17 And how can the servant of my lord speak with my lord? for no strength remaineth in me; moreover, my breath is stopped.

18 Therefore, he looked like a man, touched me again, and strengthened me.

19 And he said: Fear not, O man of desires, peace be to thee: take courage, and be strong. And when he spoke to me, I grew strong, and I said: Speak, O my lord, for thou hast strengthened me.

20 And he said: Dost thou know wherefore I am come to thee? And now I will return, to fight against the prince of the Persians. When I went forth, there appeared the prince of the Greeks coming.

21 But I will tell thee what is set down in the scripture of truth: and none is my helper in all these things, but Michael, your prince.

CHAP. XI.

The angel declares to Daniel many things to come, with regard to the Persian and Grecian kings: more especially with regard to Antiochus, as a figure of antichrist.

AND from the first year of Darius, the Mede, I stood up, that he might be strengthened, and confirmed.

2 And now I will show thee the truth. Behold, there shall stand yet three kings in Persia, and the fourth shall be enriched exceeding above them all: and when he shall be grown mighty by his riches, he shall stir up all against the kingdom of Greece.

3 But there shall rise up a strong king, and shall rule with great power: and he shall do what he pleaseth.

4 And when he shall come to his height, his kingdom shall be broken, and it shall be divided towards the four winds of the heaven: but not to his posterity, nor according to his power with which he ruled. For his kingdom shall be rent in pieces, even for strangers, besides these.

5 And the king of the south shall be strengthened, and one of his princes shall prevail over him, and he shall rule with great power: for his dominions shall be great.

6 And after the end of years they shall be in league together: and the daughter of the king of the south shall come to the king of the north to make friendship, but she shall not obtain the strength of the arm, neither shall her seed stand: and she shall be given up, and her young men that brought her, and they that strengthened her in these times.

7 And a plant of the bud of her roots shall stand up: and he shall come with an army, and shall enter into the province of the king of the north: and he shall abuse them, and shall prevail.

8 And he shall also carry away captive into Egypt their gods, and their graven things, and their precious vessels of gold and silver: he shall prevail against the king of the north.

9 And the king of the south shall enter into the kingdom, and shall return to his own land.

10 And his sons shall be provoked, and they shall assemble a multitude of great forces: and he shall come with haste like a flood: and he shall return, and be stirred up, and he shall join battle with his forces.

11 And the king of the south being provoked, shall go forth, and shall fight against the king of the north, and shall prepare an exceeding great multitude, and a multitude shall be given into his hands.

12 And he shall take a multitude, and his heart shall be lifted up, and he shall cast down many thousands: but he shall not prevail.

13 For the king of the north shall return, and shall prepare a multitude much greater than before: and in the end of times, and years, he shall come in haste with a great army, and much riches.

14 And in those times many shall rise up against the king of the south, and the children of prevaricators of thy people shall lift themselves to fulfill the vision, and they shall fall.

15 And the king of the north shall come, and shall cast...
16 And he shall come upon him, and do according to his pleasure; and there shall be none to stand against his face: and he shall stand in the glorious land, and it shall be consumed by his hand.

17 And he shall set his face to come to possess all his kingdom, and he shall make upright conditions with him: and he shall give him a daughter of women, to overthrow it: and she shall not stand, neither shall she be for him.

18 And he shall turn his face to the islands, and shall take many: and he shall cause the prince of his reproach to cease, and his reproach shall be turned upon him.

19 And he shall turn his face to the empire of his own land, and he shall stumble, and fall, and shall not be found.

20 And there shall stand up in his place one most vile, and unworthy of kingly honour: and in a few days he shall be destroyed, not in rage nor in battle.

21 And there shall stand up in his place one despised, and the kingly honour shall not be given him: and he shall come privately, and shall obtain the kingdom by fraud.

22 And the arms of the fighter shall be overcome before his face, and shall be broken: yea, also the prince of the covenant.

23 And after friendships, he will deal deceitfully with him: and he shall go up, and shall overcome with a small people.

24 And he shall enter into rich and plentiful cities: and he shall do that which his fathers never did, nor his fathers' fathers: he shall scatter their spoils, and their prey, and their riches; and shall forecourt devices against the best fenced places: and this until a time.

25 And his strength, and his heart, shall be stirred up against the king of the south, with a great army: and the king of the south shall be stirred up to battle with many and very strong succours: and they shall not stand, for they shall form designs against him.

26 And they that eat bread with him, shall destroy him, and his army shall be overthrown: and many shall fall down slain.

27 And the heart of the two kings shall be to do evil, and they shall speak lies at one table, and they shall not prosper: because as yet the end is unto another time.

28 And he shall return into his land with much riches: and his heart shall be against the holy covenant, and he shall succeed, and shall return into his own land.

29 At the time appointed he shall return, and he shall come to the south, but the latter time shall not be like the former.

30 And the galleys of the Romans shall come upon him, and he shall be struck, and shall return, and shall have indignation against the covenant of the sanctuary, and he shall succeed: and he shall return, and shall devise against them that have forsaken the covenant of the sanctuary.

31 And arms shall stand on his part, and they shall defile the sanctuary of strength, and shall take away the continual sacrifice: and they shall place there the abomination unto desolation.

32 And such as deal wickedly against the covenant shall deceitfully dissease: but the people that know their God shall prevail and succeed.

33 And they that are learned among the people shall teach many: and they shall fall by the sword, and by fire, and by captivity, and by spoil for many days.

34 And when they shall have fallen, they shall be relieved with a small help: and many shall be joined to them deceitfully.

35 And some of the learned shall fall, that they may be tried, and may be chosen, and made white, even to the appointed time: because yet there shall be another time.
36 And the king shall do according to his will, and he shall be lifted up, and shall magnify himself against every god: and he shall speak great things against the God of gods, and shall prosper, till the wrath be accomplished. For the determination is made.

37 And he shall make no account of the God of his fathers: and he shall follow the lust of women, and he shall not regard any gods: for he shall rise up against all things.

38 But he shall worship the god Mæozim, in his place: and a god whom his fathers knew not, he shall worship with gold, and silver, and precious stones, and things of great price.

39 And he shall do this to fortify Mæozim with a strange god, whom he hath acknowledged, and he shall increase glory, and shall give them power over many, and shall divide the land gratis.

40 And at the time prefixed the king of the south shall fight against him, and the king of the north shall come against him like a tempest, with chariots, and with horsemen, and with a great navy, and he shall enter into the countries, and shall destroy, and pass through.

41 And he shall enter into the glorious land, and many shall fall: and these only shall be saved out of his hand, Edom, and Moab, and the principalities of the children of Ammon.

42 And he shall lay his hand upon the lands: and the land of Egypt shall not escape.

43 And he shall have power over the treasures of gold, and of silver, and all the precious things of Egypt: and he shall pass through Libya, and Ethiopia.

44 And tidings out of the east, and out of the north, shall trouble him: and he shall come with a great multitude to destroy and to slay many.

45 And he shall fix his tabernacle, Apadno, between the seas, upon a glorious and holy mountain: and he shall come even to the top thereof, and none shall help him.

**CHAP. XII.**

Michael shall stand up for the people of God: with other things relating to antichrist, and the end of the world.

**But** at that time shall Michael rise up, the great prince, who standeth for the children of thy people: and a time shall come, such as never was from the time that nations began, even until that time. And at that time shall thy people be saved, every one that shall be found written in the book.

2 And many of those that sleep in the dust of the earth, shall awake: some unto life everlasting, and others unto reproach, to see it always.

3 But they that are learned, shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity.

4 But thou, O Daniel, shut up the words, and seal the book, even to the time appointed: many shall pass over, and knowledge shall be manifold.

5 And I, Daniel, looked, and beheld as it were two others stood: one on this side upon the bank of the river, and another on that side, upon the other bank of the river.

6 And I said to the man that was clothed in linen, that stood upon the waters of the river: How long shall he be to the end of these wonders?

7 And I heard the man that was clothed in linen, that stood upon the waters of the river, when he had lifted up his right hand, and his left hand to heaven, and had sworn by him that liveth for ever, that it should be unto a time, and times, and half a time. And when the scattering of the band of the holy people shall be accomplished, all these things shall be finished.

8 And I heard, and understood not. And I said: O my lord, what shall be after these things?

**VER. 35.** Fail, or become martyrs, H. — Such were Eleazar, &c. C. — Another time, after death (H). or the perfect deliverance shall take place later. Ver. 27.

**VER. 36.** Every god. He plundered many (C. or most; Matt. xxiv. 11.) temples. [H.]

**VER. 37.** God. He laughed at religion, yet sometimes offered splendid presents and victims, which showed his insolvency. C.

**VER. 38.** The god Mæozim. That is, the god of forces or strongholds. Ch. — Mæozim denotes "strong ones." (H.) [guardians, &c.] Others suppose that Mars, Hercules, Antius, or Jupiter, may be designated. C. — "He will rise up against all (38) and against the strong god (of Israel). Ver. 31; chap. viii. 10, C.) He will, in his place, worship a strange god," &c. [H. — None of the ancestors of Epiphanies had ever adored Jupiter on the altar of holocausts. C. — He and antichrist adore either the great Jupiter or his own strength. W.]

**VER. 39.** To. Heb. "in the most strong holds, with," &c. [H. — He built a fortress near the temple, styled Moaas, (Ezech. xxiv. 50.) on account of its strength. D. — Glory. He shall possess honours, riches, and lands, upon them that shall worship his god. Ch.

**VER. 40.** Fight. Epiphanes made war on Egypt, till the Romans forced him to desist.

**VER. 41.** Land; Egypt, or rather Judaea. C. — Ammon. He will not divide its forces. S. Jer.

**VER. 42.** Ethiopia. Heb. "the Latum and Chusiasm shall be at his steps." Tresor. "are gone out." [H. — Ethiopia.

**VER. 43.** North. Judas continued victorious. Armenia (C) and Parthia rebelled. Taet. v. 8. Many. Epiphanes left three generals and half his army to destroy the Jews. C. — He fixed his royal tent between the Mediterranean and the Dead Sea. W. — Paphlagonia explains this of the march beyond the Euphrates, which S. Jerome does not approve. Apadno may denote Mesopotamia, which is styled Paflagon Aram. — Glorious. H. — Heb. Zodâi, (C.) or Tzodâi, (H.) may allude to Mount Taba, where the king perished, without help. 1 Mac. vi. 11, and 2 Mac. ix. 6. S. Jerome and many others explain all this of antichrist, and no doubt he was prefugio. C.

**VER. 8.** Understood not. The prophets were obliged to pray, and sometimes 277
9 And he said: Go, Daniel, because the words are shut up, and sealed until the appointed time.
10 Many shall be chosen, and made white, and shall be tried as fire: and the wicked shall deal wickedly, and none of the wicked shall understand, but the learned shall understand.
11 And from the time when the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days.
12 Blessed is he that waiteth, and cometh unto a thousand three hundred thirty-five days.
13 But go thou thy ways until the time appointed: and thou shalt rest, and stand in thy lot unto the end of the days.

CHAP. XIII.

The history of Susanna, and the two elders.

NOW there was a man that dwelt in Babylon, and his name was Joakim:
2 And he took a wife, whose name was Susanna, the daughter of Helcas, a very beautiful woman, and one that feared God.
3 For her parents being just, had instructed their daughter according to the law of Moses.
4 Now Joakim was very rich, and had an orchard near his house: and the Jews resorted to him, because he was the most honourable of them all.
5 And there were two of the ancients of the people appointed judges that year, of whom the Lord said: Iniquity came out from Babylon, from the ancient judges, that seemed to govern the people.
6 These men frequented the house of Joakim, and all that had any matters of judgment came to them.
7 And when the people departed away at noon, Susanna went in, and walked in her husband’s orchard.
8 And the old men saw her going in every day, and walking: and they were inflamed with lust towards her:
9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.
10 So they were both wounded with the love of her, yet they did not make known their grief one to the other.
11 For they were ashamed to declare to one another their lust, being desirous to have to do with her:

CHAP. XIII. (cont.)

12 And they watched carefully every day to see her: and one said to the other:
13 Let us now go home, for it is dinner time. So going out, they departed one from another.
14 And turning back again, they came both to the same place: and asking one another the cause, they acknowledged their lust: and then they agreed upon a time, when they might find her alone.
15 And it fell out, as they watched a fit day, she went in on the same day, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard: for it was hot weather.
16 And there was nobody there: out the two old men that had hid themselves, and were beholding her.
17 So she said to the maids: Bring me oil, and washing balls, and shut the doors of the orchard, that I may wash me.
18 And they did as she bade them: and they shut the doors of the orchard, and went out by a back door to fetch what she had commanded them, and they knew not that the elders were hid within.
19 Now when the maids were gone forth, the two elders arose, and ran to her, and said:
20 Behold the doors of the orchard are shut, and no body seeth us, and we are in love with thee: wherefore consent to us, and lie with us.
21 But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee.
22 Susanna sighed, and said: I am straitened on every side: for if I do this thing, it is death to me: and if I do it not, I shall not escape your hands.
23 But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord.
24 With that Susanna cried out with a loud voice: and the elders also cried out against her.
25 And one of them ran to the door of the orchard, and opened it.
26 So when the servants of the house heard the cry in the orchard, they rushed in by the back door, to see what was the matter.
27 But after the old men had spoken, the servants were greatly ashamed: for never had there been any such word said of Susanna.
28 When the people were come to Joakim, his husband, he told them all the matter.

A M. 3309, A. C. 606.

Ver. 12. Days. After the three years and a half, fifty-eight days will occur before the death of Antiochus, when Judas will disperse the troops of his three generals.
Ver. 13. Days. Some dispute will be granted for forty-five days, during which time the antichrist may reign. It is difficult to say why forty-five days are here added to the former number. We are content to depart with Daniel, (ver. 9,) without searching further into those high mysteries.
Ver. 16. Days. They shall enjoy a glorious resurrection, (M.) and thy dignities till death, for which thou must prepare. C.—Days. *Hiithiro,* says S. Jerome, as we read Daniel, in the Heb. volume; what follows, to the end, is translated from Theodotion’s edition. I.—The history of Susanna is here placed at the beginning. C.—According to the order of time, it should be placed after the first chapter. M.

CHAP. XIII. This history of Susanna, in all the ancient Greek and Latin Bibles, was placed in the beginning of the Book of Daniel, till S. Jerome, in his translation, detached it from thence, because he did not find it in the Hebrew, which is also the case of the history of Bel and the dragon. But both the one and the other are received by the Catholic Church, and were from the very beginning a part of the Christian Bible. Ch.—Daniel seems not to have written the history of Susanna, at least in the volume which contains his prophecies, though it be unquestionably canonical. A. Lapide.—Susanna means a lily, and is proposed as a type of conjugal charity.

Ver. 5. Judges. The Jews say they were Achab and Sedecharis, (Orig.) as this text seems to allude to Jer. xxix. 21, or xxxix. 14. But how were they burnt? since the Jews appear to have stoned them, unless they were delivered up to the king’s officers. Ver. 6. C.—It is not said that Joakim was one of the captives. He might have settled long before at Babylon, where Helcas probably brought up his daughter in the fear of God. Ver. 5. The judges might also have had authority before over the Israelites, in Assyria, who were then all under the same government.
Ver. 18. Back door, leading from the house. Strangers came by the other gate.
Ver. 22. Death of the soul, (S. Jer.) may also of the body, if the adverb were detected.

Ver. 24. Out. So the law ordained, when a woman was assaulted. H
48 But he standing in the midst of them, said: Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel?  
49 Return to judgment, for they have borne false witness against her.  
50 So all the people turned again in haste, and the old men said to him: Come, and sit thou down among us, and show it us: seeing God hath given thee the honour of old age.  
51 And Daniel said to the people: Separate these two from one another, and I will examine them.  
52 So when they were put asunder one from the other, he called one of them, and said to him: O thou that art grown old in evil days, now are thy sins come out, which thou hast committed before:  
53 In judging unjust judgments, oppressing the innocent, and letting the guilty go free, whereas the Lord saith: The innocent and the just thou shalt not kill.  
54 Now then if thou sawest her, tell me under what tree thou sawest them conversing together. He said: Under a mastic tree.  
55 And Daniel said: Well hast thou lied against thy own head: for behold the angel of God having received the sentence of him, shall cut thee in two.  
56 And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart:  
57 Thus did you do to the daughters of Israel, and they for fear conversed with you: but a daughter of Juda would not abide your wickedness.  
58 Now, therefore, tell me, under what tree didst thou take them conversing together. And he answered: Under a holm tree.  
59 And Daniel said to him: Well hast thou also lied against thy own head: for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you.  
60 With that all the assembly cried out with a loud voice, and they blessed God, who saved them that trust in him.  
61 And they rose up against the two elders, (for Daniel had convicted them of false witness by their own mouth,) and they did to them as they had maliciously dealt against their neighbour.  
62 To fulfill the law of Moses: and they put them to death, and innocent blood was saved in that day.  
63 But Helcias, and his wife, praised God, for their daughter, Susanna, with Joakim, her husband, and all her kindred, because there was no dishonesty found in her.

* horn. xxvi. 7.  
* Deut. xvi. 16, and 17.  

Ver. 49. Cleer. This form is often used. Acts xxviii. 6; Matt. xxvii. 24.  
Ver. 58. Truth. They had taken no precautions to ascertain it; which they ought to have done the more, as Susanna had always been highly esteemed. C.  
Ver. 60. Old men. They speak sarcasmtically; or rather other senators, who had not been in the plot, address Daniel.  
Ver. 62. Tac. This punishment was not unusual; yet it is probable that the two old men were stoned to death by the law of retaliation. Ver. 61; Exod. xiv. 4. There is an allusion, in Greek, between aitches and aitches, and also between Priamus and Priam (ver. 58, 59); and hence it is concluded that this work was originally in that language. But there might be a similar allusion in Heb. or Chal. or the translator might think it lawful to put one tree for another. C. - We find a tree called Chinar, in Persia. Tavern. iv. 6.
And Daniel became great in the sight of the people from that day, and they set the king's guest, and was honoured above all his friends.

2 Now the Babylonians had an idol called Bel: and there was spent upon him every day twelve great measures of fine flour, and forty sheep, and sixty vessels of wine.

3 The king also worshipped him, and went every day to adore him; but Daniel adored his God. And the king said to him: Why dost thou not adore Bel?

4 And he answered, and said to him: Because I do not worship idols made with hands, but the living God, that created heaven and earth, and hath power over all flesh.

5 And the king said to him: Doth not Bel seem to thee to be a living god? Seest thou not how much he eateth and drinketh every day?

6 Then Daniel smiled, and said: O king, be not deceived: for this is but clay within, and brass without, neither hath he eaten at any time.

7 And the king being angry, called for his priests, and said to them: If you tell me not who it is that eateth up these expenses, you shall die.

8 But if you can show that Bel eateth these things, Daniel shall die, because he hath blasphemed against Bel. And Daniel said to the king: Be it done according to thy word.

9 Now the priests of Bel were seventy, beside their wives, and little ones, and children. And the king went with Daniel into the temple of Bel.

10 And the priests of Bel said: Behold, we go out: and do thou, O king, set on the meats, and make ready the wine, and shut the door fast, and seal it with thy own ring:

11 And when thou comest in the morning, if thou findest not that Bel hath eaten up all, we will suffer death, or else Daniel, that hath lied against us.

12 And they little regarded it, because they had made under the table a secret entrance, and they always came in by it, and consumed those things.

13 So it came to pass after they were gone out, the king set the meats before Bel: and Daniel commanded his servants, and they brought ashes, and he sifted them all over the temple before the king: and going forth, they shut the door, and having sealed it with the king's ring, they departed.

14 But the priests went in by night, according to their custom, with their wives, and their children: and they eat and drank up all.

15 And the king arose early in the morning, and Daniel with him.

16 And the king said: Are the seals whole, Daniel? And he answered: They are whole, O king.

17 And as soon as he had opened the door, he looked upon the table, and cried out with a loud voice: Great art thou, O Bel, and there is not any deceit with thee.

18 And Daniel laughed: and he held the king, that he should not go in: and he said: Behold the pavement, mark whose footsteps these are.

19 And the king said: I see the footsteps of men, and women, and children. And the king was angry.

20 Then he took the priests, and their wives, and their children: and they showed him the private doors by which they came in, and consumed the things that were on the table.

21 The king, therefore, put them to death, and delivered Bel into the power of Daniel: who destroyed him and his temple.

22 And there was a great dragon in that place, and the Babylonians worshipped him.

23 And the king said to Daniel: Behold thou canst not say now, that this is not a living god: adore him, therefore.

24 And Daniel said: I adore the Lord, my God: for he is the living God: but that is no living god.

25 But give me leave, O king, and I will kill this dragon without sword or club. And the king said: I give thee leave.

26 Then Daniel took pitch, and fat, and hair, and boiled them together: and he made lumps, and put them into the dragon's mouth, and the dragon burst asunder. And he said: Behold him whom you worshipped.

27 And when the Babylonians had heard this, they took great indignation: and being gathered together against the king, they said: The king is become a Jew. He hath destroyed Bel, he hath killed the dragon, and he hath put the priests to death.

28 And they came to the king, and said: Deliver us Daniel, or else we will destroy thee and thy house.

29 And the king saw that they pressed upon him violently: and being constrained by necessity, he delivered Daniel to them.

30 And they cast him into the den of lions, and he was there six days.

31 And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep: but then they were not given unto them, that they might devour Daniel.
38 And Daniel arose, and cast. And the angel of the Lord presently set Habacuc again in his own place.
39 And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and beheld Daniel was sitting in the midst of the lions.
40 And the king cried out with a loud voice, saying Great art thou, O Lord, the God of Daniel. And he drew him out of the lions' den.
41 But those that had been the cause of his destruction. He cast into the den, and they were devoured in a moment before him.
42 Then the king said: Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Saviour, working signs, and wonders in the earth: who hath delivered Daniel out of the lions' den.

who hoped that Daniel would be starved to death. Houbigant, Proleg. p. 2. p. 425, which end here.

Var. 40. Daniel. Gr. add, and besides thee there is no other. H.


Var. 42. Then, &c. is not in Greek, nor in the ancient MSS. of S. Jerom.
The verse may be taken from chap. ii. 36. C.

The PROPHECY OF OSEE.

Osee, or Hosea, whose name signifies a remitter, was the first in the order of time among those who are commonly called lesser prophets, because their prophecies are short. He prophesied in the kingdom of Israel (that is, of the ten tribes) about the same time that Isaiah prophesied in the kingdom of Judah. (Ch.)—The doctrine of Israel differed from that of Judah, and the things and doctrine ascribed to them are different. (See Notes.)—The death of Hosea is not observed in any edition. The Sept. vary from the real. They place the less before the greater prophets, and read some of the names rather differently, as Prot. do also, though they have nothing but novelty to recommend the change. It is not known who collected them into one volume. But the Book was written in chronological order, as in the Vulg. C.—Many other prophecies appeared before these, (W.,) but Osee is the first of the sixteen whose works are extant. He must have continued his prophecies after his death, and the prophetacles may be explained by another hand. C.—The style of Osee is sententious, and very hard to be understood. (S. Jeron.) As little is known of the last kings of Israel, in whose days these prophecies were written, and to whom the prophecies apply, so little is known of the last kings of Judah, to whom the prophecies apply, with whom we are acquainted. (C.)—After the captivity of the ten tribes, when the latter allies Tire of Judah, who glorified the virtues of Jachin better than the other kingdom. (W.)

CHAPTER I.

By marrying a harlot, and by the names of his children, the prophet set forth the crimes of Israel, and their punishment. He foretells their redemption by Christ.

The word of the Lord, that came to Osee, the son of Beeri, in the days of Oziyas, Joatham, Achaz, and Ezechias, kings of Juda, and in the days of Jeroboam, the son of Joas, king of Israel.

2 The beginning of the word of the Lord speaking by Osee: and the Lord said to Osee: Go, take thee a wife of fornications, and have of her children of fornications: for the land by fornication shall depart from the Lord.

3 So he went, and took Gomer, the daughter of Debair: and she conceived, and bore him a son.

4 And the Lord said to him: Call his name Jerahzail for yet a little while, and I will visit the blood of Jerahzail upon the house of Jeroham, and I will cause to cease the kingdom of the house of Israel.

5 And in that day I will break in pieces the bow of Israel in the valley of Jerahzail.

6 And she conceived again, and bore a daughter, and he said to him: Call her name, Without mercy: for will not add any more to have mercy on the house of Israel, but I will utterly forget them.

7 And I will have mercy on the house of Juda, and shall, or rather "has departed," and therefore he denominates future chastisements. (W.,)

Var. 4. Jerahzail. The 4 Kings, ix. &c. C.—The offspring of Jerahzail now on the throne, solicited Jerahzail or the ten tribes to idolatry, which God with revenges, W.


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will save them by the Lord, their God: and I will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen. 8 And she weaned her that was called Without mercy. And she conceived, and bore a son. 9 And he said: Call his name, Not my people: for you are not my people, and I will not be yours. 10 And the number of the children of Israel shall be as the sand of the sea, that is without measure, and not be numbered. And it shall be in the place where it shall be said to them: You are not my people: it shall be said to them. Ye are the sons of the living God. 11 And the children of Juda, and the children of Israel, shall be gathered together: and they shall appoint themselves one head, and shall come up out of the land: for great is the day of Jeruzalem. 12 And it shall be in that day, saith the Lord: That she shall call me: My husband, and she shall call me no more Baali. 13 And I will make the names of Baalim out of her mouth, and she shall no more remember their name. 14 And in that day I will make a covenant with them, with the beasts of the field, and with the fowls of the air, and with the creeping things of the earth: and I will destroy the bow, and the sword, and war out of the land: and I will make them sleep secure. 15 And I will espouse thee to me for ever: and I will espouse thee to me in justice, and judgment, and in mercy, and in commencements. 16 And I will espouse thee to me in faith: and thou shalt know that I am the Lord. 17 Therefore, behold I will allure her, and will lead her into the wilderness: and I will speak to her heart. 18 And I will make her vine-dressers out of the same place, and the valley of Achor for an opening of hope: and she shall sing there according to the days of her youth, and according to the days of her coming up out of the land of Egypt. 19 And it shall be in that day, saith the Lord: That she shall call me: My husband, and she shall call me no more Baali. 20 And I will espouse thee to me for ever: and I will espouse thee to me in justice, and judgment, and in mercy, and in commencements.
21 And it shall come to pass in that day: I will hear saith the Lord, I will hear the heavens, and they shall hear the earth.
22 And the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel.
23 And I will sow thee unto me in the earth, and I will have mercy on her that is without mercy.
24 And I will say to that which is not my people Thou art my people: and they shall say: Thou art my God.

AND the Lord said to me: Go yet again, and love a woman beloved of her friend, and an adulteress: as the Lord loveth the children of Israel, and they look to strange gods, and love the husks of the grapes.
2 And I bought her to me for fifteen pieces of silver, and for a core of barley, and for half a core of barley.
3 And I said to her: Thou shalt wait for me many days; thou shalt not play the harlot, and thou shalt be no man's, and I also will wait for thee.
4 For the children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and without ephod, and without teraphim.
5 And after this the children of Israel shall return, and shall seek the Lord, their God, and David, their king; and they shall fear the Lord, and his goodness, in the last days.

Hear the word of the Lord, ye children of Israel, for the Lord shall enter into judgment with the inhabitants of the land: for there is no truth, and there is no mercy, and there is no knowledge of God in the land.

2 Cursing, and lying, and killing, and theft, and adultery, have overflowed, and blood hath touched blood.

3 Therefore shall the land mourn, and every one that dwelleth in it shall languish with the beasts of the field, and with the owls of the air: yes, the fishes of the sea also shall be gathered together.
4 But yet let not any man judge: and let no man be rebuked: for they are as they that contradict the priest.
5 And thou shalt fall to-day, and the prophet also shall fall with thee: in the night I have made thy mother to be silent.

6 My people have been silent, because they had no knowledge: because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me: and thou hast forgotten the law of thy God, I also will forget thy children.

7 According to the multitude of them, so have they sinned against me: I will change their glory into shame.
8 They shall eat the sins of my people, and shall lift up their souls to their iniquity.
9 And there shall be like people like priest: and I will visit their ways upon them, and I will repay them their devices.

10 And they shall eat and shall not be filled: they have committed fornication, and have not ceased: because they have forsaken the Lord in not observing his law.
11 Fornication, and wine, and drunkenness, take away the understanding.

12 My people have consulted their stocks, and their staff hath declared unto them: for the spirit of fornication hath deceived them, and they have committed fornication against their God.

13 They offered sacrifice upon the tops of the mountains, and burnt incense upon the hills: under the oak, and the poplar, and the turpentine-tree, because the shadow thereof was good: therefore shall your daughters commit fornication, and your spouses shall be adulteresses.

