is set down.

25 And this is the writing that is written: 

Mene, Mene, Tekel, Phars.

26 And this is the interpretation of the word. 

Mene: God hath numbered thy kingdom, and hath finished it.

27 Tekel: thou art weighed in the balance, and art found wanting.

28 Phars: thy kingdom is divided, and is given to the Medes and Persians.

29 Then by the king's command, Daniel was clothed with purple, and a chain of gold was put about his neck: and it was proclaimed of him that he had power as the third man in the kingdom.

30 The same night Baltasar, the Chaldee king, was slain.

31 And Darius, the Mede, succeeded to the kingdom, being three score and two years old.

CHAP. VI.

Daniel is promoted by Darius: his enemies procure a law forbidding prayer; for the suspension of this law, Daniel is cast into the lion's den: but miraculously delivered.

It seemed good to Darius, and he appointed over the kingdom a hundred and twenty governors, to be over his whole kingdom.

2 And three princes over them, of whom Daniel was one: that the governors might give an account to them, and the king might have no trouble.

3 And Daniel excelled all the princes, and governors: because a greater spirit of God was in him.

4 And the king thought to set him over all the kingdom: whereupon the princes, and the governors, sought to find occasion against Daniel, with regard to the king: and they could find no cause, nor suspicion, because he was faithful, and no fault, nor suspicion was found in him.  

5 Then these men said: We shall not find any occa-
sition against this Daniel, unless perhaps concerning the law of his God.

6 Then the princes, and the governors, craftily sugges-
ted to the king, and spoke thus unto him: King Darius, live for ever:

7 All the princes of the kingdom, the magistrates, and governors, the senators, and judges, have consulted together, that an imperial decree, and an edict be published: That whosoever shall ask any petition of any god, or man, for thirty days, but of thee, O king, shall be cast into the den of the lions.

8 Now, therefore, O king, confirm the sentence, and sign the decree: that what is decreed by the Medes and Persians may not be altered, nor any man be allowed to transgress it.

9 So king Darius set forth the decree, and established it.

10 Now, when Daniel knew this, that is to say, that the law was made, he went into his house: and opening the windows in his upper chamber towards Jerusalem, he knelt down three times a day, and adored and gave thanks before his God, as he had been accustomed to do before.

11 Wherefore those men carefully watching him, found Daniel praying and making supplication to his God.

12 And they came and spoke to the king concerning the edict: O king, hus thou not decreed, that every man that should make a request to any of the gods, or men, for thirty days, but to thyself, O king, should be cast into the den of the lions? And the king answered them, saying: The word is true, according to the decree of the Medes and Persians, which it is not lawful to violate.

13 Then they answered, and said before the king: Daniel, who is of the children of the captivity of Juda, hath not regarded thy law, nor the decree that thou hast made: but three times a day he maketh his prayer.

14 Now when the king had heard these words, he was very much grieved, and in behalf of Daniel he set his heart to deliver him, and even till sun-set he laboured to save him.

15 But those men perceiving the king's design, said to him: Know thou, O king, that the law of the Medes and
Persians is, that no decree which the king hath made, may be altered.

16 Then the king commanded, and they brought Daniel, and cast him into the den of the lions. And the king said to Daniel: Thy God, whom thou always servest, will he deliver thee.

17 And a stone was brought, and laid upon the mouth of the den: which the king sealed with his own ring, and with the ring of his nobles, that nothing should be done against Daniel.

18 And the king went away to his house, and laid himself down without taking supper, and meat was not set before him, and even sleep departed from him.

19 Then the king rising very early in the morning, went in haste to the lions' den:

20 And coming near to the den, cried with a lamentable voice to Daniel, and said to him: Daniel, servant of the living God, hath thy God, whom thou servest always, been able, thoukest thou, to deliver thee from the lions?

21 And Daniel answering the king, said: O king, live for ever:

22 My God hath sent his angel, and hath shut up the mouths of the lions, and they have not hurt me: forasmuch as before him justice hath been found in me: yea, and before thee, O king, I have done no offence.

23 Then was the king exceeding glad for him, and commanded that Daniel should be taken out of the den: and Daniel was taken out of the den, and no hurt was found in him, because he believed in his God.

24 And by the king's commandment, those men were brought that had accused Daniel: and they were cast into the lions' den, they and their children, and their wives: and they did not reach the bottom of the den, before the lions caught them, and broke all their bones in pieces.

25 Then king Darius wrote to all people, tribes, and languages, dwelling in the whole earth: Peace be multiplied unto you.

26 It is decreed by me, that in all my empire and my kingdom, all men dread and fear the God of Daniel. For he is the living and eternal God: for his kingdom shall never be destroyed, and his power shall be for ever.

27 He is the deliverer, and saviour, doing signs and wonders in heaven, and in earth, who hath delivered Daniel out of the lions' den.

28 Now Daniel continued unto the reign of Cyrus, the Persian.

CHAP. VII.

Daniel's vision of the four beasts, signifying four kingdoms: of God sitting on his throne: and of the successive empires of the Chaldees, Persians, Greeks, and Romans. 

1 In the first year of Belshazzar, king of Babylon, Daniel had a dream: and the vision of his head was upon his bed: and writing the dream, he comprehended it in a few words: and relating the sum of it in short, he said:

2 I saw in my vision by night, and beheld the four winds of the heaven striving upon the great sea.

3 And four great beasts, different one from another, came up out of the sea.

4 The first was like a lioness, and had the wings of an eagle: I beheld till her wings were plucked off, and she was lifted up from the earth, and stood upon her feet as a man, and the heart of a man was given to her.

5 And behold another beast, like a bear, stood up on one side: and there were three rows in the mouth thereof, and in the teeth thereof, and thus they said to it: Arise, devour much flesh.

6 After this I beheld, and lo, another like a leopard, and it had upon it four wings, as of a fowl, and the beast had four heads, and power was given to it.

7 After this I beheld in the vision of the night, and lo, a fourth beast, terrible and wonderful, and exceeding strong, it had great iron teeth, eating and breaking in pieces, and treading down the rest with its feet: and it was unlike to the other beasts which I had seen before it, and had ten horns.

8 I considered the horns, and behold another little horn sprang out of the midst of them: and three of the first horns were plucked up at the presence thereof: and behold eyes like the eyes of a man were in this horn, and a mouth speaking great things.

9 Esra. 1, 21.

9 Ezra. 1. 21.

VER. 17. Own ring, that none of his enemies might injure Daniel. The nobles also sealed their seal (H.) that the king might not injure him. M.


VER. 22. Offence, as I neglected thy decree to obey a higher Master. C.

VER. 23. Beloved, or trusted. C. S. Paul alludes to this miracle. Heb. xii. 33.

VER. 33. W. Accused. They were punished as false witnesses (C.), and the king justly made them suffer what they would have inflicted on the innocent, being convinced that Daniel had only acted according to his devotion. W. —Writers. Many examples of such punishments occur, (C.) as it was presumed the children and wives were infected by the bad example, and would imitate it, (J.) if they had not conceived already. M.

CHAP. VII. VERS. 1. Balthazar. Chal. a letter is wanting. H. —This Balthasar was the son of Belshazzar. 

CHAP. V. VERS. 4. The two visions happened before that event. W.

CHAP. VI. VERS. 4. Bear, which is cruel, and eats what is set before it; great beasts of the earth (C.) and in Egypt. Ch. ii. 40. H.

CHAP. V. VERS. 4. Man. The emperors of Babylon were forced to confess that they were nothing more. C. —Their cruel and rapid conquests (W.) are denounced by this monstrous animal. Its wings show how the lands were divided between the Medes and Persians. Perhaps Nergilassar, &c. shared a part. Ch. v. 1. C.

CHAP. V. VERS. 5. Bear, which is cruel, and eats what is set before it: greatly (W.) —Side. Cyrus did not attack the Jews. S. Jer. —He stood ready to attack the Chaldeans. Tho. He ruled over the Medes and Persians, as well as over the Persians. C. —Revel. Gr. "wings or sides" of an animal, (H.) or "breeches" 270.

CHAP. VII. VER. 6. Leopard, a small spotted beast, may denote the size and disposition of Alexander, as well as his rapid conquests. When he was asked how he had subdued so many, he answered, "by never putting off." C. —Four. He led his forces on all sides (H.) and after his death his empire was divided into four, (W.) Egypt, Syria, Asia, and Macedon (Thucyd.) as he had united in his person the empire of the Chaldees, Medes, Persians, and Greeks. C.