14 I will not visit upon your daughters, when they shall commit fornication, and upon your spouses when
they shall commit adultery: because themselves conversed with harlots, and offered sacrifices with the effeminate, and the people that doth not understand shall be beaten.
15 If thou play the harlot, O Israel, at least let not Juda offend: and go ye not into Galgal, and come not up into Bethaven, and do not swear: The Lord liveth.
16 For Israel hath gone astray like a wanton heifer: now will the Lord feed them, as a lamb in a spacious place.
17 Ephraim is a partaker with idols, let him alone.
18 Their banquet is separated, they have gone astray by fornication: they that should have protected them have loved to bring shame upon them.
19 The wind hath bound them up in its wings, and they shall be confounded because of their sacrifices.

CHAP. V.

God’s threats against the priests, the people, and princes of Israel, for their idolatry.

Hear ye this, O priests, and hearken, O ye house of Israel, and give ear, O house of the king: for there is a judgment against you, because you have been a snare to them whom you should have watched over, and a net spread upon Thabor.

2 And you have turned aside victims into the depth: and I am the teacher of them all.
3 I know Ephraim, and Israel is not hid from me: for now Ephraim hath committed fornication, Israel is defiled.
4 They will not set their thoughts to return to their God: for the spirit of fornication is in the midst of them, and they have not known the Lord.
5 And the pride of Israel shall answer in his face: and Israel and Ephraim shall fall in their iniquity, Juda also shall fall with them.
6 With their flocks, and with their herds, they shall go to seek the Lord, and shall not find him: he is withdrawn from them.
7 They have transgressed against the Lord, for they have begotten children that are strangers: now shall a month devour them with their portions.

VER. 15. Offend. It was more culpable for Juda to commit idolatry (as they had the temple, i.e. of the true God) than for Israel, whom Jeroboam hindered from going to Jerusalem, after he had set up his golden calves. W.—Galgal and Bethaven. Places where idols were worshipped. Bethel, which signifies the house of God, is called by the prophet Bethaven, that is, the house of vanity, from Jeroboam’s golden calf which was worshipped there. Ch.—Lord. Prophets not this sacred name by giving it to idols. Theod. Use not this expression, since you do not worship me. S. Jer.

VER. 16. Horebeo. Sept. “stung,” or rendered furiously. Thus Israel give way to ungovernable passions. The people shall be led into captivity, and have room to range about.

VER. 17. Particular. Heb. “tied to abominations.”—Aven. His case is desperate. C.—Sept. “he has placed stumbling-blocks for himself.” H.

VER. 18. Separated from that allowed to God’s people. Deut. xii. 12. Heb. “hated,” or spoiled. Chal. “their princes have sought after lambs.” Sept. “He has provoked (enraged), the Canaanites.” These two have not read as we do.

CHAP. V. VER. 1. O priests. What is said of priests in this prophecy, is mildly understood of the priests of the kingdom of Israel, who were not true priests of the race of Aaron, but served the calves at Bethel and Dan. Ch.—They had the name of priests, and pretended to act as such. 2 Kings xxi. W.—There were some apostates among them. Chap. iv. 8. But they left all authority.—To them. Lit. “to the watch” —especially two. Heb. “at Masphath.” (H.) (in Galad, where a profane altar was erected, Chap. vi. 8.)

VER. 2. Depth, or pit of fire, where victims were sometimes thrown. Ephraim. Greek.

VER. 5. Answer. Sept. “be humbled.” It appears openly, so as to deserve condemnation. H.

VER. 8. Them. He will receive their victims no longer. Isai. i. 11. C.—In 264

CHAP. VI.

8 Blow ye the cornet in Gabaa, the trumpet in Ramah, the harp in Bethuen, behind thy back, O Benjamin.
9 Ephraim shall be in desolation in the day of rebuke: among the tribes of Israel I have shown that which shall surely be.

10 The princes of Juda are become as they that take up the bound: I will pour out my wrath upon them like water.

11 Ephraim is under oppression, and broken in judgment: because he began to go after filthiness.

12 And I will be like a moth to Ephraim: and like roteness to the house of Juda.

13 And Ephraim saw his sickness, and Juda his band: and Ephraim went to the Assyrian, and sent to the avenging king: and he shall not be able to heal you, neither shall he be able to take off the band from you.

14 For I will be like a lioness to Ephraim, and like a lion’s whelp to the house of Juda: I, I will catch, and go: I will take away, and there is none that can rescue.

15 I will go and return to my place: until you are consumed, and seek my face.

CHAP. VI.

Affliction shall be a means to bring many to Christ: a complaint of the uncourtesy of the Jews. God loves mercy more than sacrifices.

IN their affliction they will rise early to me: Come, and let us return to the Lord:
2 For he hath taken us, and he will heal us: he will strike, and he will cure us.
3 He will revive us after two days: on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth.
4 What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? your mercy is as a morning cloud, and as the dew that goeth away in the morning.
5 For this reason have I heaved them by the prophets:

VER. 7. Strangers. That is, aliens from God: and therefore they are threatened with speedy destruction. Ch.—Their offering is rebellious, and deserves no longer to be called my people. Chap. i. 9.—Month. Every month the Assyrians shall come upon them (Chal. S. Jer.); or, in the space of one month, they shall perish. C.—Sept. “the mildew shall eat them and their portions.” H.

VER. 9. Bond. This was a capital crime, under Numa, and forbidden, Deut. xix. 14. C.—Juda hoped to set what was abandoned, S. Jer.—They deferred doing penance, and removed the boundaries set by their fathers, (Thad. C.) the virtuous patriarchs, whom they would not imitate.

VER. 14. Averting. Heb. and Sept. Jacob, (S. Jer.), which some explain of the king of Egypt; others understand the Assyrian (chap. x. 6); while most suppose that Ephraim applied to Pha, and Juda sent to a protecting king, Theogaphsaurus. 4 Kings xvi. 5, and xvii. 4. C.

VER. 15. Places to heaven. I will abandon my temple. C.—Face: “they will seek the absent.” S. Jer.

CHAP. VI. VER. 1. Early, or in haste. All the people will repent. C.

VER. 3. Fable. In a short time the Lord will really set us free. But the prophet refers more directly to the resurrection of the faithful, and of Christ. Eph. ii. 5, and 1 Cor. iv. 4. C.—S. Paul mentions the third day according to the Scripture, which no where else so clearly specify it. W. See S. Jer. S. Cyp. Sacrat. 9.

VER. 4. Mercy. Heb. good, (H.) “pity,” (S. Jer.) (Grod.) whence the word Ass沚a is derived. 1 Mac. ii. 42. The captives flattered themselves, that as soon as they began to entertain sentiments of piety, God would-relieve them. But he answers, that their virtue is inconsistent, and that they must suffer in proportion to their crimes.

VER. 5. Mouth. I have ordered my prophets to pronounce death unto them,
I have slain them by the words of my mouth: and thy judgments shall go forth as the light.
6 For I desire mercy, and not sacrifice: and the knowledge of God more than holocausts.
7 But they, like Adam, have transgressed the covenant, there have they dealt treacherously against me.
8 Galaad is a city of workers of idols, supplanted with blood.
9 And like the jaws of highway robbers, they conspire with the priests, who murder in the way those that pass out of Sichem: for they have wrought wickedness.
10 I have seen a horrible thing in the house of Israel, the fornications of Ephraim there: Ephraim is defiled.
11 And thou also, O Judah, set thee a harvest, when I shall bring back the captivity of my people.

CHAP. VII.

The manifold sins of Israel, and of their kings, hinder the Lord from healing them.

WHEN I would have healed Israel, the iniquity of Ephraim was discovered, and the wickedness of Samaria, for they have committed falsehood, and the thief is come in to steal, the robber is without.
2 And lust they may say in their hearts, that I remember all their wickedness: their own devices now have be set them about, they have been done before my face. 
3 They have made the king glad with their wickedness: and the princes with their lies.
4 They are all adulterers, like an oven heated by the baker: the city rested a little from the minging of the leaven, till the whole was leavened.
5 The day of our king, the princes began to be mad with wine: he stretched out his hand with scorners.
6 Because they have applied their heart like an oven, when he laid snares for them: he slept all the night baking: in the morning he himself was heated as a flaming fire.

7 They were all heated like an oven, and have devoured their judges: all their kings have fallen: there is none amongst them that callleth unto me.
8 Ephraim himself is mixed among the nations: Ephraim is become as bread baked under the ashes, that is not turned.
9 Strangers have devoured his strength, and he knew it not: yea, grey hairs also are spread about upon him, and he is ignorant of it.
10 And the pride of Israel shall be humbled before his face: and they have not returned to the Lord, their God, nor have they sought him in all these.
11 And Ephraim is become as a dove that is decoyed, not having a heart: they called upon Egypt, they went to the Assyrians.
12 And when they shall go, I will spread my net upon them: I will bring them down as the fowl of the air, I will strike them as their congregation hath heard.
13 Woe to them, for they have departed from me: they shall be wasted, because they have transgressed against me: and I redeemed them: and they have spoken lies against me.
14 And they have not cried to me with their heart, but they howled in their beds: they have thought upon wheat and wine, they are departed from me.
15 And I have chastised them, and strengthened their arms: and they have imagined evil against me.
16 They returned, that they might be without yoke: they became like a deceitful bow: their princes shall fall by the sword, for the rage of their tongue. This is their derision in the land of Egypt.

CHAP. VIII.

The Israelites are threatened with destruction for their impurity and idolatry.

LET there be a trumpet in thy throat, like an eagle upon the house of the Lord: because they have transgressed my covenant, and have violated my law.

* 1 Kings xv. 22; Eccl. iv. 17; Matt. ix. 13, and xii. 17.

and to treat them roughly, like a piece of marble designed for a statue. Sept., 
1 Kings xx. 22; Eccl. iv. 17; Matt. ix. 13, and xii. 17.

and to treat them roughly, like a piece of marble designed for a statue. Sept.,
1 Kings xx. 22; Eccl. iv. 17; Matt. ix. 13, and xii. 17.

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and to treat them roughly, like a piece of marble designed for a statue. Sept.,
1 Kings xx. 22; Eccl. iv. 17; Matt. ix. 13, and xii. 17.
2 They shall call upon me: O my God, we, Israel, know thee.
3 Israel hath cast off the thing that is good, the enemy shall pursue him.
4 They have reigned, but not by me: they have been princes; and I knew not of their silver and their gold; they made idols to themselves, that they might perish.
5 Thy calf, O Samaria, is cast off, my wrath is kindled against them. How long will they be incapable of being cleansed?
6 For itself also is the invention of Israel: a workman made it, and it is no god: for the calf of Samaria shall be turned to spiders' webs.
7 For they shall sow wind, and reap a whirlwind: there is no standing stalk in it, the bud shall yield no meal: and if it should yield, strangers shall eat it.
8 Israel is swallowed up: now is he become among the nations like an unclean vessel.
9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath given gifts to his lovers. Ver. A. They: Jeroboam and Jehu were assured by the prophets that they should reign, yet this was not a sanction of their right. God condemned their ambition and wicked conduct. The successors of Zacharias had still less pretensions to the throne. God permits such things. The people had not consulted him in these changes.
10 But even though they shall have hired the nations, now will I gather them together: and they shall rest a while from the burden of the king, and the princes.
11 Because Ephraim hath made many altars to sin: altars are become to him unto sin.
12 I shall write to him my manifold laws, which have been accounted as foreign.
13 They shall offer victims, they shall sacrifice flesh, and shall eat it, and the Lord will not receive them: now will he remember their iniquity, and will visit their sins: they shall return to Egypt.
14 And Israel hath forgotten his Maker, and hath built temples: and Juda hath built many fenced cities: and I will send a fire upon his cities, and it shall devour the houses thereof.

CHAP. IX.
The distress and captivity of Israel for their sins and idolatry.

VER. 2. Hum. Sept. "they have pursued the enemy." But the former sense is better. H.—The Assyrian prevailed. S. Jer.—They carried Israel into captivity, before Judah. Ver. 9. W.
VER. 4. Thay: Jeroboam and Jehu were assured by the prophets that they should reign, yet this was not a sanction of their right. God condemned their ambition and wicked conduct. The successors of Zacharias had still less pretensions to the throne. God permits such things. The people had not consulted him in these changes.

VER. 5. Calf. The idol is broken in pieces, and carried away by the victorious enemy. Then does the vanity of such gods appear. Their captivity is therefore often foretold. Jer. xxxii. 12.

VER. 6. Israel. This enhance the crime. Can a people so highly favoured adore the work of an artificer?—Woe, such as appear on a fine day in autumn. S. Jerome's master suggested that this was the sense. Interpreters vary. C.

VER. 7. Whirlwind. They shall be punished for their folly, nor shall they reap any advantage from idols.—In it, or in Israel. The seed which I have sown yesternight. If any one come up, the wilderness destroys it. You, though any should come to perfection, which is impossible, it should be given to strangers. My people perform no acts of religion; or at least they render them useless, by adoring idols. C.

VER. 8. Vexed. The nations around despised them, after they had applied to the Assyrians, who were looked upon as enemies of all independent states.

VER. 10. Princes. Woe, "king of kings." This proud title was afterwards taken by the monarchs of Babylon and Persia. Israel shall cease to pay taxes, having nothing left. They shall cease to be a people. C.—Sept. "I will rescue them, and they shall cease a little to amount a king and princes." H.—They had now during the captivity, as they would not consult God before their appointment.

VER. 12. Foreign. Shall I give them laws again to despise? Sept. "I shall give them the laws again, and they shall despise them." It will be an easy task, they shall be so diminished. "His laws," &c., (C), or, "I will describe him to a multitude, and his regulations. The beloved altars have been deemed foreign." S. Jerome's and Grabe's edit. H.
And though they should bring up their children, I will make them without children among men: yea, and woe to them, when I shall depart from them.

13 Ephraim, as I saw, was a Tyre, founded in beauty: and Ephraim shall bring out his children to the murderer.

14 Give them, O Lord. What wilt thou give them? Give them a womb without children, and dry breasts.

15 All their wickedness is in Galgal; for there I hated them: for the wickedness of their devices I will cast them forth out of my house: I will love them no more, all their princes are revolters.

16 Ephraim is struck, their root is dried up, they shall yield no fruit. And if they should have issue, I will slay the best beloved fruit of their womb.

17 My God will cast them away, because they hearkened not to him: and they shall be wanderers among the nations.

After many benefits, great affliction shall fall upon the ten tribes, for their ingratitude to God.

Israel, a vine full of branches, the fruit is agreeable to it: according to the multitude of his fruit, he hath multiplied altars, according to the plenty of his land, he hath abounded with idols.

2 Their heart is divided, now they shall perish: he shall break down their idols, he shall destroy their altars.

3 For now they shall say: We have no king: because we fear not the Lord: and what shall a king do to us?

4 You speak words of an unprofitable vision, and you shall make covenant: and judgment shall spring up as bitterness in the furrows of the field.

5 The inhabitants of Samaria have worshipped the kine of Bethaven: for the people thereof have mourned over it, and the waardens of its temple, that rejoiced over it in its glory, because it was departed from them.

6 For itself also is carried into Assyria, a present to the avenging king: shame shall fall upon Ephraim, and Israel shall be confounded in his own will.

7 Samaria hath made her king to pass as froth upon the face of the water.

8 And the high places of the idol, the sin of Israel, shall be destroyed: the bur and the thistle shall grow up over their altars; and they shall say to the mountains: Cover us; and to the hills: Fall upon us.

9 From the days of Gabaa, Israel hath sinned, there they stood: the battle in Gabaa against the children of iniquity shall not overtake them.

10 According to my desire, I will chastise them: and the nation shall be gathered together against them, when they shall be chastised for their two iniquities.

11 Ephraim is a heifer taught to love, to tread out corn, but I passed over upon the beauty of her neck: I will ride upon Ephraim, Juda shall plough, Jacob shall break the furrows for himself.

12 "Sow for yourselves in justice, and reap in the mouth of mercy, break up your fallow ground: but the time to seek the Lord is, when he shall come that shall teach you justice.

13 You have ploughed wickedness, you have reaped iniquity, you have eaten the fruit of lying: because thou hast trusted in thy ways, in the multitude of thy strong ones.

14 A tumult shall arise among thy people: and all thy fortresses shall be destroyed, as Salman was destroyed by the house of him that judged Baal in the day of battle, the mother being dashed in pieces upon her children.

15 So hath Bethel done to you, because of the evil of your iniquities.

God prospers in threatening Israel for their ingratitude: yet he will not utterly destroy them.
A 8 the morning passeth, so hath the king of Israel passed away. Because Israel was a child, and I loved him; and I called my son out of Egypt.
2 As they called them, they went away from before their face: they offered victims to Baalim, and sacrificed to idols.
3 And I was like a foster-father to Ephraim, I carried them in my arms: and they knew not that I healed them.
4 I will draw them with the cords of Adam, with the bands of love: and I will be to them as one that taketh off the yoke on their jaws: and I put his meat to him, that he might eat.
5 He shall not return into the land of Egypt, but the Assyrian shall be his king: because they would not be converted.
6 The sword hath begun in his cities, and it shall consume his chosen men, and shall devour their heads.
7 And my people shall long for my return: but a yoke shall be put upon them together, which shall not be taken off.
8 How shall I deal with thee, Ephraim? how shall I make thee as Adama? shall I set thee as Seboim? my heart is turned within me, my repentance is stirred up.
9 I will not execute the fierceness of my wrath: I will not return to destroy Ephraim: because I am God, and not man: the holy one in the midst of thee, and I will not enter into the city.
10 They shall walk after the Lord, he shall roar as a lion: because he shall roar, and the children of the sea shall fear.
11 And they shall fly away as a bird out of Egypt, and like a dove out of the land of the Assyrians: and I will place them in their own houses, saith the Lord.
12 Ephraim hath compassed me about with denials, of Christ from thence; therefore this text is also applicable to Christ, as we learn from Acts xxiv. 25. The Lord is literally spoken of Israel, (styled God’s son, Exod. iv. 24,) and mystically, (W.) though no less, (H.) truly, of Jesus Christ, as the inspired evangelist shows. W.

VER. 1. They called: viz. Moses and Aaron called: but they went away after them not, he knew, and would not hear. Ch. Sept. *As I called them back, (or re-convert,) *perrectus. Grabe has, *he called them, *meaning any of God’s ministers. *or they rushed away from my presence. H. — This sense appears preferable to the rest. C.

VER. 3. Healed them. My laws were designed to counteract idolatry. H. — I treated them with the utmost tenderness. Deut. i. 31, and xxxiv. 11.

VER. 4. Adon. I placed my people in a sort of paradise, (C.) like the first man; and as they have imitated him, they shall suffer accordingly. Ruth. Haines. — But Sept. &c, reader, *of a man. They shall be treated like the rest. C. — Grace draws man by sweet means. His free-will is not destroyed, nor is he impelled, like beasts, by force or fear. (W.) whereas the latter is often used for the most salutary purposes. — Yoke, or muzzle, which prevents them from eating. H. — I furnish them with manna. Can it be suspected that I wish to oppress them? C. — Hanoi.

VER. 5. Egypt. Many went, contrary to this prohibition. H. — Yet they did not prosper, as they expected.

VER. 6. Heads. “counsellors.” Civil war desolated the kingdom, and made way for the Assyrians. Sept. *they are devoured on account of their projects. C.

VER. 7. Off for a long time: and indeed Israel never recovered its former state after the captivity. H. — Then they became more droll. C.

VER. 8. Adana, &c. Adana and Sebaim were two cities in the neighbourhood of Sodom, and underwent the like destruction. Ch.

VER. 9. Not one. I am not actuated by the spirit of revenge, nor do I fear my enemy escape. C. — I punish in order to reclaim, (S. Jer.) and reserve eternal vengeance only for those who die impenitent. — Holy one. If there be one just man in Israel, I will spare the nation (Gen. xviii. 30); or there are some just, like Tobias, and therefore a part shall be reserved; or, (C.) I am the just (S.) God. S. Jer.

VER. 10. Zion. His power is most terrible, and his commands must be obeyed. C. — All nations shall permit the return of Israel. H

CHAP. XII.

Israel is restored for sin. God’s favours to them.

VER. 12. Denials; refusing to adhere to my worship. H. — They wished to unite it with that of idols. 9 Kings xviii. C. — Synagogue. The priests and temple are preserved in Judah. Rechabites brought the people to serve God faithfully, while Israel was led captive. Sept. *the house of Israel and Judah with impurity. Now God hath known them lovingly, and it shall be called the holy people of God. 9 Obadiah. This book is the shortest. God exalted his mercy towards both. H.

CHAP. XII. Ver. 1. On. Lit. the wind. H. — To trust Perashah in men is to lose vain. W. — Sept. *Ephraim is an evil spirit,” &c. — Hebr. *eastern or burning wind.” 9 — Maimonides attempted to engage Egypt on his side, but he was frustrated, in his hopes. (4 Kings xv. 5.) as Osea was likewise; to which king the sense conducts us better. Chap. xiii. 9. Oil. That of Palestine was very excellent. Ezek. xviii. 17.

VER. 2. Judgment. Heb. * trial.” What follows refers to all the people, whose impurity is contrasted with Jacob’s virtue.

VER. 3. Brother. Even thus foretelling what would happen. Gen. xxv. 1. Hept. *they were, they went, and besought man. Other interpreters agree with the Vulg. — Bethel was the name of Bethel, among the priests in the days of Osea. H.

VER. 4. Memorial, and the object of worship; or this great Jehovah spoke to Jacob.

VER. 7. Chanaan. The Phuisians were so called, and all merchants. Here the title is given respectfully (C.) (unto the posterity of Jacob. H. — Thus Rome is styled Babylon.

VER. 8. Idol. Heb. also, *venity.” Riches are vain, and lead to idolatry. W. — when people place their affections on them. Matt. xii. 23. 23; Eph. v. 4. — Committed. I am creatures of no measure, and besought man. Other interpreters agree with the Vulg. — Bethel was the name of Bethel, among the priests in the days of Osea. H.

VER. 9. Egypt. At Sinai the covenant between God and Israel was chiefly ratified. The former ceased not to perform the conditions, but the latter repair with ingratitude.

VER. 10. Prophets. They have represented us as it were under various forms, that you cannot plead ignorance. The prophets prefigured Christ, the end of the law. &c. C.

VER. 11. Idol. That is, if Galad, with all its idols and sacrifices, be like a mere idol itself, being brought to nothing by Thelahaphthuasus, how vain is it to expect that the idols worshipped in Galad shall be of any service to the tribes that
12 *Jacob fled into the country of Syria, and Israel served for a wife, and was a keeper for a wife.
13 *But the Lord, by a prophet, brought Israel out of Egypt: and he was preserved by a prophet.
14 Ephraim hath provoked me to wrath with his bitterness, and his blood shall come upon him, and his Lord will render his reproach unto him.

CHAP. XIII.

The judgments of God upon Israel for their sins. Christ shall one day redeem them.

WHEN Ephraim spoke, a horror seized Israel: and be sinned in Baal, and died.
2 And now they have sinned more and more: and they have made to themselves a molten thing of their silver, as the likeness of idols, the whole is the work of craftsmen: to these they say: Sacrifice me, ye that adore calves.
3 Therefore they shall be as a morning cloud, and as the early dew that passeth away, as the dust that is driven with a whirlwind out of the field, and as the smoke out of the chimney.
4 *But I am the Lord, thy God, from the land of Egypt: and thou shalt know no God but me, and there is no saviour beside me.
5 I knew thee in the desert, in the land of the wilderness.
6 According to their pastures they were filled, and were made full: and they lifted up their heart, and have forgotten me.
7 And I will be to them as a lioness, as a leopard in the way of the Assyrians.
8 I will meet them there as a bear that is robbed of her whelps, and I will rend the inner parts of their liver: and I will devour them there as a lion, the beast of the field shall tear them.
9 Destruction is thy own, O Israel: thy help is only in me.
10 Where is thy king? now especially let him save thee in all thy cities: and thy judges, of whom thou saidst: *Give me kings and princes.
11 I will give thee a king in my wrath, and will take him away in my indignation.
12 The iniquity of Ephraim is bound up, his sin is hidden.
13 The sorrows of a woman in labour shall come upon him, he is an unwise son: for now he shall not stand in the breach of the children.
14 I will deliver them out of the hand of death. I will redeem them from death: *O death, I will be thy death, O hell, I will be thy bite: comfort is hidden from my eyes.
15 Because he shall make a separation between brothers: the Lord will bring a burning wind that shall rise from the desert: and it shall dry up his springs, and shall make his fountain desolate, and he shall carry off the treasure of every desirable vessel.

CHAP. XIV.

Samaria shall be destroyed. An exhortation to repentance. God's favour, through Christ, to the penitent.

LET Samaria perish, because she hath stirred up her God to bitterness: let them perish by the sword, let their little ones be dashed, and let the women with child be ript up.
2 Return, O Israel, to the Lord, thy God: for thou hast fallen down by thy iniquity.
3 Take with you words, and return to the Lord, and say to him: Take away all iniquity, and receive the good: and we will render the calves of our lips.
4 Assyria shall not save us, we will not ride upon horses, neither will we say any more: The works of our hands are our gods: for thou wilt have mercy on the fatherless that is in thee.
5 I will heal their breaches, I will love them freely: for my wrath is turned away from them.
6 I will be as the dew, Israel shall spring as the lily, and his root shall shoot forth as that of Libanus.

*Gen. xxxviii. 1.* Exod. xiv. 21, 22.—Isa. xxx. 11.

remain. Ch.—Horns of stones. They are in ruins, or very numerous (C.): yet have not secured the country. H.

Ver. 12. Jacob. The history of the patriarch, and of his posterity, serves to place the ingratitude of the people in the clearest light. W.

Ver. 13. Prophet. Josue put the people in possession of the country, and offered sacrifice at Gibeon, where the rites of circumcision was performed. C.

CHAP. XIII. VER. 1. Spoke. When Jeroboam proposed to erect the golden calves, people were seized with horror: yet they consented, and soon after Baal and other idols were worshipped. W.


Ver. 15. Ashyr. Chap. vi. 4. Chimney, or holes, at the side or top of the room. C.

Ver. 6. Pastures: the more they were indulged. H. Dact. xxiii. 15.

Ver. 8. They shall fall as a tree in the wind. 2 Kings xii. 20.—Inner. Heb. "what encores the heart; or, I will break their hard heart." O.

Ver. 9. Oven. Evils are brought on by the sins of men, which God does not cause. W. Sept. 77. "who will aid to prevent thy perdition." O. Israel." H.

Ver. 10. Princes. It was on this protest that a king was demanded. 1 Kings iv. 20. Will any now save you? M.

Ver. 11. King! Shall Jeroboam, or the Assyrian— Away. Osee, (C. so that you shall have no more kings of Israel. R.—Sept. alone have, "I took (C.) or had him in," &c. S. Jer.

Ver. 13. He shall be taken when he least expects it. His fruit shall come forth. Jer. iv. 31. Children. He shall have no share in the division of property, or shall not escape when the father shall bring his children to an account. C.

Ver. 14. Death. This must be understood of eternal misery, from which the lust are preserved. All must die, and many suffered a violent death from the vol. 11.
idols? I will hear him, and I will make him flourish like a green fir-tree: from me is thy fruit found.

10 Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall in them.

THE

PROPHECY OF JOEL.

Joel, whose name, according to St. Jerome, signifies the Lord God, (or, as others say, the coming down of God,) prophesied about the same time in the kingdom of Judah as Osee did in the kingdom of Israel. He foretells, under figures, the great evils that were coming upon the people for their sins; earnestly exhorts them to repentance; and comforts them with the promise of a teacher of justice, viz. Christ Jesus, our Lord, and of the coming down of his Holy Spirit (Ch.) upon the hundred and twenty faithful assembled in Zion. He describes the land of the twelve tribes made desolate, and the people cast off. He makes the king of all the inhabitants of the land, and mentions the house of God, sacrifices, &c. W. S. Jerome finds from his being placed after Osee, without any fresh title, (C.) that he lived in that order of time. W. — But this rule is not general, as Jonas lived before Amos; and Sept. observe not the same disposition of the prophets as we do. He paints every thing with great force and beauty of style. C.

CHAPTER I.

The prophet describes the judgments that shall fall upon the people, and invites them to fasting and prayer.

8 Lament like a virgin girded with sackcloth for the husband of her youth.

9 Sacrifice and libation is cut off from the house of the Lord: the priests, the Lord’s ministers, have mourned: 

10 The country is destroyed, the ground hath mourned: for the corn is wasted, the wine is confounded, the oil hath languished.

11 The husbandmen are ashamed, the vine-dressers have bowed for the wheat, and for the barley, because the harvest of the field is perished.

12 The vineyard is confounded, and the fig-tree hath languished: the pomegranate-tree, and the palm-tree, and the apple-tree, and all the trees of the field are withered: because joy is withdrawn from the children of men.

13 Gird yourselves, and lament, O ye priests, howl, ye ministers of the altars: go in, lie in sackcloth, ye ministers of my God: because sacrifice and libation is cut off from the house of your God.