CHAP. VII. VER. 7. Unlike. It is not named: but shows the incomparable power of the Romans, governed by kings, consuls, tribunes, dictators, and emperors, at different times. W. —This is the opinion generally received, which we shall explain. Yet one cannot compare the kingdoms of Syria and Egypt, as figures of such as shall be about the time of antichrist. C. —Euphrates was the fifth king, and Leontochus, Antigonus, and Demetrius, had been governors of Syria before. Most understand this of antichrist, whom Ephiphanes foreboded. Others think that it points out Vespasian, the tenth successor of Caesar, who made war on the Jews. Others apply this to the Turkish empire, which may be passing the way for the great antichrist of Christ. C.

CHAP. VII. VERS. 8. Little horn. This is commonly understood of antichrist. It may also include their great persecutor, Antiochus the Grea, and was a cut off at Rome. —Man. He gained several at first, by his affability. —Things: blasphemy. 1 Mac. i. 28, 48. C.

21 I beheld, and lo, that horn made war against the saints, and prevailed over them.

22 Till the ancient of days came and gave judgment to the saints of the Most High, and the time came, and the saints obtained the kingdom.

23 And thus he said: The fourth beast shall be the fourth kingdom upon earth, which shall be greater than all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns of the same kingdom, shall be ten kings: and another shall rise up after them, and he shall be mightier than the former, and he shall bring down three kings.

25 And he shall speak words against the High One, and shall crush the saints of the Most High: and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time, and times, and half a time.

26 And a judgment shall sit, that his power may be taken away, and be broken in pieces, and perish even to the end.

27 And that the kingdom, and power, and the greatness of the kingdom, under the whole heaven, may be given to the people of the saints of the Most High: whose kingdom is an everlasting kingdom, and all kings shall serve him, and shall obey him.

28 Hitherto is the end of the word. I, Daniel, was much troubled with my thoughts, and my countenance was changed in me: but I kept the word in my heart.

CHAP. VIII.

Daniel's vision of the ram and he-goat, interpreted by the angel Gabriel.

I

In the third year of the reign of king Belshazzar, a vision appeared to me. I, Daniel, after what I had seen in the beginning.

2 Saw in my vision when I was in the castle of Susa, which is in the province of Elam: and I saw in the vision that I was over the gate of Ulai.

3 And I lifted up my eyes, and saw: and behold a ram stood before the water, having two high horns, and one higher than the other, and growing up. Afterward

4 I saw the ram pushing with his horns against the west, and against the north, and against the south: and no beasts could withstand him, nor be delivered out of his hand: and he did according to his own will, and became great.

* A. M. 3401, A. C. 553.
5 And I understood, and beheld a he-goat came from the west on the face of the whole earth, and he touched not the ground, and the he-goat had a notable horn between his eyes.

6 And he went up to the ram that had the horns, which I had seen standing before the gate, and he ran towards him in the force of his strength.

7 And when he was come near the ram, he was enraged against him, and struck the ram: and broke his two horns, and the ram could not withstand him: and when he had cast him down on the ground, he stamped upon him, and none could deliver the ram out of his hand.

8 And the he-goat became exceedingly great: and when he was grown, the great horn was broken, and there came up four horns towards the four winds of heaven.

9 And out of one of them came forth a little horn: and it became great against the south, and against the east, and against the strength.

10 And it was magnified even unto the strength of heaven: and it threw down of the strength, and of the stars, and trod upon them.

11 And it was magnified even to the prince of the strength: and it took away from him the continual sacrifice, and cast down the place of his sanctuary.

12 And strength was given him against the continual sacrifice because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper.

13 And I heard one of the saints speaking, and one saint said to another, I know not to whom that was speaking: How long shall be the vision, concerning the continual sacrifice, and the sin of the desolation that is made: and the sanctuary, and the strength be trodden under foot?

14 And he said to him: Unto evening and morning two thousand three hundred days: and the sanctuary shall be cleansed.

15 And it came to pass when I, Daniel, saw the vision, and sought the meaning, that belothed there stood before me as it were the appearance of a man.

VER. 5. A he-goat. The empire of the Greeks, or Macedonians.—He touched not the ground. He conquered all before him with so much rapidity, that he seemed rather to fly than to walk upon the earth.—A notable horn. Alexander the Great. Ch.—He succeeded his father when only twenty years old, and the next year was chosen generalissimo of the Greeks against Persia, which he invaded at the head of 30,000 foot and 4000 horse, having only seventy talents of silver and provisions for one month. With this he attacked the most flourishing empire, and conquered it in less than four years’ time, when Darius was slain, A. 337 b. Alexander survived only six years and ten months, yet subdued so many nations that it is almost incredible that he should have travelled over them. He is the belly of brass and the leopard, chap. ii. 8 b, and vi. 6 c.