14 Sanctify ye a fast, call an assembly, gather together the ancients, all the inhabitants of the land into the house of your God: and cry ye to the Lord:

15 Ah, ah, ah, for the day: because the day of the Lord is at hand, and it shall come like destruction from the mighty.

* A. M. cir. 994, A. C. 494.
16 Is not your food cut off before your eyes, joy and gladness from the house of our God?
17 The beasts have rotted in their dung, the barns are destroyed, the store-houses are broken down: because the corn is confounded.
18 Why did the beast groan, why did the herds of cattle low? because there is no pasture for them: yea, and the flocks of sheep are perished.
19 To thee, O Lord, will I cry: because fire hath devoured the beautiful places of the wilderness, and the flame hath burnt all the trees of the country.
20 Yea, and the beasts of the field have looked up to thee, as a garden bed that thirsteth after rain, for the springs of waters are dried up, and fire hath devoured the beautiful places of the wilderness.

CHAPTER II.

The prophet foretells the terrible day of the Lord: exhorts sinners to sincere conversion: and comforts God's people with promises of future blessings under Christ.

Blow ye the trumpet in Sion, sound an alarm in my holy mountain, let all the inhabitants of the land tremble: because the day of the Lord cometh, because it is nigh at hand.

2 A day of darkness, and of gloominess, a day of clouds and whirlwinds: a numerous and strong people as the morning spread upon the mountains: the like to it hath not been from the beginning, nor shall be after it, even to the years of generation and generation.

3 Before the face thereof a devouring fire, and behind it a burning flame: the land is like a garden of pleasantness before it, and behind it a desolate wilderness, neither is there any one that can escape it.

4 The appearance of them is as the appearance of horses, and they shall run like horsemen.

5 They shall leap like the noise of chariots upon the tops of mountains, like the noise of a flame of a fire devouring the stubble, as a strong people prepared to battle.

6 At their presence the people shall be in grievous pains: all faces shall be made like a kettle.

7 They shall run like valiant men: like men of war they shall scale the wall: the men shall march in every one on his way, and they shall not turn aside from their ranks.

8 No one shall press upon his brother: they shall walk every one in his path: yea, and they shall fall through the windows, and shall take no harm.

9 They shall enter into the city: they shall run upon the wall, they shall climb up the houses, they shall come in at the windows, as a thief.

10 At their presence the earth hath trembled, the heavens are moved: the sun and moon are darkened, and the stars have withdrawn their shining.

11 And the Lord hath uttered his voice before the face of his army: for his armies are exceedingly great, for they are strong, and execute his word: for of the day of the Lord is great and very terrible: and who can stand it?

12 Now, therefore, saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and mourning.

13 And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil.

14 Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God?

15 Blow the trumpet in Sion, sanctify a fast, call a solemn assembly.

16 Gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride-chamber.

17 Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare thy people: and give not thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God?

18 The Lord hath been zealous for his land, and hath spared his people.

19 And the Lord answered, and said to his people: Behold I will send you corn, and wine, and oil, and you shall multiply, and dwell in the land.

VER. 17. Houses. Heb. monaphth. Prot. "barns, (H.) or country-houses," which means cabins erected for the season, (Ruth ii. 5,) the Magarit (C.) or Maridias (D.) of the Africans. S. Jer. prof. Amos.—Sept. "the wine-press." Wine and corn were preserved in pits carefully covered over. Agg. ii. 20. These fell to decay, as there was nothing to do with them.

VER. 19. Locusts. Heb. locusts, as was customary in great distress. God will not be satisfied with mere external proofs of repentance. C.—Evil. He will forego his threats if we do penance. S. Jer.—He punishes unmercifully. Isa. xxvii. 21.

VER. 20. Who knoweth. Confidence in God and repentance must accompany prayer. Blasphemy; plentiful crops, so that the usual sacrifices may be performed again. Chap. i. 6.
shall be filled with them: and I will no more make you reproach among the nations.

20 And I will remove far off from you the northern enemy; and I will drive him into a land unsappable, and desert, with his face towards the east sea, and his hinder part towards the utmost sea: and his stench shall ascend, and his rottenness shall go up, because he hath done proud.

21 Fear not, O land, be glad, and rejoice: for the Lord hath done great things.

22 Fear not, ye beasts of the fields: for the beautiful places of the wilderness are sprung, for the tree hath brought forth its fruit, the fig-tree and the vine have yielded their strength.

23 And you, O children of Sion, rejoice, and be joyful in the Lord your God: because he hath given you a teacher of justice, and he will make the early and the latter rain to come down to you as in the beginning.

24 And the floors shall be filled with wheat, and the presses shall overflow with wine, and oil.

25 And I will restore to you the years which the locust, and the bruchus, and the mildew, and the palmer worm hath eaten; my great host which I sent upon you.

26 And you shall eat in plenty, and shall be filled: and you shall praise the name of the Lord your God, who hath done wonders with you, and your people shall not be confounded for ever.

27 And you shall know that I am in the midst of Israel: and I am the Lord your God, and there is none besides: and my people shall not be confounded for ever.

28 And it shall come to pass after this, that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions.

29 Moreover, upon my servants and handmaids in those days will I pour forth my spirit.

30 And I will show wonders in heaven; and in earth, blood, and fire, and vapour of smoke.

31 The sun shall be turned into darkness, and the moon into blood: before the great and dreadful day of the Lord doth come.

32 And it shall come to pass, that every one that shall call upon the name of the Lord, shall be saved: for in Mount Sion, and in Jerusalem shall be salvation, as the Lord hath said, and in the residue whom the Lord shall call.

CHAP. III.

The Lord shall judge all nations in the valley of Josaphat. The evil that shall fall upon the enemies of God's people; his blessing upon the Church of the saints.

For behold in those days, and in that time when I shall bring back the captivity of Juda, and Jerusalem:

2 I will gather together all nations, and will bring them down into the valley of Josaphat: and I will plead with them there for my people, and for my inheritance, Israel, whom they have scattered among the nations, and have parted my land.

3 And they have cast lots upon my people: and the boy they have put in the stews, and the girl they have sold for wine, that they might drink.

4 But what have you to do with me, O Tyre, and Sidon, and all the coast of the Philistines? will you revenge yourselves on me? and if you revenge yourselves on me, I will very soon return you a recompense upon your own head.

5 For you have taken away my silver, and my gold, and my desirable and most beautiful things you have carried into your temples.

6 And the children of Juda, and the children of Jerusalem, you have sold to the children of the Greeks, that you might remove them far off from their own country.

7 Behold, I will raise them up out of the place wherein you have sold them; and I will return your recompense upon your own heads.

8 And I will sell your sons, and your daughters, by the hands of the children of Juda, and they shall sell them to the Sabeans, a nation far off, for the Lord hath spoken it.

9 Proclaim ye this among the nations: prepare war, rouse up the strong: let them come, let all the men of war come up.

10 Cut your plough-shares into swords, and your spades into spears.

11 Break forth, and come, all ye nations from round about, and gather yourselves together: there will the Lord call all thy strong ones to fall down.

CHAP. II.

Ver. 20. The northern enemy. Some understand this of Holiomer and his army, others of the locusts. Ch.-Prob. "the northern army." Heb. may denote (H.) wind. This often designates the locust. Those here spoken of were drowned in the Mediterranean and Dead Seas. C.-"Proudly." Heb. "great things." God, or the locusts are meant.

Ver. 22. Strength; fruit, as formerly.

Ver. 23. Teacher; Joel, loc., or rather the Messias. John I. 9; Matt. xxiii. 8.

Ver. 26. Host. God could have hurled his thunderbolts, or mountains, to destroy all mankind; but he chooses to show their insignificance, (C.) by employing the vilest insects, which they cannot withstand. S. Jer.

Ver. 28. After. From this verse to the end, the prophet speaks of the times succeeding the captivity, and more especially of the propagation of the gospel. The enemies of God's people shall be destroyed, (chap. III. 1.) which seems to refer to

Comes. Ezech. xxxvii. 1-5. "My spirit." This plainly foretells the coming of

The Holy Ghost. Acts II. W.-The Jews had never such a multitude of prophets after the captivity as the Church had. I Cor. xiv. 21.

Ver. 30. Wonders. Many prodigies preceded the persecution of Ezechiel, the death of Christ, the ruin of the temple, and more will be seen before the day of judgment. Though we cannot prove the same with respect to Ezechiel, it suffices that the people were thrown into the utmost consternation, (ver. 21.) when

As he forbade the building of the temple, (1 Edv. iv. 6.) and designed to plunder them. Ezechel. (xxviii. 11) speaks of the same event, as the Jews assert.

Ver. 32. As, Acts II. 17. 33. 34. Supra, II. 18; Matt. xxiv. 29; Luke xxii. 25; Acts II. 10.—Rom. x. 13.

Ver. 33. Christ. Allusion here is to the conversion of the Gentiles. Acts II. 21; Rom. x. 13. C. CHAP. III. Ver. 1, 2. The people were just returned when the nations round about them, and were miraculously defeated. Theod.

Ver. 4. Josaphat, "the judgment of the Lord," (H.) marks the place where the Judge will sit, on the east of Jerusalem, between the temple and Olive, whence our Lord ascended into heaven. W.-There also he had been siezed and treated contumeliously. H.-But many of the Fathers assert that the whole world will be the scene of Judgment, and the first author who determines the situation of Josaphat, is one at the works of Y. Hote. Here it may denote the great plain reaching from Carmel to the Jordan, where the army of Cambyses perished with its chief. People of almost all nations were there. Ezech. xxxviii. 21.


Ver. 7. Temples, or palaces. The Chaldeans had done so, and perhaps had sold some to others.

Ver. 8. Them, particularly under Hyasus and Artaxerxes.

Ver. 9. Solomon: probably at the bottom of Arabia. C.


Ver. 11. Some beclouded in Egypt, the rest in Juda. Ver. 2.
THE

PROPHECY OF AMOS.

Joel prophesied in Israel about the same time as Amos, and was called from following the cattle to denounce God's judgments to the people of Israel and the neighbouring nations, for their repeated crimes, in which they continued without repentance. Ch. — The kingdoms were then almost free from idolatry, except that of Saul, but disordered by too many dark fervours and sacrifices, yet dissolute and flourishing under Jeroboam II. The prophet speaks at Bethel, (chap. viii.,) till the idolatrous calves, Amasai, forced him to flee to Theba in the fourth part of the book, where he continued to prophesy against the various nations of Damascus, Judah, &c., but particularly against Israel. Chap. I., &c. He deals in metaphors agreeable to his pastoral education, but is profound in some. Id. op. ad Paulin. — After denouncing judgments on different nations, he foretells the coming of Christ and abundance of grace. W.

CHAPTER I.

The prophet threatens Damascus, Gaza, Tyre, Edom, and Ammon with the judgments of God, for their obstinacy in sin.

3 Thus saith the Lord: For three crimes of Damascus, and for four, I will not convert it: because they have threshed Galaad with iron wains.

4 And I will send a fire into the house of Azael, and it shall devour the houses of Benadam.

5 And I will break the bar of Damascus: and I will cut off the inhabitants from the plain of the idol, and him that holdest the sceptre from the house of pleasure: and the people of Syria shall be carried away to Tyre, saith the Lord.

6 Thus saith the Lord: For three crimes of Gaza, and for four, I will not convert it, because they have carried away a perfect captivity to shut them up in Edom.

3 A. M. 3716, A. C. 780.— Jer. xxxv. 30; Joel iii. 6.

VER. 3. Three. Four. That is, for their many unrepentant crimes. Or. — Convert it. That is, I will not spare them, nor turn away the punishments I design to inflict upon them. Ch. — My decree is absolute. Wists, designed to make the corn come out, (C,) or to cut the straw. S. Jer.

VER. 4. Azael, or Hazael, who slew his master, Benadam. H.

VER. 5. Plain. The city. „Bekat Aven,“ or the latter word, probably denotes Baal, as the Syriac style Baal-Bak, the city which the Greeks call Heliopolis. The valley between the two mountains extending north and south is still called Baab — Pleasure. Heb. „Bab el-mand“ — We find Eden in a delightful part of Libanus — Cyrene, not in Africa, but on the river Cyram, in Albanius. 4 Kings xv. 20.

VER. 6 Edom. The Philistines and Tyrans (ver. 9) exercised this inha
7 And I will send a fire on the wall of Gaza, and it shall devour the houses thereof.
8 And I will cut off the inhabitant from Azotus, and him that holdeth the sceptre from Ascalon: and I will turn my hand against Accaron, and the rest of the Philistines shall perish, saith the Lord God.
9 Thus saith the Lord: For three crimes of Tyre, and for four, I will not convert it: because they have shut up an entire captivity in Edom, and have not remembered the covenant of brethren.
10 And I will send a fire upon the wall of Tyre, and it shall devour the houses thereof.
11 Thus saith the Lord: For three crimes of Edom, and for four, I will not convert him: because he hath pursued his brother with the sword, and hath cast off all pity, and hath carried on his fury, and hath kept his wrath to the end.
12 I will send a fire into Theman: and it shall devour the houses of Bosra.
13 Thus saith the Lord: For three crimes of the children of Ammon, and for four, I will not convert him: because he hateth up the woman with child, of Gilead, to enlarge his border.
14 And I will kindle a fire in the wall of Rabbah: and it shall devour the houses thereof with shouting in the day of battle, and with a whirlwind in the day of trouble.
15 And Melechom shall go into captivity, both he, and his princes together, saith the Lord.

CHAP. II.

The judgments with which God threatens Moab, Judah, and Israel for their sins, and their ingratitude.

THUS saith the Lord: For three crimes of Moab, and for four, I will not convert him: because he hath burnt the bones of the king of Edom even to ashes.
2 And I will send a fire into Moab, and it shall devour the houses of Cariath: and Moab shall die with a noise, with the sound of the trumpet:
3 And I will cut off the judge from the midst thereof, and will slay all his princes with him, saith the Lord.
4 Thus saith the Lord: For three crimes of Judah, and for four, I will not convert him: because he hath cast away the law of the Lord, and hath not kept his commandments: for their idols have caused them to err, after which their fathers have walked.
5 And I will send a fire into Judah, and it shall devour the houses of Jerusalem.
6 Thus saith the Lord: For three crimes of Israel, and for four, I will not convert him: because he hath sold the just man for silver, and the poor man for a pair of shoes.
7 They bruise the heads of the poor upon the dust of the earth, and turn aside the way of the humble: and the son and his father have gone to the same young woman, to profane my holy name.
8 And they sat down upon garments laid to pledge by every altar: and drank the wine of the condemned in the house of their God.
9 Yet cast out the Amorrite before their face: whose height was like the height of cedars, and who was strong as an oak: and I destroyed his fruit from above, and his roots beneath.
10 It is I that brought you up out of the land of Egypt, and I led you forty years through the wilderness, that you might possess the land of the Amorrite.
11 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not so, O ye children of Israel, saith the Lord?
12 And you will present wine to the Nazarites: and command the prophets, saying: Prophesy not.
13 Behold, I will smite you under a screech-owl, that is laden with hay.
14 And flight shall perish from the swift, and the valiant shall not possess his strength, neither shall the strong save his life.
15 And he that holdeth the bow shall not stand, and the swift of foot shall not escape, neither shall the rider of the horse save his life.
16 And the stoup of heart among the valiant shall flee away naked in that day, saith the Lord.

CHAP. III.

The evils that shall fall upon Israel for their sins.

HEAR the word that the Lord hath spoken concerning you, O ye children of Israel: concerning the whole family that I brought out of the land of Egypt, saying:

VER. 1. Fire, etc. C.—Curieth. Sept. "the cities." Caritho has this meaning, but it was also the name of a great city. Jer. xlviii. 24. H.
VER. 2. Dispersed. After Solomon secured a good prince appeared, till the days of Ausa. Zedeciah imitated the idolatry of Israel, hoping thus to find assistance.
C.
C.
You only have I known of all the families of the earth: therefore will I visit upon you all your iniquities.

Shall two walk together, except they be agreed?

Will a lion roar in the forest, if he have no prey? will the lion’s whelp cry out of his den, if he have taken nothing?

Will the bird fall into the snare upon the earth, if there be no fowler? Shall the snare be taken upon from the earth, before it hath taken somewhat?

Shall the trumpet sound in a city, and the people not be afraid? Shall there be evil in a city, which the Lord hath not done?

For the Lord God doth nothing without revealing his secret to his servants, the prophets.

The lion shall roar, who will not fear? The Lord God hath spoken, who shall not prophesy?

Publish it in the houses of Azo tus, and in the houses of the land of Egypt: and say: Assemble yourselves upon the mountains of Samaria, and behold the many follies in the midst thereof, and them that suffer oppression in the inner rooms thereof.

And they have not known to do the right thing, saith the Lord, storing up iniquity, and robberies in their houses.

Therefore, thus saith the Lord God: The land shall be in tribulation, and shall be compassed about: and thy strength shall be taken away from thee, and thy houses shall be spoiled.

Thus saith the Lord: As if a shepherd should get out of the lion’s mouth two legs, or the tip of the ear: so shall the children of Israel be taken out that dwell in Samaria, in a piece of a bed, and in the couch of Damascus.

 Hear ye, and testify in the house of Jacob, saith the Lord, the God of hosts.

That in the day when I shall begin to visit the transgressions of Israel, I will visit upon him, and upon the altars of Bethel: and the horns of the altars shall be cut off, and shall fall to the ground.

And I will strike the winter-house with the summer-house: and the houses of ivory shall perish, and many houses shall be destroyed, saith the Lord.

The transgressions are increased for the oppressing of the poor, for theliked, and their iniquities.

This word, ye fat kine that are in the mountains of Samaria: you oppress the needy, and crush the poor: that say to your masters: Bring, and we will drink.

The Lord God hath sworn by his holiness, that lo, the days shall come upon you, when they shall lift you up on pikes, and what shall remain of you in rolling pots.

And you shall go out at the breaches, one over against the other, and you shall be cast forth into Armon, saith the Lord.

Come ye to Bethel, and do wickedly: to Galgal, and multiply transgressions: and bring in the morning your victims, your tithes in three days.

And offer a sacrifice of praise with leaven: and call free offerings, and proclaim it: for so you would do, O children of Israel, saith the Lord God.

Whereupon I also have given you doli ness of teeth in all your cities, and want of bread in all your places: yet you have not returned to me, saith the Lord.

I also have withheld the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and I caused it not to rain upon another city: one piece was ruined upon: and the piece whereupon I rained not, withered.

And two and three cities went to one city to drink water, and were not filled: yet you returned not to me, saith the Lord.

I struck you with a burning wind, and with mildew the palm-fruit hath eaten up your many gardens, and your vineyards: your olive-groves, and fig-groves: yet you returned not to me, saith the Lord.

I sent death upon you in the way of Egypt, I slew your young men with the sword, even to the captivity of the ornaments of this nature appeared in them, (C) whereas Achab’s palace was so called. 2 Kings xxii. 50. H.

CHAP. V. Ver. 1. Fat kine. He means the great ones that lived: plenty and wealth, (Ch.) and without restraint, (Isa. xv. 5; Jer. xlv. 20. C.) having no compassion for this poor. W.

V. 2. Holiness. He has none but himself to blame by. Heb. vi. 13. His word is inaffilable; but he condones to use an oath to make a deeper impression on man.—Pierp. : spits, or large shields.

V. 3. Branch of the city. C.—Sept. "naked." Heb. "apart."—The victors shall divide you among them. C.—Arman, a foreign country; some understand it of Armenia, (Ch.) and this is the general opinion. M.

V. 4. Galgal. Thither the priests of their own accord, as to a place of devotion. Ose iv. 15. Amos ironically tells them to proceed, as Christ addressed the Jews. Matt. xxvi. 52. C.—Morning, with haste.—These days. The also may denote the false exaltations of the Israelites to perform what God did not require, while they neglected the most essential duties, like the Pharisees.

V. 5. With. Heb. "memphit." (H) also "without leave." It was expressly forbidden, (Jer. ii. 11), though not in the first-fruits. Lev. xxiv. 17.—It, to be that God would remember you. Num. x. 10. Hence the Pharisees did so when they gave alms, (Matt. vi. 2. C.) but out of ostentation.

V. 6. Business. (Contrivance) when the teeth have bitten at a stone (H) and are edged. Jer. xxxii. 16.—Sept. "As." (Heb. "memphit")—The former, through want of food. Elisha foretold a famine under Achab. 4 Kings vili. 1. That of Jed (L) seems to have happened later than this. C.

V. 7. Months. The latter rain falls in April. See Dent. xii. 14. C.—Harcover, Sept. have as usual, "vintage." But this is less accurate, as it never rains in the preceding summer months. 8, Jer. V. 8. Egypt, as I punish the Egyptians, (C), or the Hebrews, when they came thence, and wished to return. Chal. S. Cyr. —Horses. I have deprived you of them, (H) under Achab and Joashah. 4 Kings vi. and xli.
your horses: and I made the stench of your camp to come up into your nostrils: yet you returned not to me, saith the Lord.

11 I destroyed some of you, as God destroyed Sodom and Gomorrah, and you were as a firebrand plucked out of the burning: yet you returned not to me, saith the Lord.

12 Therefore I will do these things to thee, O Israel: and after I shall have done these things to thee, be prepared to meet thy God, O Israel.

13 For behold, he that forsaoketh the mountains, and createth the wind, and declareth his word to man, he that maketh the morning mist, and walketh upon the high places of the earth; the Lord, the God of hosts, is his name.

CHAP. V.

A lamentation for Israel: an exhortation to return to God.

Hear ye this word, which I take up concerning you for a lamentation. The house of Israel is fallen, and it shall rise no more.

2 The virgin of Israel is cast down upon her land, there is none to raise her up.

3 For thus saith the Lord God: The city, out of which came forth a thousand, there shall be left in it a hundred: and out of which there came a hundred, there shall be left in it ten, in the house of Israel.

4 For thus saith the Lord to the house of Israel: Seek ye me, and you shall live.

5 But seek not Bethel, and go not into Gilgal, neither shall you pass over to Bersabee: for Gilgal shall go into captivity, and Bethel shall be unprofitable.

6 Seek ye the Lord, and live: lest the house of Joseph be burnt with fire, and it shall devour, and there shall be none to quench Bethel.

7 You that turn judgment into wormwood, and forsake justice in the land.

8 Seek him that maketh Arcturus, and Orion, and that turneth darkness into morning, and that changeth day into night: that calleth the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.

9 He that with a smile bringeth destruction upon the strong, and waste upon the mighty.

10 They have hated him that rebuked in the gate: and have abhorred him that speaketh perfectly.

11 Therefore, because you robbed the poor, and took the choice prey from him: you shall build houses with square stone, and shall not dwell in them: you shall plant most delightful vineyards, and shall not drink the wine of them.

12 Because I know your manifold crimes, and your grievous sins: enemies of the just, taking bribes, and oppressing the poor in the gate.

13 Therefore the prudent shall keep silence at that time, for it is an evil time.

14 Seek ye good, and not evil, that you may live: and the Lord, the God of hosts, will be with you, as you have said.

15 *Hate evil, and love good, and establish judgment in the gate: it may be the Lord, the God of hosts, may have mercy on the remnant of Joseph.

16 Therefore, thus saith the Lord, the God of hosts, the sovereign Lord: In every street there shall be wailing; and in all places that are without, they shall say: Alas, alas! and they shall call the husbandmen to mourning, and such as are skilful in lamentations to lament.

17 And in all vineyards there shall be wailing: because I will pass through in the midst of thee, saith the Lord.

18 *Woe to them that desire the day of the Lord: to what end is it for you? the day of the Lord is darkness, and not light.

19 As if a man should flee from the face of a lion, and a bear should meet him: or enter into the house, and lean with his hand upon the wall, and a serpent should bite him.

20 Shall not the day of the Lord be darkness, and not light: and obscurity, and no brightness in it?

21 *I hate, and have rejected your festivities: and I will not receive the odour of your assemblies.

22 And if you offer me holocausts, and your gifts, I will not receive them: neither will I regard the vows of your fat beasts.

* Jer. xxx. 7; Joel ii. 11; Lev. vi. 9.— Isa. lxi. 10; Jer. viii. 20; Mal. i. 12.

VER. 9. With a smile. That is, with all ease, and without making any effort. Ch.

VER. 10. They, the wicked could not endure Amos, (chap. xii.) nor those who rebuked them.

VER. 12. Grievous. Heb. also, "numerous." Ch.

VER. 13. Time. It is to no purpose speaking to the deaf, (Eccli. xxix. 9.) or causing pearls to shine before swine. Matt. vii. 6.

VER. 14. Said. Probably Amaziah took occasion, from the flourishing state of the kingdom, to assert that the Lord approved of their conduct.

VER. 16. May be. God will not be wanting on his side. But this implies that man may find a difficulty in seeking God, and neglect to do it, though he may be pleased with his godliness. W.—Remnant. Posteriorly. Ch.

VER. 18. The day. Some impartially laughed at the prophets. Isa. vi. 19, Jer. xv. 15. Others wished for the coming of the Lord, not reflecting they do not wish upon their guilt. C.—Thus many, through impatience, desire to die. We must rather repent, and leave our lives at God’s disposal. S. Jer.

VER. 19. Serpent. All his attempts would thus prove abortive. The Israelites were not raised by Pilnis, or by Thegadiphalastrae. But the serpent, (Ex.) Samson, came and took them in their own houses. 4 Kings xxvii. 7. C

23 Take away from me the tumult of thy song: and I will not hear the canticles of thy harp.
24 But judgment shall be revealed as water, and justice as a mighty torrent.
25 Did you offer victims and sacrifices to me in the desert forty years, O house of Israel?
26 But you carried a tabernacle for your Moloch, and the image of your idols, the star of your god, which you made to yourselves.
27 And I will cause you to go into captivity beyond Damascus, saith the Lord, the God of hosts; is his name.

CHAP. VI.
The desolation of Israel, for their pride and luxury.

WOE to you that are wealthy in Sion, and to you that have confidence in the mountain of Samaria: ye great men, heads of the people, that go in with state into the house of Israel.
2 Pass ye over to Chalane, and see, and go from thence into Emath the great: and go down into Geh, of the Philistines, and to all the best kingdoms of these: if their border be larger than your border.
3 You that are separated unto the evil day: and that approach to the throne of iniquity.
4 You that sleep upon beds of ivory, and are wanton on your couches: that eat the lambs out of the flock, and the calves out of the midst of the herd.
5 You that sing to the sound of the psaltery: they have thought themselves to have instruments of music like David.
6 That drink wine in bowls, and anoint themselves with the best ointments: and they are not concerned for the affliction of Joseph.
7 Wherefore, now they shall go captive at the head of them that go into captivity: and the faction of the luxurious ones shall be taken away.
8 The Lord God hath sworn by his own soul, saith the Lord, the God of hosts: I detest the pride of Jacob, and I hate his houses, and I will deliver up the city, with the inhabitants thereof.
9 And if there remain ten men in one house, they also shall die.
10 And a man’s kinsman shall take him up, and shall burn him, that he may carry the bones out of the house: and he shall say to him that is in the inner rooms of the house: Is there yet any with thee?
11 And he shall answer: There is an end. And he shall say to him: Hold thy peace, and mention not the name of the Lord.
12 For behold, the Lord hath commanded, and he will strike the greater house with breaches, and the lesser house with clefts.
13 Can horses run upon the rocks, or can any one plough with buffles, for you have turned judgment into bitterness, and the fruit of justice into wormwood?
14 You that rejoice in a thing of nought: you that say: Have we not taken unto us horns by our own strength?
15 But behold, I will raise up a nation against you, O house of Israel, saith the Lord, the God of hosts: and they shall destroy you from the entrance of Emath, even to the torrent of the desert.

CHAP. VII.
The prophet sees, in three visions, evils coming upon Israel: he is accused of treason by the false priest of Bethel.

These things the Lord God showed to me: and behold, the locust was formed in the beginning of the shooting up of the latter rain; and lo, it was the latter rain after the king’s mowing.
2 And it came to pass, that when they had made an end of eating the grass of the land, I said: O Lord God, be merciful, I beseech thee: who shall raise up Jacob, for he is very little?
3 The Lord had pity upon this: It shall not be said, by the Lord.
4 These things the Lord God showed to me: and beheld, his heart a better purpose. C. Sept. “they deemed them stable, and not fugitive things.” H.
VER. 5. In bowls. Sept. “refined,” (Heb.) or cleared of the dregs.—Joseph, of their brethren, or they seem to have no share in the sufferings of mankind. Psal. lxxx. 8.
VER. 6. Jacob. God loved the humility of the patriarch, and hated the pride of his posterity. W.
VER. 9. Die. Their numbers will not protect them from the plague.
VER. 10. Burn. After the captivity, it was more common to bury or to embalm the dead. C.
VER. 11. Lord. He has done it. Do not repine. Theod. S. Cyr.—Heb. “Be silent, and not to remember this,” (see. He will offer comfort. C.—Still, none will return to the Lord. S. Jer.
VER. 12. Buffets, which cannot be turned. Heb. “with oxen.” We must understand, on rocks. C.
VER. 13. Nought; in your idols, which are nothing, (1 Cor. viii. 4.) or in your own strength, fortifications, or allies.—Horns: glory and power. C.
VER. 14. Nations; the Assyrians.—Desert, commonly called Bezon, (C.) between Damascus and Halcocerus. S. Jer.—The whole territory of Israel, reaching so far, (ver. 2,) shall be laid waste. C.
CHAP. VII. VER. 1. The locust, (C.) These judgments by locusts and fire which by the prophet’s intercession were mitigated, signify the former invasions of the Assyrians under Phile and Thalitaphlunias, before the latter desolation of Israel by Salmanasar. C.—Locusts denoted the Assyrian invaders. 4 Kings xviii. W.—Formal. Lk. “the maker of the locust, in the beginning of the hero’s shooting.” (C.) (Is. xlii.) in spring. S. Jer.—They pasture in our January: yet the grass of autumn may be passed. The king took the best which would in summer. C.—Sept. “and lo, a swarm of locusts coming in the morning; and lo, one branchus, Gog, the king,” (H.), or “against king Tiglath,” C.—Aqgila has, “of the king of Gaza.” He probably left the original term, (S. Jer.) goz. II.—The Invasion of the Assyrians, Chaldaeans, and Sythians is narrated. Theod.
VER. 2. Part of the land, if the prophet had not interposed (ver. 8.) ; or
17 Therefore, thus saith the Lord: Thy wife shall play the harlot in the city, and thy sons, and thy daughters shall fall by the sword, and thy land shall be measured by a line: and thou shalt die in a polluted land, and Israel shall go into captivity out of their land.