VER. 6. Broken, by death. A Her. A. 363. —Four. Seleucus, Antipatros, Philip, and Ptolemaeus, the successors of Alexander, who divided his empire among them. Ch.—Other generals held out for some time. Philip was only a nominal king, being governed by Antipatros, Syrte, Abia, and Egypt formed three other kingdoms. All four are marked out by the four heads of the leopard. Chap. vii. 6 c.

VER. 9. A little horn. Antiochus Epiphanes, a descendant of Seleucus. He appeared in A. 260 as so on and the next by his victories over the kings of Egypt and Armenia; and against the strength, that is, against Jerusalem and the people of God. Ch.—He persecuted God’s people, and set up the idol of Jupiter Olympius in the very temple. W.

VER. 10. Even unto, or against the strength of heaven. So are here called the army of the Jews, the people of God, (Ch.) and particularly the teachers. Many priests gave way to idolatry, 1 Mac. 1. 49, and 2 Mac. iv. 14, 14 c.

VER. 15. Strength. Heb. “the army was delivered up to him, for the,” etc. While several contended for the high priesthood, and imitated the manners of the Greeks, the sacrifices were neglected, and then Antiochus prevailed. 2 Macc. iv. 7.

VER. 16. Days. That is, six years and almost four months; which was the whole time from the beginning of the persecution of Antiochus till his death. Ch.—He began A. 149, and died A. 143, according to the era of Seleucus. H.—The temple was purified in the mean time. 1 Macc. 1. 23, and vi. 16. W.—Full days are specified. Sacrifice entirely ceased for three years, A. 146. Chap. vii. 25.

VER. 18. Bettem, an island formed by the river, It was the Isle of God, (C,) or S Michael, (S. Jer,) directing Gabriel to explain the vision.

VER. 19. Man. So Eszechiel is usually styled, to show that the human nature is different from that of angels, and would be greatly honoured by Jesus Christ, when he takes this appellation. W.


VER. 23. Shameless. Heb. “hard, cruel, and impudent, as Ephraim was 1 Macc. 1. 2. Marcellinus styles him, “cruel and savage.”—Sentence, making use of artifice to seize the estates of his nephew Philonicus, and to oppress the Jews. 2 Macc. v. 24. C.


VER. 25. Prince of God’s Hand of man. He confessed that he was unjustly punished. 1 Macc. vi. 10.

VER. 26. Morning of this day, or of what shall happen in certain full days. Ver. 26.—New. When the predictions were to take place soon, they were sealed and published. G.—This will remain obscure till the event. S. Jer.—What regarded the temple, happened in 300 years’ time. But it alluded also to antichrist. S. Greg. Mor. xxx. 12. W.

VER. 27. Business. At Damascus. Simeon had given him the proof Babylon.
IN the first year of Darius, the son of Ahasuerus, of the seed of the Medes, who reigned over the kingdom of the Chaldeans:

2 The first year of his reign I, Daniel, understood by books the number of the years, concerning which the word of the Lord came to Jeremiah, the prophet, that seventy years should be accomplished of the desolation of Jerusalem.

3 And I set my face to the Lord, my God, to pray and make supplication with fasting, sackcloth, and ashes.

4 And I prayed to the Lord, my God, and I made my confession, and said: ‘I beseech thee, O Lord God, great and terrible, who keepest the covenant, and mercy to them that love thee, and keep thy commandments.

5 We have sinned, we have committed iniquity, we have done wickedly, and have revolved: and we have gone aside from thy commandments, and thy judgments.

6 We have not hearkened to thy servants, the prophets, that have spoken in thy name to our kings, to our princes, to our fathers, and to all the people of the land.

7 To thee, O Lord, justice: but to us confusion of face, as at this day to the men of Juda, and to the inhabitants of Jerusalem, and to all Israel, to them that are near, and to them that are far off, in all the countries whither thou hast driven them, for their iniquities, by which they have sinned against thee.

8 O Lord, to us belongeth confusion of face, to our princes, and to our fathers, that have sinned.

9 But to thee, the Lord our God, mercy and forgiveness, for we have departed from thee:

10 And we have not hearkened to the voice of the Lord, our God, to walk in his law, which he set before us by his servants, the prophets.

11 And all Israel have transgressed thy law, and have turned away from hearing thy voice, and the malediction, and the curse, which is written in the book of Moses, the servant of God, is fallen upon us, because we have sinned against him.