CHAP. VIII.

Under the figure of a hook, which bringseth down the fruit, the approaching desolation of Israel is fore shadowed, for their avarice and injustices. These things the Lord showed me: and behold, a hook to draw down the fruit.

2 And he said: What seest thou, Amos? And I said: A hook to draw down fruit. And the Lord said to me: The end is come upon my people, Israel: I will not again pass by them any more.

3 And the hinges of the temple shall be broken in that day, saith the Lord: many shall die: silence shall be cast in every place.

4 Hear this, you that crush the poor, and make the needy of the land to fail.

5 Saying: When will the month be over, and we shall sell our wares: and the sabbath, and we shall open the corn: that we may lessen the measure and increase the sicle, and may convey in deceitful balances.

6 That we may possess the needy for money, and the poor for a pair of shoes, and may sell the refuse of the corn.

7 The Lord hath sworn against the pride of Jacob: Surely I will never forget all their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein: and rise up altogether as a river, and be cast out, and run down as the river of Egypt?

9 And it shall come to pass in that day, saith the Lord God, that the sun shall go down at mid-day, and I will make the earth dark in the day of light:

10 And I will turn your feasts into mourning, and all your songs in lamentation: and I will bring up sackcloth.
upon every back of yours, and baldness upon every head:
and I will make it as the mourning of an only son, and the
latter end thereof as a bitter day.

11 Behold the days come, saith the Lord, and I will
send forth a famine into the land: not a famine of bread,
nor a thirst of water, but of hearing the word of the
Lord.

12 And they shall move from sea to sea, and from the
north to the east: they shall go about seeking the word
of the Lord, and shall not find it.

13 In that day the fair virgins and the young men shall
tarn for thirst.

14 They that swear by the sin of Samaria, and say:
Thy God, O Dan, livest: and the way of Bersabee liveth:
and they shall fall, and shall rise no more.

CHAP. IX.

The certainty of the destruction of Israel: the restoring of the tabernacle of
David, and the conversion of the Gentiles to the Church; which shall
flourish for ever.

I SAW the Lord standing upon the altar, and he said:
Strike the hinges, and let the lintels be shook: for
there is covetousness in the head of them all, and I will
slay the last of them with the sword: there shall be no
flight for them: they shall flee, and he that shall flee of
them shall not be delivered.

2 Though they go down even to hell, thence shall my
hand bring them out: and though they climb up to
heaven, thence will I bring them down.

3 And though they be hid in the top of Carmel, I will
search and take them away from thence: and though they
hide themselves from my eyes in the depth of the sea,
there will I command the serpent, and he shall bite them.

4 And if they go into captivity before their enemies,
there will I command the sword, and it shall kill the
m.

And I will set my eyes upon them, for evil, and not for
good.

5 And the Lord, the God of hosts, is he that toucheth
the earth, and it shall melt: and all that dwell therein
shall mourn: and it shall rise up as a river, and shall run
down as the river of Egypt.

6 He that buildeth his ascension in heaven, and hath
founded his bundle upon the earth: who calleth the
waters of the sea, and poureth them out upon the face of
the earth, the Lord is his name.

7 Are not you as the children of the Ethiopians unto
me, O children of Israel, saith the Lord? did not I bring
up Israel out of the land of Egypt: and the Palestines
out of Cappadocia, and the Syrians out of Cyrene?

8 Behold, the eyes of the Lord God are upon the sin-
ful kingdom, and I will destroy it from the face of the
earth: but yet I will not utterly destroy the house of
Jacob, saith the Lord.

9 For behold, I will command, and I will sitt the house
of Israel among all nations, as corn is sitteth in a sieve:
and there shall not a little stone fall to the ground.

10 All the sinners of my people shall fall by the sword:
who say: The evils shall not approach, and shall not come
upon us.

11 In that day 'I will raise up the tabernacle of David,
that is fallen: and I will close up the breaches of the walls
thereof, and repair what was fallen: and I will rebuild it
as in the days of old.

12 That they may possess the remnant of Edom, and
all nations, because my name is invoked upon them:
saith the Lord, that doth these things.

13 Behold, the days come, saith the Lord, when the
ploughman shall overtake the reaper, and the treader of
grapes him that soweth seed: and the mountains shall
drop sweetness, and every hill shall be filled.

14 And I will bring back the captivity of my people,
Israel: and they shall build the abandoned cities, and
inhabit them: and they shall plant vineyards, and drink
the wine of them: and shall make gardens, and eat the fruits
of them. And I will plant them upon their own land:
and I will no more pluck them out of their land, which
I have given them, saith the Lord, thy God.

V. 5. Loc. 25; Jer. xxvii. 4—Acts xv. 16; Joel iii. 18.

VER. 1. Lord. During the siege provisions were wanting, but instruction
still more so. W.—Israël had banished Amos. They would be left destitute. We
find no prophet among them during the captivity, except Tobias. Chap. viii. 3.
We may apply this to the state of the Jews since the death of Christ. They have
no guides. C.

VER. 12. See to sea: from west to north, or to the ocean; in whatever part
of the world they may be. C.

(Hor. I. Ode 2); or worship (11.) of Baal, (4 Kings xvii. 16.), and all the
pilgrimage to Bersabee, Chap. v. 5. Perhaps the true God was here adored; but
it was in a manner which he condemned. C.

CHAP. IX. Ver. 1. Altar, in Jerusalem, Chap. viii. 9, and 1. 2. God is
gong to punish Israel, (C.) or the two tribes, Chal. S. Jer.—Sword. The princes
and people are all guilty, Sept. "strike or cut on the heads of all," H.

Ver. 2. Hell; to the deepest caves, where they used to lie. Ps. cxlix. 8.

Ver. 6. Atone, or on his high throne. Ch.—Sept. "the accursed, and hath
founded the declaration (H.) or promise upon," &c., which must be explained in a
moral sense. C.—Bundles. That is, his Church, bound up together by the band
of one faith and communion, (Ch.) which God will protect, and punish in-
numera. W.
CHAPTER I.

The destruction of Edom, for their pride; and the wrongs they did to Jacob: the salvation and victory of Israel.

The vision of Abdiias. Thus saith the Lord God to Edom: 1 We have heard a rumour from the Lord, and he hath sent an ambassador to the nations: Arise, and let us rise up to battle against him. 2 Behold, I have made thee small among the nations: thou art exceedingly contemptible. 3 The pride of thy heart hast lifted thee up, who dwellest in the clefts of the rocks, and settwest up thy throne on high: who sayest in thy heart: Who shall bring me down to the ground? 4 Though thou be exalted as an eagle, and though thou set thy nest among the stars: thence will I bring thee down, saith the Lord. 5 If thieves had gone in to thee, if robbers by night, how wouldst thou have held thy peace? would they not have stolen till they had enough? if the grape-gatherers had come into thee, would they not have left thee at the least a cluster? 6 How have they searched Esau, how have they sought out his hidden things? 7 They have sent thee out even to the border: all the men of thy confederacy have deceived thee: the men of thy peace have prevailed against thee: they that eat with thee, shall lay snares under thee: there is no wisdom in him. 8 Shall not I in that day, saith the Lord, destroy the wise out of Edom, and understanding out of the mount of Esau? 9 And they valiant men of the south shall be afraid, that man may be cut off from the mount of Esau. 10 For the slaughter, and for the iniquity against thy

brother, Jacob, confusion shall cover thee, and thou shalt perish for ever.

11 In the day when thou mostest against him, when strangers carried away his army captive, and foreigners entered into his gates, and cast lots upon Jerusalem: thou also wast as one of them.

12 But thou shalt not look on in the day of thy brother in the day of his leaving his country: and thou shalt not rejoice over the children of Juda, in the day of their destruction: and thou shalt not magnify thy mouth in the day of distress.

13 Neither shalt thou enter into the gate of my people in the day of their ruin: neither shalt thou also look on in his evils, in the day of his calamity: and thou shalt not be sent out against his army, in the day of his desolation.

14 Neither shalt thou stand in the crossways to kill them that flee: and thou shalt not shut up them that remain of him in the day of tribulation.

15 For the day of the Lord is at hand upon all nations as thou hast done, so shall it be done to thee: he will turn thy reward upon thy own head.

16 For as you have drunk upon my holy mountain, so all nations shall drink continually: and they shall drink and sup up, and they shall be as though they were not.

17 And in Mount Sion shall be salvation, and it shall be holy: and the house of Jacob shall possess those that possessed them.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble: and they shall be kindled in them, and shall devour them: and there shall be no remain of the house of Esau, for the Lord hath spoken it.

19 And they that are toward the south, shall inherit the mount of Esau, and they that are in the plains, the Philistines.
listines: and they shall possess the country of Ephraim, and the country of Samaria: and Benjamin shall possess Galad.

20 And the captivity of this host of the children of Israel, all the places of the Chananites, even to Sarepta:


VER. 20. Sarepta. This was accomplished after the persecution of Ephiphanes. Some suppose that it is the old master interpreted Sepharad. But it seems rather to mean a part of Mesopotamia. Sippa stands above, where the Euphrates divides its streams.

VER. 21. Serephim, the Macabees, as figures of Christ. The temporal power of the Jews ended thirty-seven years after his resurrection. C.—The rest of this prophecy (ver. 19) regards Christ's kingdom over all nations which believe in him, and receive the remission of their sins. Acts x. 43. 8. Aug. de Chr. Del. xvii. 31. W.

THE

PROPHECY OF JONAS.

JONAS prophesied in the reign of Jeroboam II, as we learn from 4 Kings xiv. 25, to whom also he foretold his success in restoring all the borders of Israel. He was of Gath-Ophe, in the tribe of Zebulon, and consequently of Galilee; which confutes that ascription of the Prophets, (John viii. 52,) that no prophet ever arose out of Galilee. He prophesied and proved, in his own person the death and resurrection of Christ, and was the only one among the prophets who was sent to preach to the Gentiles. Ch.—The most incredible mystery in our religion, and the vocation of the Gentiles, are thus insinuated. C.

CHAPTER I.

Jonas being sent to proclaim in Nineveh, fleeth away by sea: a tempest riseth: of which he is found, by lot, to be the cause, is cast into the sea, which thereupon is calmed.

NOW: the word of the Lord came to Jonas, the son of Amathi, saying:

2 Arise, and go to Nineveh, the great city, and proclaim in it: for the wickedness thereof is come up before me.

3 And Jonas rose up to flee into Tharsis from the face of the Lord; and he went down to Joppa, and found a ship going to Tharsis: and he paid the fare thereof, and went down into it, to go with them to Tharsis from the face of the Lord.

4 But the Lord sent a great wind into the sea: and a great tempest was raised in the sea, and the ship was in danger to be broken.

5 And the mariners were afraid, and the men cried to their god: and they cast forth the wares that were in the ship, into the sea, to lighten it of them: and Jonas went down into the inner part of the ship, and fell into a deep sleep.

6 And the ship-master came to him, and said to him: Why art thou fast asleep? rise up, call upon thy God, if so be that God will think of us, that we may not perish.

7 And they said every one to his fellow: Come, and let us cast lots, that we may know why this evil is upon us. And they cast lots, and the lot fell upon Jonas.

8 And they said to him: Tell us for what cause this evil is upon us, what is thy business? of what country art thou? and whither goest thou? or of what people art thou?

9 And he said to them: I am a Hebrew, and I fear the Lord, the God of heaven, who made both the sea and the dry land.

10 And the men were greatly afraid, and they said to him: Why hast thou done this? (for the men knew that he fled from the face of the Lord: because he had told them.)

11 And they said to him: What shall we do to thee, that the sea may be calm to us? for the sea flowed and swelled.

12 And he said to them: Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you.

13 And the men rowed hard to return to land, but they were not able: because the sea tossed and swelled upon them.

14 And they cried to the Lord, and said: We beseech thee, O Lord, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

15 And they took Jonas, and cast him into the sea, and the sea ceased from raging.

VER. 5. God. They were idolaters. Var. 6. Wars, which is commonly done in storms. C.—This was a punishment of their sins; though they seem not devoid of some fear of God and man. H.—Sleep. This is a lively image of the insensibility of sinners, fleeing from God, and threaten them on every side with his judgments; and yet sleeping as if they were secure. Ch.

VER. 9. Fear, and therefore flee from the face of the Lord. Ver. 3, 10. H. —He knew that God is everywhere. Ver. 3; Psal. xcviii. 8. C.—Sept. "I fear ship." Fear is often taken in this sense. H.

VER. 12. Cast me. God intimates that he required this sacrifice. M.

VER. 13. Fear. They were unwilling to destroy the prophet, (C.) fearing to incur fresh guilt by thus treating one who had intrusted his life to them. Jos. Ant. ix. 11.

VER. 14. Blood. We act thus by his direction, and through necessity. M.

VER. 16. Lord. They were converted by this prodigy, and offered sacrifice immediately, or (C.) when they came to port. M.
And the men feared the Lord exceedingly, and sacrificed victirs to the Lord, and made vows.

CHAP. II.

Jonas is swallowed up by a great fish; he prayeth with confidence in God; and the fish casteth him out on the dry land.

NOW the Lord prepared a great fish to swallow up Jonas: and Jonas was in the belly of the fish three days and three nights.

2 And Jonas prayed to the Lord, his God, out of the belly of the fish.

3 And he said: I cried out of my affliction to the Lord, and he heard me: I cried out of the belly of hell, and thou hast heard my voice.

4 And thou hast cast me forth into the deep, in the heart of the sea, and a flood hath compassed me: all thy billows, and thy waves have passed over me.

5 And I said: I am cast away out of the sight of thy eyes: but yet I shall see thy holy temple again.

6 The waters compassed me about even to the soul: the deep hath closed me round about, the sea hath covered my head.

7 I went down to the lowest parts of the mountains: the bars of the earth have shut me up for ever: and thou wilt bring up my life from corruption, O Lord, my God.

8 When my soul was in distress within me, I remembered the Lord: that my prayer may come to thee, unto thy holy temple.

9 They that in vain observe vanities, forsake their own mercy.

10 But I with the voice of praise will sacrifice to thee: I will pay whatsoever I have vowed for my salvation to the Lord.

11 And the Lord spake to the fish: and it vomited out Jonas upon the dry land.

CHAP. III.

Jonas is sent again to preach in Nineveh. Upon their fasting and repentance, God rescalleth the sentence by which they were to be destroyed.

1 * Matt. xii. 40, and xvi. 4; Luke xi. 39; 1 Cor. xvi. 4.—Psalm cxix. 1.

2 Psal. iv. 2, 3; Matt. xii. 40; Luke xi. 39; 1 Cor. xvi. 4. *—Jonah 2:1.

CHAP. IV.

And the word of the Lord came to Jonas the second time, saying:

2 Arise, and go to Ninev, the great city: and preach in it the preaching that I bid thee.

3 And Jonas arose, and went to Ninev, according to the word of the Lord: now Ninev was a great city of three days' journey.

4 And Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninev shall be destroyed.

5 And the men of Ninev believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least.

6 And the word came to the king of Ninev: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published in Ninev, from the mouth of the king, and of his princes, saying: Let neither men nor beasts, oxen, nor sheep, taste any thing: let them not feed, nor drink water.

8 And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands.

9 Who can tell if God will turn, and forgive: and will turn away from his fierce anger, and we shall not perish?

10 And God saw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had said that he would do to them, and he did it not.

CHAP. IV.

And Jonas was exceedingly troubled, and was angry. 2 And he prayed to the Lord, and said: I see thee, O Lord, is not this what I said, when I was long ago sent to preach in Ninev?

Jonas, repenting to see that his prophecy is not fulfilled, is reproved by the type of the vine.

* Psal. cxliii. 3.—Job xlii. 1. *—Jonah 3:1-4
yet in my own country? therefore I went before to flee into Tharsis: for I know that thou art a gracious and merciful God, patient, and of much compassion, and easy to forgive evil.

3 And now, O Lord, I beseech thee take my life from me: for it is better for me to die than to live.

4 And the Lord said: Dost thou think thou hast reason to be angry?

5 Then Jonas went out of the city, and sat toward the east side of the city: and he made himself a booth there, and he sat under it in the shadow, till he might see what would befall the city.

6 And the Lord God prepared an ivy, and it came up over the head of Jonas, to be a shadow over his head, and to cover him (for he was fatigued): and Jonas was exceeding glad of the ivy.

7 But God prepared a worm, when the morning arose on the following day: and it struck the ivy and it withered.

8 And when the sun was risen, the Lord commanded a hot and burning wind: and the sun beat upon the head of Jonas, and he broiled with the heat: and he desired for his soul that he might die, and said: It is better for me to die than to live.

9 And the Lord said to Jonas: Dost thou think thou hast reason to be angry, for the ivy? And he said: I am angry with reason even unto death.

10 And the Lord said: Thou art grieved for the ivy, for which thou hast not laboured, nor made it to grow, which in one night came up, and in one night perished.

11 And shall not I spare Ninive, that great city, in which there are more than a hundred and twenty thousand persons, that know not how to distinguish between their right hand and their left, and many beasts?

or mates," decided in favour of the old Greek and Latin version of guardian, which Prof. retains. H.

VER. 9. Death. The spirit of prophecy changes not the temper. C.—Jonas had reason to be grieved, and so had God to show mercy. In this history and prediction, who would have thought that Jonas had been a figure of our Saviour’s death and resurrection, if he himself had not declared it? Matt. xii. 32. W.—The prophet comes out of the fish alive, as Christ does from the tomb. He was cast into the sea to save those on board; Christ dies for the redemption of mankind. Jonas had been ordered to preach, but did not comply till after his escape; thus the gospel was designed to be preached to the Gentiles, yet Christ would not have done it till he had risen. Matt. xv. 28. For the same reason, cyber, is a monogram of the word Christ, the Son of God, a Saviour, (C.) or crucified. H. S. Paul. Ep. 33.—Hence Jonas most strikingly foreshowed Christ. S. Aug. de Civ. Del. xlv. 50.

THE PROPHETY OF MICHEAS.

MICHEAS, of Moab, a little town in the tribe of Juda, was contemporary with the prophet Isaiah, whom he resembles both in his spirit and his style. He is different from the prophet Micheas, mentioned in the Third Book of Kings, (chap. xxvii,) for that Micheas lived in the days of king Achab, one hundred and fifty years before the time of Ezechiel, under whom this Micheas prophesied, (Ch.) as he did in the two preceding reigns. H.—He addresses both Israel and Juda, and predicts the happiness of the Jews after the captivity, as a figure of what the Church should enjoy. C.—The Jews shall embrace the faith at last, after the Gentiles. W.—His style is obscure, like that of Osee. C.

CHAPTER I.

Samaria, for her sins, shall be destroyed by the Assyrians: they shall also invade Jerusalem and Judah.

The word of the Lord, that came to Micheas, the Morasthite, in the days of Joaathan, Achaz, and Ezechiel, kings of Juda: which he saw concerning Samaria and Jerusalem.

2 Hear, all ye people: and let the earth give ear, and all that is therein: and let the Lord God be a witness to you, the Lord from his holy temple.

3 For behold the Lord will come forth out of his place: and he will come down, and will tread upon the high places of the earth.

4 And the mountains shall be melted under him: and the valleys shall be cleft, as wax before the fire, and as waters that run down a steep place.

5 For the wickedness of Jacob is all this, and for the sins of the house of Israel. What is the wickedness of Jacob? is it not Samaria? and what are the high places of Juda? are they not Jerusalem?

6 And I will make Samaria as a heap of stones in the field when a vineyard is planted: and I will bring down the stones thereof into the valley, and will lay her foundations bare.

7 And all her graven things shall be cut in pieces, and all her wages shall be burnt with fire, and I will bring to

Ver. 5. Jerusalem. High places were left there under Joaathan. 4 Kings xv. 30. Achab had introduced the worship of Baal into Samaria, and though the family of Jeha repressed this worship, it gained ground when Micheas appeared. C.


Ver. 7. Her wages. That is, her doweries or presents offered to her idolatry.
The Israelites, by their crying injustices, provoke God to punish them. He shall at last restore Jacob.
CHAP. III.  
MICHEAS.  
CHAP. I V.  

11. Would God I were not a man that hath the spirit, and that I rather spoke a lie: I will let drop to thee of wine, and of drunkenness: and it shall be this people upon whom it shall drop.  
12. I will assemble and gather together all of thee, O Jacob. I will bring together the remnant of Israel, I will put them together as a flock in the fold, as the sheep in the midst of the sheepeats, they shall make a tumult by reason of the multitude of men.  
13. For he shall go up that shall open the way before them: they shall divide, and pass through the gate, and shall come in by it: and their king shall pass before them, and the Lord at the head of them.  

AND I said: Hear, O ye princes of Jacob, and ye chiefs of the house of Israel: Is it not your part to know judgment,  
2. You that hate good, and love evil: that violently pluck off their skins from them and their flesh from their bones?  
3. Who have eaten the flesh of my people, and have cloased their skin from off them: and have broken, and chopped their bones as for the kettle, and as flesh in the midst of the pot.  
4. Then shall they cry to the Lord, and he will not hear them: and he will hide his face from them at that time, as they have behaved wickedly in their devices.  
5. Thus saith the Lord concerning the prophets that make my people err: that bite their teeth, and preach pence: and if a man give not something into their mouth, they prepare war against him.  
6. Therefore night shall be to you instead of vision, and darkness to you instead of divination: and the sun shall go down upon the prophets, and the day shall be darkened over them.  
7. And they shall be confounded that see visions, and the diviners shall be confounded: and they shall all cover their faces, because there is no answer of God.  

VER. 10. Corruption. Your sins will not permit you to remain any longer, and strangers shall defile this land. C. 

VER. 11. Would God, etc. The prophet could have wished, out of his love to his people, that he might be deceived in denouncing to them these evils that were to fall upon them: but by conforming himself to the will of God, he declares to them that he is sent to prophesy, literally to let drop upon them, the wine of God's indication, with which they should be made drunk; that is, stupid and made down. Ch. 

VER. 15. Assemble. God shows his mercy, in gathering his Church out of all nations. W. — Men. The country was very populous when the Romans destroyed the Jews. They had returned by degrees. C. 


CHAP. III. VER. 1. H. Heb. and Sept. He, the Lord, said, etc. or, Michaels addressed the princes of both kingdoms, under Ezechias. Ver. 18. — Jer. xxvi. 18. — To know and practise. Once v. 3. C. — Both rich and poor strive to extort from each other. W. 

VER. 5. Peace. They pretend goodness, while they do the greatest mischief. 

—Prepare. Lit. sanctify, (H.) or denounce war. C. 

VER. 11. Bible. It is not lawful to refuse instruction to those who have nothing; nor must priests act solely for a temporal reward, though reason shows that they should be supported by those whom they have to teach. Matt. x. 8, 10; 
Gar. v. 6; and 1 Tim. v. 15. C. 

VER. 12. Ferrets, after its destruction by Nabuchodonosor. C. — In the space of three years neglect shrubs were growing in the courts of the temple. 1 Mac. iv. 

8. But yet I am filled with the strength of the spirit of the Lord, with judgment and power: to declare unto Jacob his wickedness, and to Israel his sin.  
9. Hear this, ye princes of the house of Jacob, and ye judges of the house of Israel: you that abhor judgment, and pervert all that is right.  
10. You that build up Sion with blood, and Jerusalem with iniquity.  
11. 'Her princes have judged for bribes: and her priests have taught for hire, and her prophets divined for money: and they leaned upon the Lord, saying: Is not the Lord in the midst of us? no evil shall come upon us.  
12. Therefore, because of you, Sion shall be ploughed as a field, and Jerusalem shall be as a heap of stones, and the mountain of the temple as the high places of the forests.  

CHAP. IV.  

The glory of the Church of Christ, by the conversion of the Gentiles. The Jews shall be carried captives to Babylon, and be delivered again. 

AND it shall come to pass in the last days, that the mountain of the house of the Lord shall be prepared in the top of mountains, and high above the hills: and people shall flow to it.  
2. And many nations shall come in haste, and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for the law shall go forth out of Sion, and the word of the Lord out of Jerusalem. 
3. And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into spades: nation shall not take sword against nation: neither shall they learn war any more.  
4. And every man shall sit under his vine, and under his fig-tree, and there shall be none to make them afraid: for the mouth of the Lord of hosts hath spoken.  
5. For all people will walk in the name of the living God: but we will walk in the name of the Lord, our God, for ever and ever.  
6. In that day, saith the Lord, I will gather up her that is despised.  

VER. 38. H. — Rafa ploughed up the spot where the temple had stood, after the Romans had burnt it down. S. Jer. 66. Bel. vii. 80. — This prediction made a deep impression on the minds of the people. It caused them to refrain from killing Jews. Miss. Ver. 1. C. 

CHAP. IV. VER. 1. Last days. This sometimes means after this. Isa. xi. 1. But here it denotes the time which shall elapse from Christ till the day of eternity. The Jews allow that this prediction regards the Messias, though they will not explain it of Jesus Christ. Their exceptions are well refuted by Ribera. W. 

VER. 2. Jerusalem. No other nation ever embraced the Jewish law. But all received the gospel, (C.) which was first preached at Jerusalem by people of that country. H. 

VER. 3. Judge, or rule. (Judg. vili. 23,) as Christ does over all. C. — Ploughhares. Hebr. anything. (H.) or coolers. W. Mart. xiv. 34. C. — Learnc. The law of Christ is a law of peace: and all his true subjects, as much as lies in them, love and keep peace with all the world. C. — They shall sustain injuries meekly. 1 Cor. vi. 7. — When Christ appeared, the Roman empire experienced peace. C. 

VER. 5. And ever. After the captivity the Gentiles continued to worship idols, and the Jews had a greater aversion for them; but when the gospel was propagated, idols fell into contempt, and the Jewish law was at an end, while heretics were varying continually. The Church alone is stable, and built upon the rock. C. 

VER. 6. Haddeth, as the synagogues did, (9 Kings xix. 21,) bringing nothing to perfection. (Heb. vii. 19,) while the Gentiles were abandoned to idolatry. From both Christ chose his Church. Acts xxii. 90, acc. C.
CHAP. V.

MICHAEAS.

CHAP. V.

nalteth: and her that I had cast out, I will gather up: and her whom I had afflicted.

7 And I will make her that halteth, a remnant: and her that was afflicted, a mighty nation: and the Lord will reign over them in Mount Sion, from this time even for ever.

8 And thou, O cloudy tower of the flock, of the daughter of Zion, unto thee shall it come: yea, the first power shall come, the kingdom to the daughter of Jerusalem.

9 Now, why art thou drawn together with grief? Hast thou no king in thee, or thy counsellor perished, because sorrows hath taken thee as a woman in labour?

10 Be in pain and labour, O daughter of Zion, as a woman that bringeth forth: for now shalt thou go out of the city, and shalt dwell in the wilderness, and shalt come even to Babylon, there thou shalt be delivered: there the Lord will redeem thee out of the hand of thy enemies.

11 And now many nations are gathered together against thee, and they say: Let her be stoned: and let our eye look upon Zion.

12 But they have not known the thoughts of the Lord, and have not understood his counsel: because he hath gathered them together as the hay of the floor.

13 Arise, and tread, O daughter of Zion: for I will make thy horn iron, and thy robes brass: and thou shalt beat in pieces many peoples, and shalt immolate the spoils of them to the Lord, and their strength to the Lord of the whole earth.

CHAP. V.

The birth of Christ in Bethlehem: his reign and spiritual conquests.

NOW shalt thou be laid waste, O daughter of the robbeth: they have laid siege against us, with a rod shall they strike the cheek of the judge of Israel.

2 And thou, Bethlehem, Ephratah, art little one among the thousands of Judah: out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity.

3 Therefore will he give them up even till the time wherein she that travaileth shall bring forth: and the remnant of his brethren shall be converted to the children of Israel.

4 And he shall stand, and feed in the strength of the Lord, in the height of the name of the Lord, his God: and they shall be converted, for now shall he be magnified even to the ends of the earth.

5 And this man shall be our peace, when the Assyrian shall come into our land, and when he shall set his foot in our houses: and we shall raise against him seven sheaf herds, and eight principal men.

6 And they shall feed the land of Assyria with the sword, and the land of Nephthrod with the spears thereof: and he shall deliver us from the Assyrian when he shall come into our land, and when he shall tread in our borders.

7 And the remnant of Jacob shall be in the midst of many peoples, as a dew from the Lord, and as drops upon the grass, which waiteth not for man, nor tarryeth for the children of men.

8 And the remnant of Jacob shall be among the Gentiles, in the midst of many peoples, as a lion among the beasts of the forests, and as a young lion among the flocks of sheep: who, when he shall go through, and tread down, and take, there is none to deliver.

9 Thy hand shall be lifted up over thy enemies, and all thy enemieis shall be cut off.

10 And it shall come to pass in that day, saith the Lord, that I will take away thy horses out of the midst of thee, and will destroy thy chariots.

11 And I will destroy the cities of thy land, and will throw down all thy strong holds, and I will take away sor-
Micheas.

CHAP. VI.

11 Shall I justify wicked balances, and the deceitful weights of the bag?
12 By which her rich men were filled with iniquity, and the inhabitants thereof have spoken lies, and their tongue was deceitful in their mouth.
13 And I therefore began to strike thee with desolation for thy sins.
14 Thou shalt eat, but shalt not be filled: and thy humiliation shall be in the midst of thee: and thou shalt take hold, but shalt not save: and those whom thou shalt save, I will give up to the sword.
15 "Thou shalt sow, but shalt not reap: thou shalt tread the olives, but shalt not be anointed with the oil: and the new wine, but shalt not drink the wine.
16 For thou hast kept the statutes of Amri, and all the works of the house of Achab: and thou hast walked according to their wills, that I should make thee a desolation, and the inhabitands thereof a hissing, and thou shall bear the reproach of my people.

CHAP. VII.

The prophet laments, that notwithstanding all his preaching, the generality are still insensible in their manners; therefore their desolation is at hand: but they shall be restored again and prosper: and all mankind shall be redeemed by Christ.

WOE is me, for I am become as one that gleaneth in autumn the grapes of the vintage: there is no cluster to eat, my soul desired the first ripe figs.
2 The holy man is perished out of the earth, and there is none upright among men: they all lie in wait for blood, every one hunteth his brother to death.
3 The evil of their hands they call good: the prince requirith, and the judge is for giving: and the great man hath uttered the desire of his soul, and they have troubled it.
4 He that is best among them, is as a brier: and that is righteous, as the thorn of the hedge. The day of thy inspection, thy visitation cometh: now shall be their destruction.
5 Believe not a friend, and trust not in a prince: keep the doors of thy mouth from her that sleepeth in thy bosom.
6 "For the son dishonoureth the father, and the daughter riseth up against her mother, the daughter-in-law

* Jer. ii. 5.—Num. xxiii. 22.—Zech. vii. 9.—Matt. xxiii. 23.—Deut. vi. 2, and xxvi. 16.

things; but not like the Church of Christ, in which idols and dealings with the devil have never been tolerated.

CHAP. VI. VER. 1. The mountains, &c. That is, the princes, the great ones of the people, Ch. But Heb. intimates real mountains, which had witnessed the impiety of the people, &c.; and had been defiled with their altars, &c. Prot. "Contend thou before the, &c. (H.) as God's advocate. He confederates to justify his conduct towards Israel, Isa. iii. 13.

VER. 5. From Seim to Galgah. He puts them in mind of the favour he did them, in not suffering them to be quite destroyed by the evil purpose of Balach and the wicked counsel of Balaam; and then gives them a hint of the wonders he wrought, in order to bring them into the land of promise, by stopping the course of the Jordan, in their march from Seim to Galgah, Ch. —Justices. Sym. "mercy."

VER. 6. What shall I offer, &c. This is spoken in the person of the people, desiring to be informed what they are to do to please God. Ch.

VER. 7. Fat. Heb. "torrents of oil."—First-born, like Jephthah, or the king of Moab, Judg. xii. 4, and 4 Kings iii. 27.

VER. 8. Solicitous. Heb. also, "humbly." H.—This was preferable to all other sacrifices of the old law, (W,) and was frequently inculcated. Deut. x. 12; Psal. cxix. 9; Isa. l. 11. Yet the carnal Jews always made perfection consist in external ceremonies.

VER. 9. City, to all mankind.—I? Who will attend? C.
against her mother-in-law: and a man's enemies are they of his own household.

7 But I will look towards the Lord, I will wait for God, my Saviour: my God will hear me.

8 Rejoice not, thou enemy, over me, because I am fal len: I shall arise, when I sit in darkness, the Lord is my light.

9 I will bear the wrath of the Lord, because I have sinned against him: until he judge my cause, and execute judgment for me: he will bring me forth into the light, I shall behold his justice.

10 And my enemy shall behold, and she shall be covered with shame, who saith to me: Where is the Lord thy God? my eyes shall look down upon her: now shall she be trodden under foot as the mire of the streets.

11 The day shall come, that thy walls may be built up: in that day shall the law be far removed.

12 In that day they shall come even from Assyria to thee, and to the fortified cities: and from the fortified cities even to the river, and from sea to sea, and from mountain to mountain.

13 And the land shall be made desolate, because of the inhabitants thereof, and for the fruit of their devices.

Vs. 14. Feed thy people with thy rod, the flock of thy inheritance, them that dwell alone in the forest, in the midst of Carmel: they shall feed in Basan and Gilead, according to the days of old.

15 According to the days of thy coming out of the land of Egypt, I will show him wonders.

16 The nations shall see, and shall be confounded at all their strength: they shall put the hand upon the mouth, their ears shall be deaf.

17 They shall lick the dust like serpents, as the creeping things of the earth, they shall be disturbed in their houses: they shall dread the Lord, our God, and shall fear thee.

18 Who is a God like to thee, who takest away iniquity, and passest by the sin of the remnant of thy inheritance? he will send his fury in no more, because he delighteth in mercy.

19 He will turn again, and have mercy on us: he will put away our iniquities: and he will cast all our sins into the bottom of the sea.

20 Thou wilt perform the truth to Jacob, the mercy to Abraham: which thou hast sworn to our fathers in the days of old.

THE PROPHECY OF NAHUM.

Nahum, whose name signifies a comforter, was a native of Elose, or Elessai, supposed to be a little town in Galilee. He prophesied after the ten tribes were carried into captivity, and foretold the utter destruction of Ninevah by the Babylonians and Medes; which happened in the reign of Josiah, (Ch.) in the sixteenth year, when the father of Naborchomias and the grandfather of Cyrus entirely ruthe Ninevah, and divided the empire between them, (C.) A. 3938. Ush. Tob. xiv. 16.—Nahum was probably on the spot when he proclaimed this beautiful prediction, which yields not to any work of profane authors. He might have been carried captive by Salmanasar, as he alludes to the captivity of Israel and to the blasphemies of Semach-erib. We cannot, therefore, place his prophecy before the fifteenth year of Ezechias. C.—He appeared about fifty years after Josiah, when the Ninevites had relaxed, and were destroyed in the space of one hundred and thirty-five years, as a figure of the subversion of idolatry by Christ's preaching the gospel of peace. W.

CHAPTER I.

The majesty of God, his goodness to his people, and severity to his enemies.

The burden of Ninive. The book of the vision of Nahum, the Elescite.

2 The Lord is a jealous God, and a revenger: the Lord is a revenger, and hath wrath: the Lord taketh vengeance on his adversaries, and he is angry with his enemies.

Vs. 3. The Lord is patient, and great in power, and will not cleanse and acquit the guilty. The Lord's ways are in a tempest, and a whirlwind, and clouds are the dust of his feet.

4 He rebuketh the sea, and drieth it up: and bringeth all the rivers to be a desert. Basan languisheth and Carmel: and the flower of Libanus faileth away.

5 The mountains tremble at him, and the hills are
mad's desolate: and the earth hath quaked at his presence, and the world, and all that dwell therein.

6 Who can stand before the face of his indignation? and who shall resist in the fierceness of his anger? his indignation is poured out like fire: and the rocks are melted by him.

7 The Lord is good, and giveth strength in the day of trouble: and knoweth them that hope in him.

8 But with a flood that passeth by, he will make an utter end of the place thereof: and darkness shall pursue his enemies.

9 What do ye devise against the Lord? he will make an utter end: there shall not rise a double affliction.

10 For as thorns embrace one another: so while they are feasting and drinking together, they shall be consumed as stubble that is fully dry.

11 Out of thee shall come forth one that imagineth evil against the Lord, contriving treachery in his mind.

12 Thus saith the Lord: Though they were perfect: and many of them so, yet thus shall they be cut off, and he shall pass: I have afflicted thee, and I will afflict thee no more.

13 And now I will break in pieces his rod with which he struck thy back, and I will burst thy bonds asunder.

14 And the Lord will give a commandment concerning thee, that no more of thy name shall be sown: I will destroy the graven and molten thing out of the house of thy God, I will make it thy grave, for thou art disgraced.

15 Behold upon the mountains of the feet of him that bringeth good tidings, and that preacheth peace: O Juda, keep thy festivals, and pay thy vows: for Belial shall no more pass through thee again, he is utterly cut off.

CHAP. II.

He is come up that shall destroy before thy face, that shall keep the siege: watch the way, fortify thy loins, strengthen thy power exceedingly.


VER. 8. Thereof. viz. of Ninive. Ch.—This is connected with ver. 1. H.—Ninive was taken by the waters of the Tigris overflowing, at the first siege. Didot. 3. Athen. 12.—Many think that the flood means great armies. Isa. vii. 7. Pocc. Val.—Sept. "He will utterly destroy: those who rise up and his enemies, darkness," etc. H.

VER. 9. Affliction. Sept. add, "for the same thing, or together." H.

VER. 10. Dry. The Assyrians, feasting in the hopes that they would speedily become masters of Jerusalem, were cut off in one night. W.

VER. 11. Pertho. Some understand this of Solomon's wealth. But as his attempt against the people seems to have been prior to the prophecy of Nahum, we may better understand it of Heidelberg. Ch.—One. Sept. "a most wicked thought against the Lord, devising opposition." H.

VER. 12. Bidon. That is, however strong or numerous their forces may be, they shall be cut off, and their prince or leader shall pass away and disappear. Ch.—If there were many just at Ninive, or among the Jews, (C.) a moderate chastisement would suffice. H.—The latter have been afflicted; now their enemies shall suffer. H.

VER. 13. Amsaid. Exodoras was tributary to Assyria. 4 Kings xviii. 14. After the fall of Ninive was restored. H.

VER. 14. Commandment. That is, a decree concerning thee, O king of Ninive, thy seed shall fall, &c. Ch.—His son Ashurhozade succeeded; but soon the line was extinct. W.—No alarm shall be spread by thee.

VER. 15. Perico. Sectaries were established on the hills—Histeilas. 8. Jerom quotes the 8. of Paral., as saying (C.) that the Jews could not observe the Passover in the first month. But they did it in the second, after they knew that Ashurhozade was slain. 2 Par. xxxix. 11.—This passage does not, however, appear at present in Scripture, and it could not speak of the second month (C.) following Vaux, (B.) as the king was slain forty-five days (2 Chron. 22. Gr. 50) after his return to Ninive; and some time must have elapsed before he could get thither, and the news arrive in Judea. C.—Belial; the wicked one, viz. the Assyrian. Ch.


VER. 7. Soldier. Heb. ezbah, (H.) "the station" or guard; or the queen, or the statue of the idol. H.

VER. 8. Waters; multitudes, (Gen. xvii. 15,) and riches (C.); or the flood bursting upon them makes them flee. H.

VER. 11. Lions. The kings of Assyria had plundered various nations, (H.) and had brought the spoils to Ninive. But all shall be lost. C.—Those princes followed no law but their own will. —The lion, Nathopolaris, or his son; though it seems rather to relate to the Assyrian monarchs. C.
out of the land, and the voice of thy messengers shall be heard no more.

CHAP. III.
The miserable destruction of Ninevah.

WOE to thee, O city of blood, all full of lies and violence: rapine shall not depart from thee.

2 The noise of the whip, and the noise of the rattling of the wheels, and of the neighing horse, and of the running chariot, and of the horsemen coming up:

3 And of the shining sword, and of the glittering spear, and of a multitude slain, and of a grievous destruction: and there is no end of carcasses, and they shall fall down on their dead bodies.

4 Because of the multitude of the fornications of the harlot that was beautiful and agreeable, and that made use of witchcraft, that sold nations through her fornications, and families through her witchcrafts.

5 Behold I come against thee, saith the Lord of hosts: and I will discover thy shame to thy face, and will show thy nakedness to the nations, and thy shame to kingdoms.

6 And I will cast abominations upon thee, and will disgrace thee, and will make an example of thee.

7 And it shall come to pass that every one that shall see thee, shall flee from thee, and shall say: Ninive is laid waste: who shall bemoan thee? whence shall I seek a comforter for thee?

8 Art thou better than the populous Alexandria, that dwelleth among the rivers? waters are round about it: the sea is its riches: the waters are its walls.

9 Ethiopia and Egypt were the strength thereof, and there is no end: Africa and the Libyans were thy helpers.

10 Yet she also was removed and carried into captivity:

—— Mic. v. 11.

VER. 13. Chorazin. Sept. “multitude.” Some wild beasts were thus suffocated in their dens. Theod.—More, like that of the impious Habbacuc. 4 Kings xviii. 17. C.

CHAP. III. VER. 1. Blood. Nenune established his power by shedding blood. Gen. x. Ninus, who built Ninive, and his successors were also bloody. After 1200 years the empire decayed under Sardanapalus, as historians agree. Yet it continued longer, according to the Scriptures and Rishers, till the Chaldees destroyed it, when it had endured about 1440 years.—Depart. Sept. “he touched.” H.

VER. 2. The noise. He has described the forces of Ninive, now he specifies those of Cyparissus and Nabopolassar.


VER. 7. Bemoan. Lit. “shake his hand!” the latter words are not in Heb. H.

VER. 8. Populous Alexandria. No-Ammon. A populous city of Egypt, destroyed by the Chaldeans, and afterwards rebuilt by Alexander, and called Alexandria. Others suppose No-Ammon to be the same as Diospolis. Ch. This seems probable, as it was amidst waters and near the Mediterranean.—S. Jerome thinks that Alexandria stood on the ruins of No. W.—Yet of this we have no proof. It is thought that Ninive alludes to the devastation caused by Nabuchodonosor. As Juba however was still in his kingdom, it seems rather that Assarudon, (Isa. xx.), or his predecessor, Senacherib, (C.) laid waste this city. 4 Kings xviii. 21. Usher, A. Mill.

VER. 9. Ethiopia; Chus, in Arabia, not far from Diospolis.

VER. 10. Captivity. It was afterwards re-established and taken by Nabuchodonosor. C.—Fetters, or stocks. H.

VER. 11. Druck, and be chastised by God. Exod. xxviii. 32.—Froze, to escape.

VER. 15. Locust. Yet all will be in vain. Thy numbers will be cut off as easily as locusts.

VER. 16. Away. Thus did the merchants, at the approach of the enemy.


THE

PROPHECY OF HABACUC.

Habacuc was a native of Beer-sheba, and prophesied in Judah some time before the invasion of the Chaldeans, which he foretold. He lived to see this prophecy fulfilled and for many years after, according to the general opinion, which supposes him to be the same that was brought by the angel to Daniel, in Babylon. Dan. xvi. Ch. If he might very well live to see the captivity return, as only sixty-six years elapsed from the first of Joashin, when he began to prophesy, till that event. He retired at the approach of the Chaldeans, and afterwards employed himself in agricultural pursuits. C.—The sins of Judah, the coming of the Chaldeans, and the relaxation of the captivity are specified, and in the calamity, the appearance of Christ, the last judgment and eternity, (W,) are mentioned in the most sublime style. H.
CHAPTER I.

The prophecy contains the wickedness of the people: God reveals to him the vengeance he is going to take of them by the Chaldeans.

1. Burden. Such prophecies more especially are called burdens, as threaten grievous evils and punishments. Ch. 2. Save. Some think that he expresses the sentiments of the weak, as Isaiah (Isa. xlviii. 2) or what he had formerly entertained. C. 3. Among. Sept. ye despisers. S. Paul nearly agrees with this version. Acts xii. 41. The copies vary, as the Heb. has done. C. — The apostle gives the mystical sense; the literal is very obscure. W. — God answers the prophet’s complaints, and shows that the Chaldeans shall punish the guilty, and afterwards be themselves chastised.

Ch. 8. Chaldeans. Nebuchadnezzar was the first of this nation who attacked Jerusalem, and having conquered all as far as the Nile, returned to succeed Nabopolassar. He afterwards came upon Jehonathan and Sedeccia, &c. C. — Bitter. warlike, as all the Gr. historians remark. S. Jer. 7. They have admitted no king but their own. C. 8. Leopards: the swiftest quadrupeds. C. — Swift. Heb. “sharper” (H.). Is seeing, even when there is no moon. Elam, x. 20. — Evening. Sept. “Arabian.” C. 9. Burning. Heb. also, “eastern,” which is hot, and raises the sand of Arabia so as to be very detrimental. C. 10. Prince, or “h,” the nation. Ver. 10. Heb. “They,” &c. — Laughter. Nebuchadnezzar raised or deposed princes as it pleased. H. — Yannaiach’s. officers were or had been kings. Isa. x. 8. — Mount. Thus cities were chiefly taken. Exe. iv. 1. C. 11. Spirit; viz. the spirit of the king of Babylon. It alludes to the judgment of God upon Nebuchadnezzar, recorded Dan. iv, and to the speedy fall of the Chaldean empire. Ch. — Felt. Heb. “sh.” Sept. “obtain pardon.” C. God; “idol.” Chal. “This is the strength of my God.” Sept. God forced the proud king to confess that his great exploits were not to be attributed to himself but to his God. C. 12. Look, with approbation (C.) or complacency. 13. Ruler. People are astonished by Nebuchadnezzar. H. — They make no resistance. C.

 appointed him for judgment: and made him strong for correction.

13. Thy eyes are too pure to behold evil, and thou canst not look on iniquity. Why lookest thou upon them which do unjust things, and holdest thy peace when the wicked devoureth the man that is more just than himself? 14. And thou wilt make men as the fishes of the sea, and as the creeping things that have no ruler. 15. He lifted up all them with his hook, he drew them in his dragnet, and gathered them into his net: for this he will be glad and rejoice.

Therefore will he be offer victims to his drag, and he will sacrifice to his net: because through them his portion is made fat, and his meat dainty.

17. For this cause, therefore, he spreadeth his net, and will not spare continually to slay the nations.

CHAPTER II.

The prophet is admonished to wait with faith. The enemies of God’s people shall assuredly be punished.

I will stand upon my watch, and fix my foot upon the tower: and 1 will watch, to see what will be said to me, and what I may answer to him that reproveth me. 2. And the Lord answered me, and said: Write the vision, and make it plain upon tables: that he that readeth it may run over it.

3. For as yet the vision is far off, and it shall appear at the end, and shall not lie: if it make any delay, wait for it: for it shall surely come, and it shall not be slack. 4. Behold, he that is unbelieving, his soul shall not be right in himself: ‘but the just shall live in his faith.’ 5. And as wine deceiveth him that drinketh it, so shall the proud man be, and he shall not be honoured: who hath enlarged his desire like hell: and is himself like death, and he is never satisfied: but will gather together unto him all nations, and heap together unto him all people.

6. Shall not all these take up a parable against him?
and a dark speech concerning him: and it shall be said: Woe to him that heareth together that which is not his own! how long also doth he load himself with thick clay? Shall they not rise up suddenly that shall bite thee: and they be stirred up that shall tear thee, and thou shalt be a spoil to them? Because thou hast spoiled many nations, all that shall be left of the people shall spoil thee: because of men's blood, and for the iniquity of the land, of the city, and of all that dwell therein.

9 Woe to him that gathereth together an evil covetousness to his house, that his nest may be on high, and thinketh he may be delivered out of the hand of evil.

10 Thou hast devised confusion to thy house, thou hast cut off many people, and thy soul hath sinned.

11 For the stone shall cry out of the wall: and the timber that is between the joints of the building, shall answer.

12 Woe to him that buildeth a town with blood, and prepareth a city by iniquity.

13 Are not these things from the Lord of hosts? for the people shall labour in a great fire; and the nations in vain, and they shall faint.

14 For the earth shall be filled, that men may know the glory of the Lord, as waters covering the sea.

15 Woe to him that giveth drink to his friends, and presenteth his mask, and maketh him drunk, that he may behold his nakedness.

16 Thou art filled with shame instead of glory: drink thou also, and fall fast asleep: the cup of the right hand of the Lord shall compass thee, and shamefull vomiting shall be on thy glory.

17 For the iniquity of Libanus shall cover thee, and the ravaging of beasts shall terrify them, because of the blood of men, and the iniquity of the land, and of the city, and of all that dwell therein.

18 What doth the graven thing avail, because the maker thereof hath graven it, a molten, and a false image because the forget thereof hath trusted in a thing of own forging, to make dumb idols.

19 Woe to him that saith to wood: Awake: to the dumb stone: Arise: can it teach? Behold, it is laid over with gold, and silver; and there is no spirit in the bowels thereof.

20 But the Lord is in his holy temple: let all the earth keep silence before him.

CHAPTER III.

1 A PRAYER OF HABACUC, THE PROPHET, FOR IGNORANCES.

2 LORD, I have heard thy hearing, and was afraid.

O Lord, thy work, in the midst of the years bring it to life:

In the midst of the years thou shalt make it known: when thou art angry, thou wilt remember mercy.

3 God will come from the south, and the Holy One from Mount Pharmon:

His glory covered the heavens, and the earth is full of his praise.

4 His brightness shall be as the light: horns are in his hands:

There is his strength hid: 5 Death shall go before his face

And the devil shall go forth before his feet.

6 He stood and measured the earth.


V. 2. Thy hearing, &c. That is, thy oracles, the great and wonderful things thou hast revealed to me: and I was struck with a reverential fear and awe. Ch.-I saw that the unjust would not escape. C.-Work. The great work of the redemption of man, which thou wilt bring to life and light in the midst of the years, when our calamities and miseries shall be at their height. Ch.-Years, at the time appointed. Ch.-Sept. read, Lord, I considered thy works, and was astonished; in the name of two living creatures, or horns, thou shalt be known, (H.) or found, between an ox and an ass, as the Church has it. Nat. and Curiae. W.-The prophet speaks of God who will perform his ancient miracles in his days, by effecting the captivity, as he had formerly delivered their ancestors. H.-Make. Heb. and Sept. when the years approach, thou shalt be made known: when the time shall come, thou shalt be manifest: when my soul shall be troubled, in wrath thou. Ch.-k. H.

V. 5. Death, he shall himself will come to give us his law, and to conduct us into the true land of promise; as heretofore he came from the south, (in the field Theman,) and from Mount Pharan, to give his law to his people in the desert. See Deut. xxxii. 2. Ch.

V. 6. Horns, &c. That is, strength and power, which by a like phrase are called horns: or beams of light, which come forth from his hands: or it may allude to the cross, in the hands of which the hands of Christ were fastened, where his strength was hidden, by which he overcame the world, and drove out death and the devil. Ch.-Horns may also designate the nails, the points of which remained in our Saviour's hands after his glorious resurrection. H.

V. 8. Death, &c. Both death and the devil shall be the executioners of his justice against his enemies; as they were heretofore against the Egyptians and Canaanites. Ch.-Heb. dolores. (H.) according to the different pronunciation, b rendered by the word of the Sept. and Theod. "the plague," by Aquila, &c. After Christ was baptized, the devil came to tempt him, S. Jer.-Toch. Rosh, (H.) or "bird," (Syrm., &c.) means "creeping on the belly," as is explained by the Jews of the devil, who tempted our first parents. S. Jer.-Modern (H.) follow the Chaldee, and understand the vulture. G.
He beheld, and melted the nations: and the ancient mountains were crushed to pieces. The hills of the world were bowed down by the journeys of his eternity. 7 I saw the tents of Ethiopia for their iniquity, the curtains of the land of Midian shall be troubled. 8 Wast thou angry, O Lord, with the rivers? or was thy wrath upon the rivers? or thy indignation in the sea? Who will ride upon thy horses: and thy chariots are salvation. 9 Thou wilt surely take up thy bow; according to the paths which thou hast spoken to the tribes. Thou wilt divide the rivers of the earth. 10 The mountains saw thee, and were grieved: the great body of waters passed away. 11 The deep put forth its voice: the deep lifted up its hands, in the light of thy arrows, they shall go in the brightness of thy glittering spear. 12 In thy anger thou wilt tread the earth under foot: in thy wrath thou wilt astonish the nations. 13 Thou westenest forth for the salvation of thy people: for salvation with thy Christ.

Var. 8. Smar. Sept. "the earth was troubled," (C.) or shaken. H.— His beheld. One look of his eye is enough to melt all the nations, and to reduce them to nothing. For all heaven and earth disappear when they come before his light. Apec. xx. 11. 1 Chr. 16. 28. Mountains. By the mountains and hills are signified the great ones of the world, that persecute the Church, whose power was quickly crushed by the Almighty. Ch. 8. Var. 10. Smar. Sept. "in the land of the Blacks, and Midian, are here taken for the enemies of God and his people, who shall perish for their iniquity." Ch. Thus people that part of Arabia. H.—Heb. has Chusam, perhaps to rhyme with Midian: though some think that Chusam (defeated by Oromiah) and Midian (ever whom God'son gained a complete victory) are designated. Judg. ii. and vi. C. Var. 8. With the rivers, &c. He alludes to the waters wrought heretofore by the Lord in favour of his people Israel, when the waters of the rivers, viz. of Arnon and Jordan, and of the Red Sea, rested before their face; when he came as it were with his horses and chariots to save them; when he took up his bow for their defence, in consequence of the earth he had made to his tribes; when the mountains trembled, and the deep stood with its waves raised up in a heap, as with hands lifted up to heaven; when the sun and moon stood still at his command, &c., to comply with his anger, not against the rivers and sea, but against the enemies of his people. How much more will he do in favour of his Son, and against the enemies of his Church! Ch.:—Horns: the ark of the covenant. Var. 9. Take. Sept. "bend thy bow over the sceptre, says the Lord, Dispamal." C.—Rivers. Sept. "the earth shall be cut by rivers." H.—Greek historians mention several rivers which have appeared or ceased to flow in consequence of earthquakes.

Var. 19. Christ. This may well be explained of the incarnation. God was touched at the miseries of his people, and rescued them by Moses, C.—Theodotion and Symmachus, "Elionce, hail Christians," give a Jewish interpretation, "to save thy Christ." Aquila, though a Jew, and the 6th cent. agrees with us; but the 6th edit. best explains the mystery, "through Jesus, thy Christ." S. Jer.—Heb. &c. Such was Pharaoh heretofore; such shall antichrist be hereafter. Ch.—It may also be understood of Nabuchodonosor and of all persecutors. H. W.—Arch, &c. Pharaoh's eldest son perished. Exod. xiv. 21. Ch. Var. 14. Sceptres. The nobles were drowned (H.) with their king, (C.) when they expected an easy prey. Exod. xiii. 9. H. Var. 15. Apoc. xx. 14. Smar. &c. to deliver thy people from the Egyptian bondage: and thou shalt work like wonders, in the spiritual way, to rescue the children of thy Church from their enemies. Ch. Var. 16. I have heard, &c., viz. the eties that are now coming upon the Israelites for their sins: and that shall come hereafter upon all impostors: and the foretold that I have of these miseries makes me willing to die, that I may be at rest, before this general tribulations comes, in which all good things shall be withdrawn from the wicked. Ch. The five were denounced, ch. make the deepest impression upon me. H.—I fear lest I should sin. S. Jer.—The thought of so many wonders makes me speechless. C.—Mr. Let me find rest in the grave, like Job. H.—I trust that God will raise me up, C. H.—People, &c. That I may join the happy company in the bosom of Abraham, that are girded; that is, prepared for their journey, by which they shall ascend their Lord, when he shall ascend into heaven. To which high and happy place, my Jesus, that is my Saviour, the great conqueror of death and hell, shall one day conduct me rejoicing and singing psalms of praise. Var. 18. H. Ch:—Girded. Heb. "transfiguration or denunciation." H. Habacuc was mercifully allowed by Providence to dwell in Judah, when almost all were led away. He was transported through the air to God Daniel, (xiv. 92.) where he might see his brethren, as he here insinuates, having relics. God's mercy, Var. 17. Heb. "lie," (H.) or frustrate our expectations. C.—Pind. Sept. "food." Var. 18. Jesus. Heb. "soul," my (H.) salvation. C.—Sept. "saviour." Chal. "redemer." H.—Jesus was the desire of all nations, and he imparts true joy to the faithful. John viii. 50. C. Var. 19. Places. I shall escape the fury of the Chaldeans, and sing a hymn of thanksgiving. C.—Sept. "he will order my feet unto perfection. He will establish me upon the heights, to gain the victory in his armil." H.—I shall exchange my former complaints for songs of praise, and be crowned by Jesus. S. Jer.