12 And he hath confirmed his words which he spoke against us, and against our princes that judged us, that he would bring in upon us a great evil, such as never was under all the heaven, according to that which hath been done in Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us: and we entreated not thy face, O Lord, our God, that we might turn from our iniquities, and think on thy truth.

14 And the Lord hath watched upon the evil, and hath brought it upon us: the Lord, our God, is just in all his works which he hath done: for we have not hearkened to his voice.

15 And now, O Lord, our God, who hast brought forth thy people out of the land of Egypt, with a strong hand, and hast made thee a name as at this day: we have sinned, we have committed iniquity,

16 O Lord, against all thy justice: let thy wrath and thy indignation be turned away, I beseech thee, from thy city, Jerusalem, and from thy holy mountain. For by reason of our sins, and the iniquities of our fathers, Jerusalem, and thy people, are a reproach to all that are round about us.

17 Now, therefore, O our God, hear the supplication of thy servant, and his prayers: and show thy face upon thy sanctuary, which is desolate, for thy own sake.

18 Incline, O my God, thy ear, and hear: open thy eyes, and see our desolation, and the city upon which thy name is called: for it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies.

19 O Lord, hear: O Lord, be appeased: hearken, and do: delay not, for thy own sake, O my God: because thy name is invoked upon thy city, and upon thy people.

20 Now while I was yet speaking, and praying, and confessing my sins, and the sins of my people of Israel, and presenting my supplications in the sight of my God, for the holy mountain of my God:

21 As I was yet speaking in prayer, behold the man, Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice.

22 And he instructed me, and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand.

23 From the beginning of thy prayers the word came forth: and I am come to show it to thee, because thou art a man of desires: therefore, do thou mark the word, and understand the vision.

24 Seventy weeks are determined upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought: and vision and
PROPHECY MAY BE FULFILLED: AND THE SAINTS OF SAINTS MAY BE ANOINTED.

25 Know thou, therefore, and take notice: that from the going forth of the vision, to build up Jerusalem again, unto Christ, the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls, in straitness of times.

26 And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his. And a people, with their leader, that shall come, shall destroy the city, and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation.

27 And he shall confirm the covenant with many, in one week: and in the half of the week the victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation, and to the end.

CHAP. X.

Daniel, having humbled himself by fasting and penance, seeth a vision, with which he is much terrified: but he is comforted by an angel.

I N the third year of Cyrus, king of the Persians, a word was revealed to Daniel, named Baltussar, and a true word, and great strength: and he understood the word: for there is need of understanding in a vision.

2 In those days I, Daniel, mourned the days of three weeks.

3 I eat no desirable bread, and neither flesh, nor wine, entered into my mouth, neither was I anointed with ointment: till the days of three weeks were accomplished.

4 And in the four and twentieth day of the first month, I was by the great river, which is the Tigris.

5 And I lifted up my eyes, and I saw: and behold a man clothed in linen, and his loins were girded with the finest gold:

6 And his body was like the chrysoprase, and his face as the appearance of lightning, and his eyes as a burning lamp: and his arms, and all downward even to the feet, like in appearance to glittering brass: and the voice of his word like the voice of a multitude.

7 And I, Daniel, alone saw the vision: for the men that were with me saw it not: but an exceeding great terror fell upon them, and they fled away, and hid themselves.

8 And I, being left alone, saw this great vision: and there remained no strength in me, and the appearance of my countenance was changed in me, and I fainted away, and remained no strength.

9 And I heard the voice of his words: and when I heard I lay in a consternation upon my face, and my face was close to the ground.

10 And beheld a hand touched me, and lifted me up upon my knees, and upon the joints of my hands.

11 And he said to me: Daniel, thou man of desires, understand the words that I speak to thee, and stand upright: for I am sent now to thee. And when he had said this word to me, I stood trembling.

12 And he said to me: Fear not, Daniel: for from the first day that thou didst set thy heart to understand, to afflict thyself in the sight of thy God, thy words have been heard: and I am come for thy words.

13 But the prince of the kingdom of the Persians resisted me one and twenty days: and behold Michael, one of the chief princes, came to help me, and I remained there by the king of the Persians.

14 But I come to teach thee what things shall befall thy people in the latter days, for as yet the vision is for days.

15 And when he was speaking such words to me, I cast down my countenance to the ground, and held my peace.

16 And hearken as it were the likeness of a son of man, touched my lips: then I opened my mouth and spoke, and said to him that stood before me: O my lord, at the sight of thee my joints are loosed, and no strength hath remained in me.