THE PROPHECY OF SOPHONIAS.

SOPHONIAS, whose name, saith S. Jerome, signifies "the watchman of the Lord," or "the hidden of the Lord," prophesied in the beginning of the reign of Josias. He was a native of Bashan, and of the tribe of Simon, according to the more general opinion. He prophesied the punishments of the Jews, for their idolatries and other crimes; also the punishments that were to fall upon the divers nations; the conversion of the Gentiles, the circumcision of the Jews, and their conversion towards the end of the world. Ch.—Sophonias appeared a little before Jeremias, Eschecel, Baruch, and Daniel, forecasting the captivity and return of the two tribes, the destruction of various nations, the conversion of the Gentiles, and of the Jews also towards the end of the world. W.—Many of the promises regard only the Christian Church. C.
SOPHONIAS.

CHAPTER I.

For divers enormous sins, the kingdom of Judah is threatened with severe judgements.

THE word of the Lord that came to Sophonias, the son of Chusi, the son of Godliah, the son of Amaryas, the son of Zecarias, in the days of Jostas, the son of Amon, king of Judah.

2 Gathering, I will gather together all things from off the face of the land, saith the Lord:

3 I will gather man, and beast, I will gather the birds of the air, and the fishes of the sea: and the ungodly shall meet with ruin: and I will destroy men from off the face of the land, saith the Lord.

4 And I will stretch out my hand upon Juda, and upon all the inhabitants of Jerusalem: and I will destroy out of his place the remnant of Baal, and the names of the wardens of the temples, with the priests:

5 And them that worship the host of heaven upon the tops of houses, and them that adore, and swear by the Lord, and swear by Melchom.

6 And them that turn away from following after the Lord, and that have not sought the Lord, nor searched after him.

7 Be silent before the face of the Lord God: for the day of the Lord is near, for the Lord hath prepared a victim, he hath sanctified his guests.

8 And it shall come to pass in the day of the victim of the Lord, that I will visit upon the princes, and upon the king's sons, and upon all such as are clothed with strange apparel:

9 And I will visit in that day upon every one that entereth arrogantly over the threshold: them that fill the house of the Lord their God with iniquity and deceit.

10 And there shall be in that day, saith the Lord, the noise of a cary from the fish-gate, and a howling from the Second, and a great destruction from the hills.

11 Howl, ye inhabitants of the Morter. All the people of Chanaan is hush, all are cut off that were wrapped up in silver.

12 And it shall come to pass at that time, that I will search Jerusalem with lamps, and will visit upon the men that are settled on their feet: that say in their hearts: The Lord will not do good, nor will he do evil.

13 And their strength shall become a booty, and their houses as a desert: and they shall build houses, and shall not dwell in them: and they shall plant vineyards, and shall not drink the wine of them.

14 The great day of the Lord is near, it is near and exceeding swift: the voice of the day of the Lord is bitter, the mighty man shall there meet with tribulation.

15 That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds,

16 A day of the trumpet and alarm against the fenced cities, and against the high bulwarks.

17 And I will distress men, and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as earth, and their bodies as dung.

18 Neither shall their silver and their gold be able to deliver them in the day of the wrath of the Lord: all the land shall be devoured by the fire of his jealousy, for he shall make even a speedy destruction of all them that dwell in the land.

CHAP. II.

An exhortation to repentance. The judgment of the Philistines, of the Moabites, and the Ammonites.

untogether, O nation not worthy to be loved:

2 Before the decree bring forth the day as dust passing away, before the fierce anger of the Lord come upon you, before the day of the Lord's indignation come upon you.

3 Seek the Lord, all ye meek of the earth, you that have wrought his judgment: seek the just, seek the meek: if by this your ways, and if your paths

with," &c. This may relate to the Philistines, (C,) or to those who made the house of God a place of traffic, (Matt. xxii. 13,) and offered victims unlawfully according to their

16. Gate, looking towards Joppa. S. Jer. — The news of the defeat at Megiddo came this way, or the news of the Philistines were heard. C.—Second. A part of the city so called, (Ch.) built by Mannasses on the same side of the city.

17. Mortier (Moltkeh); a valley in or near Jerusalem. C.—All the people shall suffer in the city, Sanct. T.—Sept. "of the city cut in pieces, because all the people resemble Channaan." C.—Chanan. So he calls the Jews, from their following the wicked ways of the Chanaanites.

18. Lamps, with the utmost diligence, (Luke xvi. 8,) so that none shall escape even in the most filthy places. C.—Lex. That is, the wealthy, and such as live at ease, resting upon their riches, like wine upon the lees. C.—Reuel, denying Providence. C.

19. Strength. Children or riches. H.

19. Near. When all these messes shall not overthrow the wicked, (W,) after the death of Josias. 4 Kings xxiv. 14. C.—The mighty. Sept. "and dreadful power is the day of Jehovah, and his bitter anger." H.


11. Ch. — Ex. xxiv. 3. The whole board of the blood of the wicked is his victim. Jer. xlvi. 10. Exod. xxxix. 17. C.

10. Silent. Heb. ez (H), an interjection, (S. Jer,) like our hush. H. — This denotes the impotence of what he is going to say. Guest. The blood of the wicked is his victim. Jer. xxvi. 10. Exod. xxxix. 17. C.

9. Faint. Heb. " a sacrifice," " — Prince; After the death of Josias all fell to ruin. His sons were deposed, and led into captivity with the chief nobility and priests, who were richly adorned, and imitated the manners of idolaters, or kept the garments of the poor. Exod. xxiii. 20; Deut. v. 15, 11, &c. C.

8. Faint. The same, as if to show themselves out of the Church. S. Jer. — Lord. Heb. "of their masters

12.即 they will take vengeance on all openly before the gates in that day," (H,) on all who have cast themselves out of the Church. S. Jer. — Lord. Heb. "of their masters

11. Gathering, I will gather together all things from off the face of the land, saith the Lord:

12. They will come to pass at that time, that I will search Jerusalem with lamps, and will visit upon the men that are settled on their feet: that say in their hearts: The Lord will not do good, nor will he do evil.

13. And their strength shall become a booty, and their houses as a desert: and they shall build houses, and shall not dwell in them: and they shall plant vineyards, and shall not drink the wine of them.

14. The great day of the Lord is near, it is near and exceeding swift: the voice of the day of the Lord is bitter, the mighty man shall there meet with tribulation.

15. That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds,

16. A day of the trumpet and alarm against the fenced cities, and against the high bulwarks.

17. And I will distress men, and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as earth, and their bodies as dung.

18. Neither shall their silver and their gold be able to deliver them in the day of the wrath of the Lord: all the land shall be devoured by the fire of his jealousy, for he shall make even a speedy destruction of all them that dwell in the land.
any means you may be bid in the day of the Lord's indignation.

4 For Gaza shall be destroyed, and Eschalon shall be
a desert, they shall cast out Azotus at noon-day, and Accaron
shall be rooted up.

5 Woe to you that inhabit the sea-coast, O nation of
proverbs: the word of the Lord upon you, O Chanaan,
the land of the Philistines, and I will destroy thee, so that
there shall not be an inhabitant.

6 And the sea coast shall be the resting-place of shep-
herds, and folds for cattle:

7 And it shall be the portion of him that shall remain
of the house of Judah, there they shall feed: in the houses
of Ascalon they shall rest in the evening: because the Lord
their God will visit them, and bring back their captivity.

8 I have heard the reproach of Moab, and the blas-
phemies of the children of Ammon, with which they re-
proached my people, and have magnified themselves upon
their borders.

9 Therefore, as I live, saith the Lord of hosts, the God
of Israel, Moab shall be as Sodom, and the children of
Ammon as Gomorrah, the dryness of thorns, and heaps of
salt, and a desert even for ever: the remnant of my people
shall make a spoil of them, and the residue of my nation
shall possess them.

10 This shall befall them for their pride: because they
have blasphemed, and have been magnified against the
people of the Lord of hosts.

11 The Lord shall be terrible upon them, and shall
consume all the gods of the earth: and they shall adore
him every man from his own place, all the islands of the
Gentiles.

12 You Ethiopians also shall be slain with my sword.

13 And he will stretch out his hand upon the north,
and will destroy Assyria: and he will make the beautiful
city a wilderness, and as a place not passable, and as a
desert.

14 And flocks shall lie down in the midst thereof,
all the beasts of the nations: and the bittern and the urchin
shall lodge in the threshold thereof: the voice of the sin-
ging bird in the window, the raven on the upper post, for I
will consume her strength.

15 This is the glorious city that dwelt in security: that
said in her heart: I am, and there is none beside me: how
is she become a desert, a place for beasts to lie down in?
every one that passeth by her shall hiss, and wag his hand.

CHAP. III.

WOE to the provoking and redeemed city, the dove.

2 She hath not hearkened to the voice, neither
hath she received discipline: she hath not trusted in the
Lord, she drew not near to her God.

3 Her princes are in the midst of her as roaring lions:
her judges are evening wolves, they left nothing for the
morning.

4 Her prophets are senseless, men without faith; her
priests have polluted the sanctuary, they have acted un-
justly against the law.

5 The just Lord is in the midst thereof, he will not do
iniquity: in the morning, in the morning he will bring
his judgment to light, and it shall not be hid: but the
wicked man hath not known shame.

6 I have destroyed the nations, and their towers are
beaten down: I have made their ways desert, so that there
is none that passeth by: their cities are desolate, there is
not a man remaining, nor any inhabitant.

7 I said: Surely thou wilt fear me, thou wilt receive
correction: and her dwelling shall not perish, for all
things wherein I have visited her: but they rose early,
and corrupted all their thoughts.

8 Wherefore expect me, saith the Lord, in the day of
my resurrection that is to come, for my judgment is to
assemble the Gentiles, and to gather the kingdoms: and
to pour upon them my indignation, all my fierce anger:
"for with the fire of my jealousy shall all the earth be
devoured."

VER. 4 Shall be, or "is." The prophets often represent future things as
past, to show the certainty of the event. The destruction of other cities by
the Chaldaans, gave the Jews to understand what they had to expect, as all sin must be
punished sooner or later. W.

VER. 5 Const. Lit. "lineal," (H.) with which land was measured. C.—
Reprobles. Heb. corshin, (H.) or cersib, of whom David's guards were
formed. C. — "people sprung from the Cretans," whence some (Tudor.) of the
Philistines came, perhaps rather from Cyprus, as was conjectured. Gen.
xxi. 14. — Chanaan. So the Philistines are styled contemptuously. They adored
the same idols. Wld. xii. 28.

VER. 6 Shepherds. Commerce no longer, the country being subduced by Nabiachidonosor, and by the Machabees. Ver. 7. C. — Alexander ruined
Gaza. Crut. 4.

VER. 8. Borders, helping the Chaldaans. This brought on their ruin. 8, Jer.
They were always disposed to seize the country.

VER. 9. Dryness. Sept. "Damasus shall be abandoned as a heap on the
sea, and desolate for ever." — This city is threatened with the rest.
Isa. xxvii. 1. C. — Ever. Sept. refer this to Damasus, others to Ammon, loc. H.

VER. 11. Own place. The Jewish religion could be practised only at Jeru-
salem, but that this is one of the most striking predictions of the conversion of the
world. The Jews in vain attempt to restrain it to the captives returning. See S.
Jer. C.

VER. 13. The beautiful city. Nimes, which was destroyed soon after this,
viz. in the sixteenth year of the reign of Josua. Ch. A. 3678. — Heb. "he shall
make Nimes desolate." H.

VER. 14. Bitter and the urchin. Heb. hath and hoped, are terms to us
(H.) unknown — Threshold. Heb. "the pomegranates," supposed to be an orna-
ment of the doors. — I will. Heb. "he has uncovered her cedar." (C.) her fine

VER. 13. Supra, ii. 18.

VER. 14. Supra, iii. 7.

VER. 10. Supra, iii. 11. — Exod. 12. 

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9 Because then I will restore to the people a chosen lip, that all may call upon the name of the Lord, and may serve him with one shoulder.  
10 From beyond the rivers of Ethiopia, shall my suppliants, the children of my dispersed people, bring me an offering:  
11 In that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee thy proud boosters, and thou shalt no more be lifted up because of my holy mountain.  
12 And I will leave in the midst of thee a poor and needy people: and they shall hope in the name of the Lord.  
13 The remnant of Israel shall not do iniquity, nor speak lies, nor shall a deceitful tongue be found in their mouth: for they shall feed, and shall lie down, and there shall be none to make them afraid.  
14 Give praise, O daughter of Sion: shout, O Israel: be glad, and rejoice with all thy heart, O daughter of Jerusalem.

—All people shall know and adore the Lord, which was verified only after Christ’s coming. C.—Shoulder, like people carrying a burden. Sept. “under one yoke.”  
—After the captivity the Jews were more obedient and faithful, as the mora corrupta remained behind the Ephraimites, or were cut off in the last war. Yet the synagogues were never so pure as the Christian Church, even in the worst times. C.  
VER. 10. Ethiopia. The Nile rises in that country, and runs through Egypt and Arabia, which is often styled Ethiopia or Ethiopia. Isa. xviii. 1. The Jews came from Egypt to adore at Jerusalem, even after the building of Obedion. Yet this literally regards Ethiopia.—Offering. The Jews performed this after the captivity, coming or sending the half-shekel to Jerusalem annually, from all quarters of the world. Num. iii. 49; Matt. xviii. 20, C.  
VER. 11. Iniquities, and “condemnation,” of religion of thy own choice. H.—Thy past offenses shall be obliterated, and thou shalt commit nothing of the kind any more. Those proud spirits who caused thee to displease my law, and who set up idols in my temple, shall disappear.  
VER. 12. Poor in spirit. H.—Heb. “meek and humbled,” who trust not in themselves. This is the character of true Christians.  
VER. 14. Israel. They shall be more submissive, and afraid of yielding to idolatry. Yet the synagogues were far from the perfection of primitive Christianity, or even from that of many pious souls in these days of relaxation.—Afrayed. The Jews were not more afflicted till the times of Epiphanes, nor was the country ravaged as it had been. Mic. ii. 12. This peace is, however, not a spiritual nature, granted by Christ to those who fight against their passions. John xiv. 27. C.  
VER. 15. Judgment, or “condemnation.” Sept. “iniquities,” (C) inferring the cross the hardening that was against them. H.—God does not correct thee with rigour. He will be thy King. The Jews had no king for a long time. But the true Israel, of whom the prophet speaks, is continually ruled and led by Jesus Christ, who imparts his graces abundantly. C.  
VER. 17. Silent; constant. M.—He will accuse thee no more. Can this be understood of the Jews, who have been cast off till the fulness of the Gentiles enter the Church? To the latter all this must be applied. C.  
VER. 18. Tryphera. Lit. “tripes,” (H) which is almost Latin. S. Jer.—These vale notings, (C,) men who were of light disposition. Tryphera at Christ, shall be converted and honour him. W.—Sept. (11) he will renew thee in his love, and will exult over thee in joy, as on a festival day: (18) and I will bring back thy bruised ones. Woe to him that has reproached her.” C.  
VER. 19. Breast. Sept. “do good to you.” H.—Praise. All shall speak well of you who have been lately disdained, when I shall take both Gentiles and Jews for my spouse after the captivity, which seems present, (C,) it is so certain. H.—Depravity, under aitans and sin. 11.

THE PROPHECY OF AGGAEUS.

AGGAEUS was one of those that returned from the captivity of Babylon, in the first year of the reign of king Cyrus. He was sent by the Lord in the second year of the reign of king Darius, the son of Hystaspes, to exhort Zorobabel, the prince of Judah, and Jesus, the high priest, to the building of the temple, which they had begun, but left off again through the opposition of the Samaritans. In consequence of this exhortation, they proceeded in the building, and finished the temple. And the prophet was commissioned by the Lord to assure them that this second temple should be more glorious than the former, because the Moesians should honour it with his presence; signifying, withal, how much the Church of the New Testament should excel that of the Old Testament. C.—The glory of the Catholic Church hence appears. W.—We know little of the life of Aggeus. It is thought that he was born in captivity. C.—He came into Judæa eighteen years after its termination, (W.) in the second year of Hystaspes, when the seventy years of the temple's desolation ended. Zac. 1. 12, and 1 Ed. v.

CHAPTER I.

The people are reproved for neglecting to build the temple. They are encouraged to set about the work.

In the second year of Darius, the king, in the sixth month, in the first day of the month, the word of the Lord came by the hand of Aggeus, the prophet, to Zorobabel, the son of Salathiel, governor of Judah, and to Jesus, the son of Josedec, the high priest, saying:  
2 Thus saith the Lord of hosts, saying: This people saith: The time is not yet come for building the house of the Lord.

Thed.—Sithr; Ell, the last of the civil year, corresponding with our September. The harvest was then bad, and Aggæus assigns the reason. C.—Governor. Lit.
And the word of the Lord came by the hand of Aggeus, the prophet, saying:

4 Is it time for you to dwell in ceiled houses, and this house lie desolate?

5 And now thus saith the Lord of hosts: Set your hearts to consider your ways.

6 Yea, have sowed much, and brought little; you have eaten, but have not had enough; you have drunk, but have not been filled with drink: you have clothed yourselves, but have not been warmed; and he that hath earned wages, put them into a bag with holes.

7 Thus saith the Lord of hosts: Set your hearts upon your ways:

8 Go up to the mountain, bring timber, and build the house: and it shall be acceptable to me, and I shall be glorified, saith the Lord.

9 You have looked for more, and beheld it became less, and you brought it home, and I blew it away: why, saith the Lord of hosts? because my house is desolate, and you make haste every man to his own house.

10 Therefore, the heavens over you were stayed from giving dew, and the earth was hindered from yielding her fruits:

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon all that the ground bringeth forth, and upon men, and upon beasts, and upon all the labour of the hands.

12 Then Zorobabel, the son of Salathiel, and Jesus, the son of Josadec, the high priest, and all the remnant of the people, hearkened to the voice of the Lord, their God, and to the words of Aggeus, the prophet, as the Lord, their God, sent him to them: and the people feared before the Lord.

13 And Aggeus, the messenger of the Lord, as one of the messengers of the Lord, spake, saying to the people: I am with you, saith the Lord.

14 And the Lord stirred up the spirit of Zorobabel, the son of Salathiel, governor of Juda, and the spirit of Jesus, the son of Josadec, the high priest, and the spirit of all the rest of the people; and they went in, and did the work in the house of the Lord of hosts, their God.

CHAP. II.

Christ, by his coming, shall make the latter temple more glorious than the former. The blessing of God shall reward their labour in building. God's promise to Zorobabel.

1 In the four and twentieth day of the month, in the sixth month, in the second year of Darius, the king, they began.

2 And in the seventh month, the word of the Lord came by the hand of Aggeus, the prophet, saying:

3 Speak to Zorobabel, the son of Salathiel, the governor of Juda, and to Jesus, the son of Josadec, the high priest, and to the rest of the people, saying:

4 Who is left among you, that saw this house in its first glory? and how do you see it now? is it not in comparison to that as nothing in your eyes?

5 Yet now take courage, O Zorobabel, saith the Lord, and take courage, O Jesus, the son of Josadec, the high priest, and take courage, all ye people of the land, saith the Lord of hosts: and perform (for I am with you, saith the Lord of hosts)

6 The word that I covenanted with you: when you came out of the land of Egypt: and my spirit shall be in the midst of you: fear not.

7 For thus saith the Lord of hosts: Yet one little while, and I will move the heaven, and the earth, and the sea, and the dry land.

8 And I will move all nations; and the desired of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.

9 The silver is mine, and the gold is mine, saith the Lord of hosts.

10 Great shall be the glory of this last house more than of the first, saith the Lord of hosts: and in this place I will give peace, saith the Lord of hosts.

11 In the four and twentieth day of the ninth month, in the second year of Darius, the king, the word of the king came to Aggeus, the prophet, saying:

6 Deut. xxvii. 36; Mic. vi. 11.

4 A. M. 4485; A. C. 3119; Feb. xii. 26.

Ver. 4. Glory. The temple had been destroyed sixty-nine years before, so that many might have seen it.

Ver. 7. Little. Christ was born 516 years afterwards. The world had been disturbed by Alexander and by the Romans, yet peace then prevailed. C.

Ver. 8. Desired. Jacob styles him the expectation of nations. (Gen.viii.) because He was waiting, and always necessary for all. W.—Many also, like Jos, had a lively expectation of their Redeemer's coming from the tradition of the patriarchs. H.—Heb. the desires of all nations shall come (H): vinent. Sept. the chosen things. C. Curist shall come for all, (C) and the elect shall meet him with eagerness. H.—Heviinm. The desire to contest this prediction. Was not the Messias to be desired? and has not Jesus Christ procured the greatest advantages for mankind?

Ver. 10. Peace; another title of the Messias. His presence emblems this temple (C) more than previous ornaments of gold and silver (ver. 9) did that of Solomon. H.—Some have pretended that the second temple, repaired by Herod, was more spacious and magnificent than the former. It also exhibited a longer time than this circumstance adds no superior value, unless the structure was better finished. C.—The Jew all agree that the temple of Zorobabel and of Herod was the same. Lamplough.—It is certain that this office was never honoured with the title of Messias, like that of Solomon; so that if it be not on account of the Messias, no good reason appears for giving it the preference. H.—The ancients who had seen the former, wept (W); when that of Zorobabel was founded, confessing its inferiority (H); both in size and elegance. It was only 60 cubits high and long, while the former was 120, built of polished stone and covered with cedar. Zorobabel had rough stones. 1 Esd. v. 8, and vi. 5, and 2 Par. iii. 4, and 3 King vi. 7. As for the same temple, enlarged and adorned by Herod, it continued two thou in that state, and his chief glory consisted in our Saviour's presence, when it was received in the arms of Simeon, and often proclamed there.

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12 Thus saith the Lord of hosts: Ask the priests of the law, saying:
13 If a man carry sanctified flesh in the skirt of his garment, and touch with his skirt, bread, or pottage, or wine, or oil, or any meat: shall it be sanctified? And the priests answered, and said: No.
14 And Aggeus said: If one that is unclean by occasion of a soul touch any of these things, shall it be defiled? and the priests answered, and said: It shall be defiled.
15 And Aggeus answered, and said: So is this people, and so is this nation before my face, saith the Lord, and so is all the work of their hands: and all that they have offered there shall be defiled.
16 And now consider in your hearts, from this day and upward, before there was a stone laid upon a stone in the temple of the Lord.
17 When you went to a heap of twenty bushels, and they became ten: and you went into the press, to press out fifty vessels, and they became twenty.
18 "I struck you with a blasting wind, and all the works of your hand with the mildew and with hail, yet

* Amos vi. 8. R.

Ver. 13. No, conformably to Lev. vi. 27. M.—What the linen covered could not render other things sanctified. The victim must come in immediate contact with them to have this effect. H.—Those who had touched the dead, rendered both holy and common things unclean for others. There were two sorts of sanctified meats: the victims of sin, which the priests on duty alone could eat, (Lev. vii. 1, 6), and the peace-offerings, of which all who were clean might partake. Lev. vii. 10. The former alone sanctified what they touched. Both must be burnt if they touched any thing unclean, while ordinary food in this same pretension might be consumed by people in mourning, &c. C.

Ver. 14. By occasion of a soul. That is, by having touched the dead: in which case, according to the prescription of the law, (Num. xix. 13, 22), a person not only became unclean himself, but made every thing that he touched unclean. The prophet applies all this to the people, whose souls remained unclean by neglecting the temple of God; and therefore were not sanctified by the flesh they offered in sacrifice, but rather defiled their sacrifices by approaching to them in the state of uncleanness. Ch.

Ver. 15. So. He makes the application of the second answer given, ver. 14. All your vessels have hitherto been contaminated. I reprehend not your miseries. But now, as you have begun to work at my temple, I will remove the snare. It is easy to apply the first answer, ver. 13.

Ver. 16. Dixit, the 4th of the ninth month, when you began to build. Ver. 19. Henceforward your crops shall be abundant. M.—I judge not from natural appearances, as the corn is still in the garner. Ver. 22. C.—Upon a stone. The foundations had been laid the year after the Jews returned, and an altar set up. 1st Esdr. iii. Nothing more of consequence was done till the second year of Darius. The temple was finished and dedicated in the sixth, 1 Esdr. vi. 16. Hence Aggeus speaks of the stones to be used hereafter. Yet A. Huxter observes it was more fully accomplished when the Jews dug up the foundations, by order of Julian, who wished to falsify the prediction. H.

Ver. 20. Sprung up. Hab. "in the garner," or zace, magerath, or, the African magarait, or hats, are dace. Chal. and Sept. "burn floor," as it was commonly adjoining to these hats. Some have, "in blader." But this seems the sense: the corn is not yet sown, nor the trees in blossom, yet I announce great fertility next year.

Ver. 22. Earth. Some great event is dew-d. Nothing occurs in history after the second year of Darius, to show that Zerubbabel had signified himself. But the Hab. speaks of something past, and we do not but the attempt of Cambyses, three years before, is the subject. 2 Esdr. xxxvi. "I have overthrown the throne of kings," Cambyses, and the magi, and have given the kingdom to another family. The enemy has destroyed himself. Then I kept thee as a soul, with the greatest care. Jer. xxll. 24. Thou art no longer oppressed by the Persian king or his governor. Hymenaeus has declined in thy interest.

Ver. 24. O Zerubbabel. This promise principally relates to Christ, who was of the race of Zerubbabel. Ch.

THE PROPHECY OF ZACHARIAS.

Zacharias began to prophesy in the same year as Aggeus, and upon the same occasion. His prophecy is full of mysterious figures and promises of blessings, partly relating to the synagogue, and partly to the Church of Christ. Ch.—He is "most obscure and longest of the twelve" (4th Jer.), though Osea wrote the same number of chapters. H.—Zacharias speaks more plainly of the Messias and of the last siege of Jerusalem than the rest, as he lived nearer those times. C.—He appeared only two months after Aggeus, and showed that the Church should flourish in the synagogue, and much more after the coming of Christ, who would teach his first preachers from among the Jews. Yet few of them shall embrace the gospel, in comparison with the Gentiles, though they shall at last be converted. 3. Jer. ed. Paulin. W.

CHAPTER I.

The prophet exhorts the people to return to God, and declares his avow, by which he puts them in hopes of better times.

CHAP. I. VERS. 1. Barachias adopted him, (1st Esdr. v. 1.) or rather Addo, as his grandfather.

VER. 3. Turn ye. Such expressions admonish us of our five-will, and when

* A. M. 4658, A. C. 519.

we answer, convert us, &c. (Lam. v. 11. C.) we confess that God's grace proceeds us. Trid. Sess. vi. 6. W.—We may rest the Holy Spirit, (E.) and reject his grace. The prophet exhorts the people to lay aside all former negligence, (6.)
And the angel, that spake in me, said to me: Cry thou, saying: Thus saith the Lord of hosts: I am zealous for Jerusalem, and Sion, with a great zeal.

And I was angry with a great anger with the wealthy nations: For I was angry a little, but they helped forward the evil.

16 Therefore, thus saith the Lord: I will return to Jerusalem in mercies: my house shall be built in it, saith the Lord of hosts; and the building line shall be stretched forth upon Jerusalem.

17 Cry yet, saying: Thus saith the Lord of hosts: My cities shall yet flow with good things: and the Lord will yet comfort Sion, and he will yet choose Jerusalem.

18 And I lifted up my eyes, and saw: and beheld four horns.

19 And I said to the angel that spoke to me: What are these? and he said to me: These are the horns that have scattered Juda, and Israel, and Jerusalem.

20 And the Lord showed me four smiths.

21 And I said: What cometh to these? and he spoke, saying: These are the horns which have scattered Juda every man apart, and none of them lifted up his head: and these are come to fray them, to cast down the horns of the nations that have lifted up the horn upon the land of Juda, to scatter it.

CHAP. II.

Under the name of Jerusalem, he prophesieoth the progress of the Church of Christ, by the conversion of some Jews, and many Gentiles.

And I lifted up my eyes, and saw, and beheld a man, with a measuring line in his hand.

And I said: Whither goest thou? and he said to me: To measure Jerusalem, and to see how great is the breadth thereof, and how great the length thereof.

And he said to him: Run, speak to this young man, saying: Jerusalem shall be inhabited without walls, by reason of the multitude of men, and of the beasts, in the midst thereof.

And I will be to it, saith the Lord, a wall of round about: and I will be in glory in the midst thereof.

And O, O flee ye out of the land of the north, saith the

and proceed with the temple. H.—It had been commenced about two months before. Agg. ii. 1, 10.

VAN. 5. Fathers. They felt their effects. H.—Returned; being converted by the invisible sight of God's judgment. Osee vi. 1, and 2 Ezech. i. 6.

VAN. 8. A man. An angel in the shape of a man. It was probably S. Michael, the guardian angel of the Church of God. Ch. It is plain that he was an angel. Ver. i. W.—A man. Sept. "between two shaly mountains." H.

VAN. 10. These are they. &c. The guardian angels of provinces and nations. Ch.

VAN. 11. Best. All the country under Michael's care enjoyed peace, (C.) in the second year of Darius. H. The red horse implies slaughter. Apoc. vi. 4. It was now possessed. Taurismene.

VAN. 12. The seventh year; viz. from the beginning of the siege of Jerusalem, in the second year of Nebuchadnezzar, to the second year of king Darius. These seventy years are the duration of Jerusalem, and the cities of Judah are distinct from the seventy years of captivity foretold by Jeremiah; which began in the last year of Jeconiah, and ended in the first year of king Cyrus. Ch. The temple had also been destroyed now seventy years, (W.) and the angel prays, (H.) while the prophet begs that the people may be inspired to rebuild it. W.

VAN. 13. Assured. We have here a proof of the intercourse of angels, and of its good effects. H.—In me: revealing God's will. S. Jer.

VAN. 14. Zeal. I will again treat her as my spouse. H.
Lord, for I have scattered you into the four winds of heaven, saith the Lord.

7 O Sion, thou that dwellest with the daughter of Babylon:

8 For thus saith the Lord of hosts: After the glory he hath sent me to the nations that have robbed you: for he that toucheth you, toucheth the apple of my eye:

9 For behold, I lift up my hand upon them, and they shall be a prey to those that served them: and you shall know that the Lord of hosts sent me.

10 Sing praise, and rejoice, O daughter of Sion: for behold, I come, and I will dwell in the midst of thee: saith the Lord.

11 And many nations shall be joined to the Lord in that day, and they shall be my people, and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me to thee.

12 And the Lord shall possess Juda, his portion in the sanctified land: and he shall yet choose Jerusalem.

13 Let all flesh be silent at the presence of the Lord: for he is risen up out of his holy habitation.

CHAP. III.

In a vision satan appeared, accusing the high priest. He is excommunicated from his sins. Christ to be restored, and great fruit from his passion.

AND the Lord showed me Jesus, the high priest, standing before the angel of the Lord: and satan stood on his right hand, to be his adversary.

2 And the Lord said to satan: The Lord rebuke thee, O satan: and the Lord, that chose Jerusalem, rebuke thee: Is not this a brand plucked out of the fire?

3 And Jesus was clothed with filthy garments: and he stood before the face of the angel.

4 Who answered, and said to them that stood before him, saying: Take away the filthy garments from him. And he said to him: Behold, I have taken away thy iniquity, and have clothed thee with change of garments.

5 And he said: Put a clean mitre upon his head: and they put a clean mitre upon his head, and clothed him with garments: and the angel of the Lord stood.

6 And the angel of the Lord protested to Jesus, saying:

7 Thus saith the Lord of hosts: If thou wilt walk in my ways, and keep my charge, thou shalt also judge my house, and shalt keep my courts, and I will give thee some of them that are now present here to walk with thee.

8 Hear, O Jesus, thou high priest, thou and thy friends that dwell before thee, for they are portending men: for behold, I will bring my servant, the Orient.

9 For behold the stone that I have laid before Jesus: upon one stone there are seven eyes: behold, I will grave the gravings thereof, saith the Lord of hosts: and I will take away the iniquity of that land in one day.

10 In that day, saith the Lord of hosts, every man shall call his friend under the vine, and under the fig-tree.

CHAP. IV.

The vision of the golden candlestick and seven lamps, and of the two olive-trees. Zorobabel shall finish the building of the temple.

AND the angel that spoke in me came again: and he waked me, as a man that is wakened out of his sleep.

2 And he said to me: What seest thou? And I said: I have looked, and behold a candlestick of all gold, and its lamp upon the top of it: and the seven lights thereof upon it: and seven funnels for the lights that were upon the top thereof.

3 And two olive-trees over it: one upon the right side of the lamp, and the other upon the left side thereof.

4 And I answered, and said to the angel that spoke in me, saying: What are these things, my lord?

5 And the angel that spoke in me answered, and said to me: Knowest thou not what these things are? And I said: No, my lord.

6 And he answered, and spoke to me, saying: This is the word of the Lord to Zorobabel, saying: Not with an army, nor by might: but by my spirit, saith the Lord of hosts.

7 Who art thou, O great mountain, before Zorobabel?

* Luke i. 78.

such things. C.—ORIENT; Christ, who according to his humanity is the servant of God, is called the Orient, from his rising like the sun in the east to enlighten the world. Ch.—S. Luke explains this of Christ, (W.), recording the visions of Zacharias. II.—Christ’s birth was most pure. He gave light to the world.

VAN. 9. The staves. Another emblem of Christ, the rod, foundation, and corner-stones of his Church.—Eyes. The manifold providences of Christ over his Church, or the seven gifts of the Spirit of God. C.—Peace. Sept. ‘dig a pit.’

The rest agree with us. Christ adorns and instructs his Church. C.—Day. The day of the passion of Christ, the source of all our good; when this precious stone shall be grasped, that is, cut and pieces with whips, thorns, nails, and so on. CHAP. IV. VER. 1. Again. He had been with Jesus. CHAP. III. C.

VER. 2. A candlestick, &c. The temple of God that was then in building; and all other sublime symbols, the Church of Christ. C.—Siris, with the Jews, they apply this to the synagogue: but most explain it of the Church, the lamp denoting Christ, and the seven lights all his pastors; the two olives, Enoch and Elias, Apoc. xi. W.—The angel expounds the letter of Jesus and Zorobabel. VER. 14. C.—Lord Heb. pole, (H.) a round vessel for oil. M.

VER. 5. Art? Thou art a prophet, and art thou ignorant? M.

VER. 6. To Zorobabel. This vision was in favour of Zorobabel, to assure him of success in the building of the temple, which he had begun, signified by the candlestick; the lamp of which, without any other industry, was supplied with oil dropping from the two olive trees, and distributed by the seven funnels or pipes, to maintain the seven light. C.—Spirit, represented by the eyes. The Manias would receive the fulness of this spirit. ISA. xi. 2. C.

VER. 7. Great mountain. So he calls the opposition made by the enemies of God’s people; which, notwithstanding, without any army or might on their side, was quenched by Divine Providence. C.—It may also mean Sion covered with ruins,—Chief; either the first or the last stone. C.—Equal grace. Shall add grace to grace; or beauty to beauty. C.—Then, (W.) the Hebrews shall lift it (the stone) up; they will exclaim: Let it be acceptable and loved. C.
thou shalt become a plain: and he shall bring out the chief stone, and shall give equal grace to the grace thereof:

3 And the word of the Lord came to me, saying:

9 The hands of Zorobabel have laid the foundations of this house, and his hands shall finish it: and you shall know that the Lord of hosts hath sent me to you.

10 For who hath despised little days? and they shall rejoice, and shall see the tin plummet in the hand of Zorobabel. These are the seven eyes of the Lord, that run to and fro through the whole earth.

11 And I answered, and said to him: What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof?

12 And I answered again, and said to him: What are the two olive branches, that are by the two golden beaks, in which are the funnel of gold?

13 And he spake to me, saying: Knowest thou not what these are? And I said: No, my lord.

14 And he said: These are two sons of oil, who stand before the Lord of the whole earth.

CHAP. V.

The vision of the flying volume, and of the woman in the vessel.

And I turned, and lifted up my eyes: and I saw, and beheld a volume flying:

2 And he said to me: What seest thou? And I said: I see a volume flying: the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 And he said to me: This is the curse, that goeth forth over the face of the earth: for every thief shall be judged, as is there written: and every one that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 And the angel went forth that spoke in me: and he said to me: Lift up thy eyes, and see what this is, that goeth forth.

6 And I said: What is it? And he said: This is a vessel going forth. And he said: This is their eye in all the earth.

7 And behold, a talent of lead was carried, and behold, a woman sitting in the midst of the vessel.

8 And he said: This is wickedness. And he cast her into the midst of the vessel, and cast the weight of lead upon the mouth thereof.

9 And I lifted up my eyes, and looked: and behold, there came out two women, and wind was in their wings, and they had wings like the wings of a kite: and they lifted up the vessel between the earth and the heaven.

10 And I said to the angel that spoke in me: Whither do these carry the vessel?

11 And he said to me: That a house may be built for it in the land of Sennnua, and that it may be established, and set there upon its own basis.

CHAP. VI.

The vision of the four chariots. Crowns are ordered for Jesus, the high priest, as a type of Christ.

And I turned, and lifted up my eyes, and saw: and behold four chariots came out from the midst of two mountains: and the mountains were mountains of brass.

2 In the first chariot were red horses, and in the second chariot black horses,

3 And in the third chariot white horses, and in the fourth chariot griesed horses, and strong ones.

4 And I answered, and said to the angel that spoke in me: What are these, my lord?

5 And the angel answered, and said to me: These are the four winds of the heaven, which go forth to stand before the Lord of all the earth.

6 That, in which were the black horses, went forth into the land of the north, and the white went forth after them: and the griesed went forth to the land of the south.

7 And they that were most strong, went out, and

VAR. 10. Little days. That is, those small and feeble beginnings of the temple of God. Ch. - Ye shall build this house when ye shall behold Zorobabel mounting all difficulties. C. - Plummets. Lit. “the stone of tin.” He means the builder’s plummets, which Zorobabel shall hold in his hand for the finishing the building. Ch. - The high style all weights stoned. Deut. xxx. 18. C. - Eyes. The providence of God, that oversees and orders all things (Ch.); or the assistance of the seven chief angels. Tob. xii. 15; Apoc. i. 4. C.

VAR. 11. Two sons of oil. That is, the two anointed ones of the Lord; viz. Jesus, the high priest, and Zorobabel, the prince. Ch. - The Hebrews have many adjectives. Thus they say, the son of perfection, for a lost son. Sept. "son of fitness."

VAR. 12. Aq. and Th. "son of splendour." Two illustrious personages. Ch. - If one was head in religious, the other in civil matters. C. - Jesus and Zorobabel were to repair the damages done by the Chaldaens. They were assisted by the seven administering spirits. Heb. i. 14. C.

VAR. 13. Size of the soul. M. - Volume. That is, a parchment, according to the form of the ancient books, which, being rolled up, were called volumes. Ch. - Such are still used in the synagogues. They were usually written on one side. C.

VAR. 14. Chariot. Alluding to Judges, which was twice as long as it was broad. M. - Many explain this vision, and that of the women, (ver. 7.) of the Jews, (C.) after S. Jerome. H. - But it seems rather to denote the Chaldaens, whose semantic had been long pronounced, and who were punished by the Persians and by the Greeks, as by two women. If we understand the Jews, their inquiry was chasised by the Assyrians and Chaldaens. C.

VAR. 15. Thief. Rabshakeh is often so styled. Jer. iv. 7. This title comprehends all the injuries done to man, as he that swears falsely refers to those where God’s honour is concerned (C.) more immediately. H.

VAR. 16. Talent. Or weight, (b.) called a stone, ver. 8. - Fattal, like the idol Canopus.

VAR. 17. Talent, or weight, (b.) called a stone, ver. 8. - Fattal, like the idol Canopus.
sought to go, and to run to and fro through all the earth.
And he said: Go, walk throughout the earth: and they walked throughout the earth.
8 And he called me, and spoke to me, saying: Behold, they that go forth into the land of the north, have quenched my spirit in the land of the north.
9 And the word of the Lord came to me, saying:
10 Take of them of the captivity, of Holdai, and of Tobias, and of Idaias; thou shalt come in that day, and shalt go into the house of Josias, the son of Sophonas, who came out of Babylon.
11 And thou shalt take gold and silver: and shalt make crowns, and thou shalt set them on the head of Jesus, the son of Josedec, the high priest.
12 And thou shalt speak to him, saying: Thus saith the Lord of hosts, saying: Behold a man, the Orient is his name: and under him shall he spring up, and shall build a temple to the Lord.
13 Yea, he shall build a temple to the Lord: and he shall bear the glory, and shall sit, and rule upon his throne: and he shall be a priest upon his throne, and the counsel of peace shall be between them both.
14 And the crowns shall be to Helim, and Tobias, and Idaias, and to Hem, the son of Sophonas, a memorial in the temple of the Lord.
15 And they that are far off, shall come, and shall build in the temple of the Lord: and thou shalt know that the Lord of hosts sent me to you. But this shall come to pass, if hearing, you will hear the voice of the Lord, your God.

CHAP. VII.
The people inquire concerning fasting: they are admonished to fast from sin.
And it came to pass in the fourth year of king Darius, that the word of the Lord came to Zacharias, in the fourth day of the ninth month, which is Casleu.
2 When Sarasar, and Rogomelech, and the men that were with him, sent to the house of God, to entreat the face of the Lord:
3 To speak to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I weep in the fifth month, or must I sanctify myself, as I have now done for many years?
4 And the word of the Lord of hosts came to me, saying:
5 Speak to all the people of the land, and to the priests, saying: When you fasted, and mourned in the fifth and the seventh month for these seventy years, did you keep a fast unto me?
6 And when you did eat and drink, did you not eat for yourselves, and drink for yourselves?
7 Are not these the words which the Lord spoke by the hand of the former prophets, when Jerusalem as yet was inhabited, and was wealthy, both itself and the cities round about it, and there were inhabitants towards the south, and in the plain?
8 And the word of the Lord came to Zacharias, saying:
9 Thus saith the Lord of hosts, saying: Judge ye true judgment, and show ye mercy, and compassion, every man to his brother.
10 And oppress not the widow, and the fatherless, and the stranger, and the poor: and let not a man devise evil in his heart against his brother.
11 But they would not hearken, and they turned away the shoulder to depart: and they stopped their ears, not to hear.
12 And they made their heart as the adamant stone, lest they should hear the law, and the words which the Lord of hosts sent in his spirit by the hand of the former prophets: so a great indignation came from the Lord of hosts.
13 And it came to pass that as he spoke, and they heard not: so shall they cry, and I will not hear, saith the Lord of hosts.
14 And I dispersed them throughout all kingdoms, which they knew not: and the land was left desolate behind him, so that no man passed through or returned: and they changed the delightful land into a wilderness.

CHAP. VIII.
Joyful promises to Jerusalem: fully verified in the Church of Christ.
And the word of the Lord of hosts came to me, saying:
4 Mat. vi. 16; Matt. xix. 25. — Exod. xxiii. 28. — Isa. i. 22; Jer. v. 5.
ZACHARIAS.

CHAP. VIII.

2 Thus saith the Lord of hosts: I have been jealous for Sion with a great jealousy, and with a great indignation have I been jealous for her.

3 Thus saith the Lord of hosts: I am returned to Sion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called the City of Truth, and the Mountain of the Lord of hosts, the sanctified mountain.

4 Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem: and every man, with his staff in his hand, through multitude of days.

5 And the streets of the city shall be full of boys and girls, playing in the streets thereof.

6 Thus saith the Lord of hosts; If it seem hard in the eyes of the remnant of this people in those days, shall it be hard in my eyes? saith the Lord of hosts.

7 Thus saith the Lord of hosts: Behold, I will save my people from the land of the east, and from the land of the going down of the sun.

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in justice.

9 Thus saith the Lord of hosts: Let your hands be strengthened, you that hear in these days these words by the mouth of the prophets, in the day that the house of the Lord of hosts was founded, that the temple might be built.

10 For before those days there was no hire for men, neither was there hire for beasts, neither was there peace to him that came in, nor to him that went out, because of the tribulation: and I let all men go every one against his neighbour.

11 But now I will not deal with the remnant of this people according to the former days, saith the Lord of hosts.

12 But there shall be the seed of peace: the vine shall yield her fruit, and the earth shall give her increase, and the heavens shall give their dew: and I will cause the remnant of this people to possess all these things.

13 And it shall come to pass, that as you were a curse among the Gentiles, O house of Juda and house of Israel, so will I save you, and you shall be a blessing; fear not, let your hands be strengthened.

14 For thus saith the Lord of hosts: As I purposed to afflict you, when your fathers had provoked me to wrath, saith the Lord,

CHAP. IX.

15 And I had no mercy: so, turning again, I have thought in these days to do good to the house of Juda, and Jerusalem: fear not.

16 These are the things which you shall do: Speak ye truth every one to his neighbour; judge ye truth and judgment of peace in your gates.

17 And let none of you imagine evil in your hearts against his friend; and love not a false oath; for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hosts came to me, saying:

19 Thus saith the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Juda joy and gladness, and great solemnities; only love ye truth and peace.

20 Thus saith the Lord of hosts: Until people come and dwell in many cities,

21 And the inhabitants go one to another, saying, Let us go, and entreat the face of the Lord, and let us seek the Lord of hosts: I also will go.

22 And many peoples and strong nations shall come to seek the Lord of hosts, in Jerusalem, and to entreat the face of the Lord.

23 Thus saith the Lord of hosts: In those days, wherein ten men of all languages of the Gentiles shall take hold, and shall hold fast the skirt of one that is a Jew, saying: We will go with you; for we have heard that God is with you.

THE burden of the word of the Lord, in the land of Hadraoch, and of Damascus the rest thereof; for the eye of man, and of all the tribes of Israel, is the Lord's.

2 Emath also, in the borders thereof, and Tyre, and Sidon; for they have taken to themselves to be exceeding wise.

3 And Tyre hath built herself a strong hold, and heaped together silver as earth, and gold as the mire of the streets.

4 Behold the Lord shall possess her, and shall strike her strength in the sea, and she shall be devoured with fire.

8 Ephes. IV. 17.

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20 Thus saith the Lord of hosts: Until people come and dwell in many cities,
be very sorrowful: and Accaron, because her hope is confounded: and the king shall perish from Gaza, and Ascalon shall not be inhabited.

6 And the divider shall sit in Azotus, and I will destroy the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth; and even he shall be left to our God, and he shall be as a governor in Juda, and Accaron as a Jezusite.

8 And I will compass my house with them that serve me in war, going and returning, and the oppressor shall no more pass through them; for now I have seen with my eyes.

9 Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: Behold thy King cometh to thee, the just and saviour; he is poor, and riding upon an ass, and upon a colt, the foal of an ass.

10 And I will destroy the chariot out of Ephraim, and the horse out of Jerusalem, and the bow for war shall be broken: and he shall speak peace to the Gentiles, and his power shall be from sea to sea, and from the rivers even to the end of the earth.

11 Thou also, by the blood of thy testament, hast sent forth thy prisoners out of the pit, wherein is no water.

12 Return to the strong hold, ye prisoners of hope, I will render thee double, as I declare to-day.

13 Because I have bent Juda for me as a bow, I have filled Ephraim; and I will raise up thy sons, O Sion, above thy sons, O Greece, and I will make thee as the sword of the mighty.

14 And the Lord God shall be seen over them, and his dart shall go forth as lightning; and the Lord God will sound the trumpet, and go in the whirlwind of the south.

15 The Lord of hosts will protect them: and they shall devour, and subdue with the stones of the sling: and drinking, they shall be inebriated as it were with wine, and they shall be filled as bowls, and as the horns of the altar.

16 And the Lord, their God, will save them in that day, as the flock of his people: for holy stones shall be lifted up over his land.

17 For what is the good thing of him, and what is his beautiful thing, but the corn of the elect, and the wine springing forth virgins.

CHAP. X.

God is to be sought to, and not idols. The victories of His Church, which shall arise originally from the Jewish nation.

ASK ye of the Lord rain in the latter season, and the Lord will make snows, and will give them showers of rain, to every one grass in the field.

2 For the idols have spoken what was unprofitable, and the diviners have seen a lie, and the dreamers have spoken vanity; they comforted in vain: therefore they were led away as a flock: they shall be afflicted, because they have no shepherd.

3 My wrath is kindled against the shepherds, and I will visit upon the buck-goats: for the Lord of hosts hath visited his flock, the house of Juda, and hath made them as the horse of his glory in the battle.

4 Out of him shall come forth the corner, out of him the pin, out of him the bow of battle, out of him every exacter together.

5 And they shall be as mighty men, treading under foot the mire of the ways in battle; and they shall fight, because the Lord is with them; and the riders of horses shall be confounded.

6 And I will strengthen the house of Juda, and save the house of Joseph: and I will bring them back again, because I will have mercy on them: and they shall be as they were when I had cast them off, for I am the Lord their God, and will hear them.

Ephraim. C.—The people shall not act with vigour and union. H.—Sons; viz. the people, who, in the spiritual way, compassed the Greeks, and subdued them to Christ.

VRS. 14. Seen. God miraculously interposed in favour of the Machabees, and his angels appeared at their head. 1 Mac. ii. 22, and v. 2, and x. 30, and xi. 10, and xv. 16, and xv. 17, and xvi. 9. South, where storms usually arise in that country. Job xxxvii. 9. The angels confounded the enemy. 1 Mac. x. 80.

VRS. 15. Shout. At first the Machabees had no other weapon. 1 Mac. iii. 6. The sling was much used. Judg. xi. 16. They would shed the blood of the enemy so abundantly, and be all beavered with it. C.

VRS. 16. Holy stones; the apostles, who shall be as pillars and monuments in the Church. C.

VRS. 17. The corn, &c. His most excellent gift is the blessed Eucharist, called here the corn, that is, the bread of the elect, and the wine springing forth virgins, that is, maturing virgins to bad, or spring forth as it were flowers among thorns, because it has a wonderful efficacy to give and preserve purity. Ch.—It enables the weak to dispense with all the snares of vice, and makes them fruitful and eloquent, as the original implies. C., W.—Those who partake worthily of the blessed Eucharist, become strong and pure. M.—Procur. "corn shall make the young men cheerful, (mang. grow, or speak,) and new wine the maidens." H.

CHAP. X. VRS. 1. Shout. Prot. "Bright clouds, or" "lightnings." H.—God will presently grant your requests, after the persecution of Epiphanius. C.—The latter season is when fruit ripens, the picturesque time to sing for grace. W.

VRS. 2. Vanity; Jason prevailed on many to imitate the Gentiles. 1 Mac. i. 19.

VRS. 3. Goats; the leaders of the people. Jer. I. 8. C.—Jason died in exile, Lysimachus was slain in the temple, Alcimus perished miserably, and Meneleus was slain in the temple, among others. 2 Mac. v. 6, and iv. 29, and xvii. 9, and 1 Mac. ix. 54.

VRS. 4. Corner; to connect the building. The Machabees were not of the tribe of Juda; but it was the chief, and gave name to the rest. Juda was also a figure of Christ, the chief cornerstone, and he should be born of that tribe.—Pisc. to feast down the tent, or to hang things upon. These conjectures were not deemed mean. 1 Esd. ix. 8; 1 Mac. xxiii. 88.

VRS. 6. Joseph; All the tribes shall embrace the gospel at last. W.—Black from the caverns to which they had fled.
And they shall be as the valiant men of Ephraim, and their heart shall rejoice as through wine; and their children shall see, and shall rejoice, and their heart shall be joyful in the Lord.

8 I will whistle for them, and I will gather them together, because I have redeemed them; and I will multiply them as they were multiplied before.

9 And I will sow them among peoples: and from after they shall remember me: and they shall live with their children, and shall return.

10 And I will bring them back out of the land of Egypt, and I will gather them from among the Assyrians; and I will bring them to the land of Galad, and Libanus, and place shall not be found for them.

11 And he shall pass over the strait of the sea, and shall strike the waves in the sea, and all the depths of the river shall be confounded, *and the pride of Assyria shall be humbled, and the sceptre of Egypt shall depart.*

12 I will strengthen them in the Lord, and they shall walk in his name: saith the Lord.

OPEN thy gates, O Libanus, and let fire devour thy cedars.

2 Howl, thou fir-tree, for the cedar is fallen, for the mighty are laid waste: howl, ye oaks of Bashan, because the fenced forest is cut down.

3 The voice of the howling of the shepherds, because their glory is laid waste: the voice of the roaring of lions, because the pride of Jordan is spoiled.

4 Thus saith the Lord, my God: Feed the flock of the slaughter.

5 Which they that possessed, slaved, and repented not, and they sold them, saying: Blessed be the Lord, we are become rich: and their shepherds spared them not.

6 And I will no more spare the inhabitants of the land, saith the Lord: behold, I will deliver the men, every one into his neighbour's hand, and into the hand of his king:

CHAP. XI.

The destruction of Jerusalem and the temple. God's dealings with the Jews, and their repudiation.

VER. 7. Me. The Jews were spread throughout the world, and adhered to their own customs. Philo. See Acts ii. 8.

VER. 10. For them. They returned from the places to which they had been dispersed, during former wars, when Judas had liberated his country. C.

VER. 11. Sen. No obstacle shall be able to retard God's people. Isa. xi. 16. —Ampl. After Rehoboam, the kingdom subsisted only about seventy years — Egypt. The Poeni excluded the natural princes, who had never regained the throne. They who hast so oft disturbed the Jews, were deprived of their power over them by the Syrians, and never could prevail there again after the Maccabees. C.


VER. 2. For and on may signify the cities and towns of the Jews.—Fenced. Sept. "well planted." (C.); or "on forest, planted all at once." (D). —The temple was like a forest. Tantr.

VER. 3. Praise or further banks, covered with shrubs, among which lions dwell. Jer. l. 4. C. 

VER. 4. Feed, thou Zacharias (M.); or the prophet announces what God will do.

VER. 6. Hand. This alludes to the last siege of Jerusalem, in which the different sections of the Jews destroyed one another, and that remained fell into the hands of their king, (that is, of the Roman emperor,) of whom they had said, (John xix. 15.) We have no king but Caesar. Ch. 

and they shall destroy the land, and I will not deliver it out of their hand.

7 And I will feed the flock of slaughter for this, O ye poor of the flock. And I took unto me two rods, one I called Beauty, and the other I called Cord: and I fed the flock.

8 And I cut off three shepherds in one month, and my soul was straitened in their regard: for their soul also varied in my regard.

9 And I said: I will not feed you: that which dieth, let it die: and that which is cut off, let it be cut off: and let the rest devour every one the flesh of his neighbour.

10 And I took my rod that was called Beauty, and I cut it asunder to make void my covenant, which I had made with all people.

11 And it was made void in that day: and so the poor of the flock that keep for me, understood that it was the word of the Lord.

12 And I said to them: If it be good in your eyes, bring hither my wages: and if not, be quiet. *And they weighed for my wages thirty pieces of silver.*

13 And the Lord said to me: Cast it to the statuary, a handsome price, that I was priced at by them. And I took the thirty pieces of silver; and I cast them into the house of the Lord, to the statuary.

14 And I cut off my second rod that was called a Cord, that I might break the brotherhood between Juda and Israel.

15 And the Lord said to me: Take to thee yet the instruments of a foolish shepherd.

16 For behold I will raise up a shepherd in the land, who shall not visit what is forsaken, nor seek what is scattered, nor heal what is broken, nor nourish that which standeth, and he shall eat the flesh of the fat ones, and break their hoofs.

17 O shepherd, and idol, that forsaketh the flock: the sword upon his arm, and upon his right eye: his arm shall quite wither away, and his right eye shall be utterly darkened.
10 And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayers; and they shall look upon me, whom they have pierced; and they shall mourn for him as one mourneth for an only son, and they shall grieve over him, as the manner is to grieve for the death of the first-born.

11 In that day there shall be a great lamentation in Jerusalem, like the lamentation of Adadremon, in the plain of Magdedom.

12 And the land shall mourn: families and families apart; the families of the house of David apart, and their women apart.

13 The families of the house of Nathan apart, and their women apart: the families of the house of Levi apart, and their women apart: the families of Semei apart and their women apart.

14 All the rest of the families, families and families apart, and their women apart.

CHAP. XIII.
The fountain of Christ. Idols and false prophets shall be extirpated. Christ shall suffer: his people shall be tried by fire.

I

In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem: for the washing of the sinner, and of the unclean woman.

2 And it shall come to pass in that day, saith the Lord of hosts, that I will destroy the names of idols out of the earth, and they shall be remembered no more: and I will take away the false prophets, and the unclean spirit out of the earth.

3 And it shall come to pass, that when any man shall prophesy any more, his father and his mother that brought him into the world, shall say to him: Thou shalt not live: because thou hast spoken a lie in the name of the Lord. And his father, and his mother, his parents, shall thrust him through, when he shall prophesy.

4 And it shall come to pass in that day, that the pro-
CHAP. XIV.

ZACHARIAS.

3 Then the Lord shall go forth, and shall fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is over against Jerusalem towards the east: and the mount of Olives shall be divided in the midst thereof to the east, and to the west with a very great opening, and half of the mountain shall be separated to the north, and half thereof to the south.

5 And you shall flee to the valley of those mountains, for the valley of the mountains shall be joined even to the next, and you shall flee "as you fled from the face of the earthquake in the days of Oziyas, king of Judah: and the Lord, my God, shall come, and all the saints with him.

6 And it shall come to pass in that day, that there shall be no light, but cold and frost.

7 And there shall be one day, which is known to the Lord, not day nor night: and in the time of the evening there shall be light:

8 And it shall come to pass in that day, that living waters shall go out from Jerusalem: half of them to the east sea, and half of them to the last sea: they shall be in summer and in winter.

9 And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name shall be one.

10 And all the land shall return even to the desert, from the hill to Remmon, to the south of Jerusalem: and she shall be exalted, and shall dwell in her own place, from the gate of Benjamin even to the place of the former gate, and even to the gate of the corners; and from the tower of Hananeel even to the king's wine presses.

9:1 Amos 1:1.

8:20 Hosea 14:4; Acts 1:12.

ZACHARIAH.

11 And people shall dwell in it, and there shall be no more an anathema: but Jerusalem shall sit secure.

12 And this shall be the plague, wherewith the Lord shall strike all nations that fought against Jerusalem: the flesh of every one shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 In that day there shall be a great tumult from the Lord among them: and a man shall take the hand of his neighbour, and his hand shall be clasped upon his neighbour's hand.

14 And even Judah shall fight against Jerusalem: and the riches of all nations round about shall be gathered together, gold, and silver, and garments in great abundance.

15 And the destruction of the horse, and of the mule, and of the camel, and of the ass, and of all the beasts, that shall be in those tents, shall be like this destruction.

16 And all they that shall be left of all nations that came against Jerusalem, shall go up from year to year, to adore the King, and Lord of hosts, and to keep the feast of tabernacles.

17 And it shall come to pass, that he that shall not go up of the families of the land to Jerusalem, to adore the Lord, the Lord of hosts, there shall be no rain upon them.

18 And if the family of Egypt go not up, nor come: neither shall it be upon them, but there shall be destruction, wherewith the Lord will strike all nations that will not go up to keep the feast of tabernacles.

19 This shall be the sin of Egypt, and this the sin of all nations, that will not go up to keep the feast of tabernacles.

20 In that day that which is upon the brest of the horse shall be holy to the Lord: and the caldrons in the house of the Lord shall be as the phials before the altar.

21 And every caldron in Jerusalem and Judah shall be sanctified to the Lord of hosts: and all that sacrifice, shall come, and take of them, and shall seethe in them: and the merchant shall be no more in the house of the Lord of hosts in that day.

THE PROPHECY OF MALACHI.

Malachi, whose name signifies "the angel of the Lord," was contemporary with Nehemiah, and by some is believed to have been the same person with Ezra.

He was the last of the prophets, in the order of time, and flourished about four hundred years before Christ. He foretells the coming of Christ; the repudiation of the Jews and their sacrifices; and the calling of the Gentiles, who shall offer up to God in every place an acceptable sacrifice.

He also clearly speaks of the twofold coming of Christ, preceded by the Baptist and by Elias. He inveighs against the same crimes as Nehemiah, to whose covenant he alludes, ch. ii. 4. None was afterwards recognised for a prophet till the Baptist appeared.

CHAPTER I.

God reproaches the Jews with their iniquities: and the priests for not offering pure sacrifices. He will accept of the sacrifice that shall be offered in every place among the Gentiles.

The "burden of the word of the Lord to Israel, by the hand of Malachi."

2 I have loved you, saith the Lord: and you have said: Wherein hast thou loved us? Was not Esau brother to Jacob, saith the Lord, and "I have loved Jacob,

3 But have hated Esau, and I have made his mountains a wilderness, and given his inheritance to the dragons of the desert.

* A. M. 3568, A. C. 406.

CHAP. I. VER. 1. Malachi, "the angel of the Lord." C.

VER. 2. Loosed us. So they thought, (Thee,) and perhaps spoke. ii. 16. Jacob. I have preferred his posterity, to make them my chosen people, and to lead them
4 But if Edom shall say: We are destroyed, but we will return and build up what hath been destroyed: thus saith the Lord of hosts: They shall build up, and I will throw down: and they shall be called the borders of wickedness, and the people of whom with the Anger is strong for ever.

5 And your eyes shall see: and you shall say: The Lord be magnified upon the borders of Israel.

6 The son honoureth the father, and the servant his master: if then I be a father, where is my honour? and if I be a master, where is my fear? saith the Lord of hosts:

7 To you, O priests, that despise my name, and have said: Wherein have we despised thy name? You offer polluted bread upon my altar: and you say: Wherein have we polluted thee? In that you say: The table of the Lord is contemptible.

8 If you offer the blind for sacrifice, is it not evil? and if you offer the lame and the sick, is it not evil? offer it to thy prince, if he will be pleased with it, or if he will regard thy face, saith the Lord of hosts.

9 And now besege ye the face of God, that he may have mercy on you (for by your hand hath this been done) if by any means he will receive your faces, saith the Lord of hosts.

10 Who is there among you, who will shut the doors, and will kindle the fire on my altar, gratis? I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand.

11 *For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts.

12 And you have profaned it in that you say: The table of the Lord is defiled: and that which is laid thereupon, is contemptible, with the fire that devoureth it.

13 And you have said: Behold of our labour, and you put it away, saith the Lord of hosts, and you brought in of running the lame, and the sick, and brought in an offering: shall I accept it at your hands, saith the Lord?

14 Cursed is the deceitful man, that hath in his flock a male, and making a vow in sacrifice that which is feeble to the Lord: for I am a great King, saith the Lord of hosts, and my name is dreadful among the Gentiles.

CHAP. II.

A ND now, O ye priests, this commandment is to you.

2 *If you will not hear, and if you will not lay it to heart, to give glory to my name, saith the Lord of hosts: I will send poverty upon you, and will curse your blessings; yea, I will curse them: because you have not laid it to heart.

3 Behold, I will cast the shoulders to you, and will scatter upon your face the dung of your solemnities, and it shall take you away with it.

4 And you shall know that I sent you this commandment, that my covenant might be with Levi, saith the Lord of hosts.

5 My covenant was with him of life and peace: and I gave him fear: and he feared me, and he was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace, and in equity, and turned many away from iniquity.

7 For the lips of the priest shall keep knowledge, and they shall seek the law at his mouth: because he is the angel of the Lord of hosts.

8 But you have departed out of the way, and have caused many to stumble at the law: you have made void the covenant of Levi, saith the Lord of hosts.

9 Therefore have I also made you contemptible and base before all people, as you have not kept my ways, and have accepted persons in the law.

* Psal. 92. A. 

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* Lev. xvi. (4); Deut. xviii. 13.
10 "Have we not all one father? hath not one God created us? why then doth every one of us despise his brother, violating the covenant of our fathers?
11 Juda hath transgressed, and abomination hath been committed in Israel, and in Jerusalem: for Juda hath profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange god.
12 The Lord will cut off the man that hath done this, both the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering to the Lord of hosts.
13 And this again have you done, you have covered the altar of the Lord with tears, with weeping, and belowing, so that I have no more a regard to sacrifice, neither do I accept any atonement at your hands.
14 And you have said: For what cause? Because the Lord hath been witness between thee, and the wife of thy youth, whom thou hast despised: yet she was thy partner, and the wife of thy covenant.
15 Did not one make her, and she is the residue of his spirit? And what doth one seek, but the seed of God? Keep then thy spirit, and despise not the wife of thy youth.
16 When thou shalt hate her, put her away, saith the Lord, the God of Israel: but iniquity shall cover his garment, saith the Lord of hosts; keep your spirit, and despise not.
17 You have heaped the Lord with your words: and you said: Wherein have we wearied him? In that you say: Every one that doth evil, is good in the sight of the Lord, and such please him: or surely where is the God of judgment?

CHAP. III.

BEOHLD, I send my angel, and he shall prepare the way before my face. And presently the Lord whom we seek, and the angel of the testament, whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts:
2 And who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb:
3 And he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice.
4 And the sacrifice of Juda, and of Jerusalem, shall please the Lord, as in the days of old, and in the ancient years.
5 And I will come to you in judgment, and will be a speedy witness against sorcerers, and adulterers, and false swearers, and them that oppress the hirling in his wages, the widows, and the fatherless; and oppress the stranger, and have not feared me, saith the Lord of hosts.
6 For I am the Lord, and I change not: you the sons of Jacob are not consumed.
7 For from the days of your fathers you have departed from my ordinances, and have not kept them; Return to me, and I will return to you, saith the Lord of hosts.
8 Shall a man afflict God, for you afflict me? And you have said: Wherein do we afflict thee? In tithes and in first-fruits.
9 And you are cursed with want, and you afflict me even the whole nation of you.
10 Bring all the tithes into the store house, that there may be meat in my house, and try me therein, saith the Lord: if I open not to you the flood-gates of heaven, and pour you out a blessing even to abundance.
11 And I will rebuke for you the scribes the devourer, and he shall not spoil the fruit of your land: neither shall the vine in the field be barren, saith the Lord of hosts.
12 And all the nations shall call you blessed: for you shall be a delightful land, saith the Lord of hosts.

\* Matt. xxiii. 9; Ephes. iv. 6.

\* Matt. xii. 10; Mark i. 3; Luke i. 17, and vil. 27.—Zoe. i. 5.

\* Matt. i. 10; Mark i. 1; Luke i. 17, and vil. 27.—Zoe. i. 5.

\* Matt. xii. 10; Mark i. 3; Luke i. 17, and vil. 27.—Zoe. i. 5.

\* Matt. xii. 10; Mark i. 3; Luke i. 17, and vil. 27.—Zoe. i. 5.
CHAP. III.

MALACHIAS.

13. "Your words have been unsavoury to me, saith the Lord.

14. And you have said: What have we spoken against thee? You have said: He laboureth in vain that serveth God, and what profit is it that we have kept his ordinances, and that we have walked sorrowful before the Lord of hosts?

15. Wherefore now we call the proud people happy, for they that work wickedness are built up, and they have tempted God, and are preserved.

16. Then they that feared the Lord, spoke every one with his neighbour: and the Lord gave ear, and heard it: and a book of remembrance was written before him for them that fear the Lord, and think on his name.

17. And they shall be my special possession, saith the Lord of hosts, in the day that I do judgment: and I will spare them as a man spareth his son that serveth him.

18. And you shall return, and shall see the difference between the just and the wicked: and between him that serveth God, and him that serveth not him.

* JOHN XXI. 14—LUKE I. 78.

CHAP. IV.

THROUGH the day shall come, kindled as a furnace: and all the proud, and all that do wickedly shall be stubble: and the day that cometh shall set them on fire, saith the Lord of hosts, it shall not leave them root, nor branch.

2. "But unto you that fear my name, the sun of justice shall arise, and health in his wings: and you shall go forth, and shall leap like calves of the herd.

3. And you shall tread down the wicked, when they shall be ashes under the sole of your feet in the day, that I do this, saith the Lord of hosts.

4. "Remember the law of Moses, my servant, which I commanded him in Horeb, for all Israel, the precepts, and judgments.

5. "Behold, I will send you Elias, the prophet, before the coming of the great and dreadful day of the Lord.

6. "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come, and strike the earth with anathema.

* EXOD. XX. ; DEUT. V. AND VI. ; PS. CVI. 10 ; MARK I. 6 ; LUKE I. 17.

THE FIRST BOOK OF MACHABEES.

These Books are so called, because they contain the history of the people of God under the command of Judas Machabeus and his brethren; and he, as some will have it, was surnamed Machabeus from carrying in his eulogies, or standards, those words of Exodus xv. 11, "Who is like thee among the strong, O Lord?" in which the initial letters, in the Hebrew, are M.C.B.E.I. It is not known who was the author of these Books. But as to their authority, though they are not received by the Jews, saith S. Augustine, (EB. 18. De Civ. Del. c. 36,) they are received by the Church: who, in setting her canons of the Scriptures, chose rather to be directed by the tradition she had received from the apostles of Christ, than by those of the Scribes and Pharisees. And as the Church has declared these two books canonical, even in two general councils, viz. Florence and Trent, there can be no doubt of their authenticity. Ch—The most ancient Fathers, Clemn., Strom. I., S. Cyril, (I. Ep. iii. ad Corin.,) S. Ambrose, (Off. I. 14.,) quote them as Divine; and the third Council of Carthage, Trent, &c. have inserted them in the canon. Though (W.) S. Jerome did not translate (G.) or urge them against the Jews, he had a great regard for them. In Dan. i., and xii., S. Jerome found the first of these books in Heb., the second in Greek. Ep. 106. We have a third also in Greek, in the Comp. Bible; as well as a fourth, mentioned by Sixtus, (BB. I. W.) "on the administration of Hiram," (G.) to which reference seems to be made I. Mac. xv. 24, (W.) though what is said is not to be a work of no authority. The authors of the first and second books relate many of the same events; yet seem not to have seen each other's works. The latter follows the Greek chronology, dating from Tars, Sept. and October, (C.) A. 3850 to 3848, (H.) while the former dates from Nicanor, (C.) our March or April, A. 3850 to 3849. The third book gives an account of Phelip's persecution in Egypt, A. 3787. The fourth, from A. 3850 to 3856, (H.) is little known among the Latins. Calvin gives two copies, the one regarding Hieron, and the other "the government of reason," or the mystagogues of the Machabees. A. 3857 (H.) the author of which last seems to have been a Bucet, (C.)

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CHAPTER I.

The reign of Alexander, and his successors: Antiochus's risings and profanation of the temple of God; and persecutions unto death all that will not forsake the law of God, and the religion of their fathers.

Now it came to pass after that Alexander, the son of Philip, the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius, king of the Persians and Medes:

2 And he fought many battles, and took the strong holds of all, and slew the kings of the earth:

3 And he went through even to the ends of the earth: and took the spoils of many nations: and the earth was quiet before him.

4 And he gathered a power, and a very strong army: and his heart was exalted and lifted up:

5 And he subdued countries of nations, and princes; and they became tributaries to him.

6 And after these things, he fell down upon his bed, and knew that he should die.

7 And he called his servants, the nobles that were brought up with him from his youth: and he divided his kingdom among them, while he was yet alive.

8 And Alexander reigned twelve years, and he died.

9 And his servants made themselves kings, every one in his place:

10 And they all put crowns upon themselves after his death, and their sons after them, many years; and evils were multiplied in the earth.

11 And there came out of them a wicked root. Antiochus the illustrious, the son of king Antiochus, who had been a hostage at Rome: and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks.

12 In those days there went out of Israel wicked men, and they persuaded many, saying: Let us go, and make a covenant with the heathens that are round about us: for since we departed from them, many evils have befallen us.

13 And the word seemed good in their eyes.

14 And some of the people determined to do this, and went to the king: and he gave them licence to do after the ordinances of the heathens.

15 And they built a place of exercise in Jerusalem, according to the laws of the nations:

16 And they made themselves propers, and departed from the holy covenant, and joined themselves to the heathens, and were sold to do evil:

17 And the kingdom was established before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms.

18 And he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great number of ships:

19 And he made war against Ptolemae, king of Egypt, but Ptolemae was afraid at his presence, and fled, and many were wounded unto death.

20 And he took the strong cities in the land of Egypt: and he took the spoils of the land of Egypt.

21 And after Antiochus had ravaged Egypt, in the hundred and forty-third year, he returned and went up against Israel.

22 And he went up to Jerusalem, with a great multitude.

23 And he proudly entered into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the pouring vessels, and the vials, and the little mortars of gold, and the veil, and the crowns, and the golden ornament that was before the temple: and he broke them all in pieces.

24 And he took the silver and gold, and the precious vessels: and he took the hidden treasures, which he found: and when he had taken all away, he departed into his own country.

25 And he made a great slaughter of men, and spoke very proudly.

26 And there was great mourning in Israel, and in every place where they were:

27 And the princes, and the ancients mourned, and the virgins and the young men were made feeble, and the beauty of the women was changed.

28 Every bridegroom took up lamentation: and the bride that sat in the marriage bed, mourned.

29 And the land was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

30 And after two full years, the king sent the chief collector, 4 a. M. 3456, A. C. 170 — a. M. 3454 — a. M. 3452, A. C. 168.


4 Of his elder brother, Seleucus Philippos. Ch. — Ephiphanes means "renowned." W. — He took this title, particularly after the Egyptians had offered it to him. Jos. xii. 41. a. M. 145 — Greeks, counting not from the beginning of the reign of Alexander, but from the first year of Seleucus Nicophorus. Ch. — In era of the Seleucidae began in spring or autumn, A. M. 3396, B. C. 319, though the Chaldeans and Ptolemae dated from the following spring. C. — The great monarchy had then subsisted eighty years. Ezra W.


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collected of his tributes to the cities of Juda, and he came to Jerusalem with a great multitude.

31 And he spoke to them peaceable words in deceit; and they believed him.

32 And he fell upon the city suddenly, and struck it with a great slaughter, and destroyed much people in Israel.

33 And he took the spoils of the city, and burnt it with fire, and threw down the houses thereof, and the walls thereof round about:

34 And they took the women captive, and the children, and the cattle they possessed.

35 And they built the city of David with a great and strong wall, and with strong towers, and made it a fortress for them:

36 And they placed there a sinful nation, wicked men, and they fortified themselves therein: and they stored up armour, and victuals, and gathered together the spoils of Jerusalem;

37 And laid them up there: and they became a great snare.

38 And this was a place to lie in wait against the sanctuary, and an evil devil in Israel.

39 And they shed innocent blood round about the sanctuary, and defiled the holy place.

40 And the inhabitants of Jerusalem fled away by reason of them, and the city was made the habitation of strangers, and she became a stranger to her own seed, and her children forsook her,

41 Her sanctuary was desolate like a wilderness, her festival days were turned into mourning, her sabbaths into reproach, her honours were brought to nothing.

42 Her dishonour was increased according to her glory, and her excellency was turned into mourning.

43 And king Antiochus wrote to all his kingdom, that all the people should be one: and every one should leave his own law.

44 And all nations consented, according to the word of king Antiochus.

45 And many of Israel consented to his service, and they sacrificed to idols, and profaned the sabbath.

46 And the king sent letters by the hands of messengers to Jerusalem, and to all the cities of Juda; that they should follow the law of the nations of the earth.

47 And should forbid holocausts and sacrifices, and atonements to be made in the temple of God,

48 And should prohibit the sabbath, and the festival days to be celebrated.

49 And he commanded the holy places to be profaned, and the holy people of Israel.

50 And he commanded altars to be built, and temples, and idols, and swine's flesh to be immolated, and unclean beasts.

51 And that they should leave their children uncircumcised, and let their souls be defiled with all uncleannesses, and abominations, to the end that they should forget the law, and should change all the justifications of God.

52 And that whosoever would not do according to the word of king Antiochus, should be put to death.

53 According to all these words he wrote to his whole kingdom: and he appointed rulers over the people that should force them to do these things.

54 And they commanded the cities of Juda to sacrifice.

55 Then many of the people were gathered to them that had forsaken the law of the Lord: and they committed evils in the land:

56 And they drove away the people of Israel into lurking holes, and into the secret places of fugitives.

57 On the fifteenth day of the month, Casleu, in the hundred and forty-fifth year, king Antiochus set up the abominable idol of desolation upon the altar of God, and they built altars throughout all the cities of Judas round about:

58 And they burnt incense, and sacrificed at the doors of the houses and in the streets.

59 And they cut in pieces, and burnt with fire the books of the law of God:

60 And every one with whom the books of the testament of the Lord were found, and whosoever observed the law of the Lord, they put to death, according to the edict of the king.

61 Thus by their power did they deal with the people of Israel, that were found in the cities month after month.

62 And on the fifth and twentieth day of the month, they sacrificed upon the altar of the idol that was upon against the altar of God,

63 Now the women that circumcised their children, were slain according to the commandment of king Antiochus,

64 And they hanged the children about their necks in all their houses: and those that had circumcised them, they put to death.

65 And many of the people of Israel determined with themselves, that they would not eat unclean things: and they chose rather to die, than to be defiled with unclean meats.

66 And they would not break the holy law of God, and they were put to death:

67 And there was very great wrath upon the people.
chap. ii.

chap. ii.

the zeal and success of mathathias. his exhortation to his sons at his death.

in those days arose mathathias, the son of john, the son of simeon, a priest of the sons of joarib, from jerusalem, and he abode in the mountain of modin:

2 and he had five sons: john, who was surnamed gaddis;

3 and simon, who was surnamed thasi;

4 and judas, who was called machabeus;

5 and eleanazar, who was surnamed abaron; and

6 jonathan, who was surnamed apphus.

7 these saw the evils that were done in the people of juda, and in jerusalem.

7 and mathathias said: woe is me, wherefore was i born to see the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies?

8 the holy places are come into the hands of strangers: her temple is become as a man without honour.

9 the vessels of her glory are carried away captive; nor old men are murdered in the streets, and her young men are fallen by the sword of the enemies.

10 what nation hath not inherited her kingdom, and gotten of her spoils?

11 all her ornaments are taken away. she that was free is made a slave.

12 and behold our sanctuary, and our beauty, and our glory is laid waste, and the gentlest have defiled them.

13 to what end then should we live any longer?

14 and mathathias and his sons rent their garments, and they covered themselves with haircloth, and made great lamentation.

15 and they that were sent from king antiochus, came thither, to compel them that were fled into the city of modin, to sacrifice, and to burn incense, and to depart from the law of god.

16 and many of the people of israel consented and came to them: but mathathias and his sons stood firm.

17 and they that were sent from antiochus, answering, said to mathathias: thou art a ruler, and an honourable, and great man in this city, and adorned with sons, and brethren.

18 therefore, come thou first, and obey the king's commandment, as all nations have done, and the men of juda, and that remain in jerusalem: and thou, and thy sons shall be in the number of the king's friends, and enriched with gold, and silver, and many presents.

19 then mathathias answered, and said with a loud voice: although all nations obey king antiochus, so as to depart every man from the service of the law of his fathers, and consent to his commandments:

20 i, and my sons, and my brethren will obey the law of our fathers.

21 god be merciful unto us: a is not profitable for us to forsake the law, and the justices of god:

22 we will not hearken to the words of king antiochus, neither will we sacrifice and transgress the commandments of our law, to go another way.

23 now as he left off speaking these words, there came a certain jew in the sight of all to sacrifice to the idols upon the altar in the city of modin, according to the king's commandment.

24 and mathathias saw, and was grieved, and his reins trembled, and his wrath was kindled according to the judgment of the law, and running upon him he slew him upon the altar:

25 moreover, the man whom king antiochus had sent, who compelled them to sacrifice, he slew at the same time, and pulled down the altar.

26 and showed zeal for the law, as phinees did by zamri, the son of salomi.

27 and mathathias cried out in the city with a loud voice, saying: every one that hath zeal for the law, and maintaineth the testament, let him follow me.

28 so he and his sons fled into the mountains, and left all that they had in the city.

29 then many that sought after judgment, and justice, went down into the desert:

30 and they abode there, they and their children, and their wives, and their cattle: because afflictions increased upon them.

31 and it was told to the king's men, and to the army that was in jerusalem, in the city of david, that certain men, who had broken the king's commandment, were gone away into the secret places in the wilderness, and that many were gone after them.

32 and forthwith they went out towards them, and made war against them on the sabbath day.

33 and they said to them: do you still resist? come forth, and do according to the edict of king antiochus, and you shall live.

34 and they said: we will not come forth, neither will we obey the king's edict, to profane the sabbath day.

35 and they made haste to give them battle.

36 but they answered them not, neither did they cast a stone at them, nor stopped up the secret places.

37 saying: let us all die in our innocency: and
heaven and earth shall be witnesses for us, that you put us to death wrongfully. 38 So they gave them battle on the sabbath: and they were slain, with their wives, and their children, and their cattle, to the number of a thousand persons. 39 And Mathathias and his friends heard of it, and they mourned for them exceedingly. 40 And every man said to his neighbour: If we shall all as our brethren have done, and not fight against the heathens for our lives, and our justifications: they will now quickly root us out of the earth. 41 And they determined in that day, saying: Whosoever shall come up against us to fight on the sabbath day, we will fight against him: and we will not all die, as our brethren that were slain in the secret places. 42 Then was assembled to them the congregation of the Assidians, the stoutest of Israel, every one that had a good will for the law. 43 And all they that fled from the evils, joined themselves to them, and were a support to them. 44 And they gathered an army, and slew the sinners in their wrath, and the wicked men in their indignation: and the rest fled to the nations for safety. 45 And Mathathias and his friends went round about, and they threw down the altars: 46 And they circumcised all the children whom they found in the confines of Israel that were uncircumcised: and they did valiantly. 47 And they pursued after the children of pride, and the work prospered in their hands: 48 And they recovered the law out of the hands of the nations, and out of the hands of the kings: and they yielded not the horn to the sinner. 49 Now the days drew near that Mathathias should die, and he said to his sons: Now hath pride and chastisement gotten strength, and the time of destruction, and the wrath of indignation: 50 Now, therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. 51 And call to remembrance the works of the fathers, which they have done in their generations: and you shall receive great glory, and an everlasting name. 52 Was not Abraham found faithful in temptation, and it was reputed to him unto justice? 53 Joseph, in the time of his distress, kept the commandment, and he was made lord of Egypt. 54 Phinees, our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood.

I. MACHABEES.

55 Jesus, whilst he fulfilled the word, was made ruler in Israel. 56 Caleb, for bearing witness before the congregation, received an inheritance. 57 David, by his mercy, obtained the throne of an everlasting kingdom. 58 Elias, while he is full of zeal for the law, was taken up into heaven. 59 Amnias and Azarias and Missel, by believing, were delivered out of the flame. 60 Dan’el, in his innocency, was delivered out of the mouth of the lions. 61 And thus consider, through all generations: that none that trust in him, fail in strength. 62 And fear not the words of a sinful man, for his glory is dung and worms: 63 To-day he is lifted up, and to-morrow he shall not be found, because he is returned into his earth, and his thought is come to nothing. 64 You, therefore, my sons, take courage, and behave manfully in the law: for by it you shall be glorious. 65 And behold, I know that your brother Simon is a man of counsel: give ear to him always, and he shall be a father to you. 66 And Judas Machabeus, who is valiant and strong from his youth up, let him be the leader of your army, and he shall manage the war of the people. 67 And you shall take to you all that observe the law: and revenge ye the wrong of your people. 68 Render to the Gentiles their reward, and take heed to the precepts of the law. 69 And he blessed them, and was joined to his fathers. 70 And he died in the hundred and forty-sixth year: and he was buried by his sons in the sepulchres of his fathers, in Modin, and all Israel mourned for him with great mourning.

CHAPTER III.

Judas Machabeus succeeds his father, and overthrows Apollonius and Seroth. A great army is sent against him out of Syria. He prepares his people for battle by fasting and prayer.

Then his son Judas, called Machabeus, rose up in his stead.

2 And all his brethren helped him, and all they that had joined themselves to his father, and they fought with cheerfulness the battle of Israel.

3 And he got his people great honour, and put on a breastplate as a giant, and girt his warlike armour about him in battles, and protected the camp with his sword.
4 In his acts he was like a lion, and like a lion's whelp
roaring for his prey:
5 And he pursued the wicked and sought them out,
and them that troubled his people he burnt with fire:
6 And his enemies were driven away for fear of him,
and all the workers of iniquity were troubled: and salva-
tion prospered in his hand.
7 And he grieved many kings, and made Jacob glad
with his works, and his memory is blessed for ever.
8 And he went through the cities of Juda, and de-
stroyed the wicked out of them, and turned away wrath
from Israel.
9 And he was renowned even to the utmost part of the
earth, and he gathered them that were perishing.
10 And Apollonius gathered together the Gentiles,
and a numerous and great army from Samaria, to make
war against Israel.
11 And Judas understood it, and went forth to meet
him: and he overthrew him, and killed him: and many
died slain, and the rest fled away.
12 And he took their spoils, and Judas took the sword
of Apollonius, and fought with it all his lifetime.
13 And Saron, captain of the army of Syria, heard that
Judas had assembled a company of the faithful, and a con-
gregation with him,
14 And he said: I will get me a name, and will be
glorified in the kingdom, and will overthrow Judas,
and those that are with him, that have despised the edict
of the king.
15 And he made himself ready: and the host of the
wicked went up with him, strong succours, to be re-
venged of the children of Israel.
16 And they approached even as far as Bethoron: and
Judas went forth to meet him, with a small company.
17 But when they saw the army coming to meet them,
they said to Judas: How shall we, being few, be able to
fight against so great a multitude, and so strong, and we
are ready to faint with fasting to-day?
18 And Judas said: It is an easy matter for many to
be shut up in the hands of a few: and there is no differ-
ce in the sight of the God of heaven to deliver with a
great multitude, or with a small company:
19 For the success of war is not in the multitude of the
army, but strength cometh from heaven.
20 They come against us with an insolent multitude,
and with pride, to destroy us, and our wives, and our
children, and to take our spoils.
21 But we will fight for our lives, and our laws:
22 And the Lord himself will overthrow them before
our face: but as for you, fear them not.
23 And as soon as he had made an end of speaking, he
rushed suddenly upon them: and Saron, and his host
were overthrown before him:
24 And he pursued him by the descent of Bethoron,
even to the plain, and there fell of them eight hundred
men, and the rest fled into the land of the Philistines.
25 And the fear of Judas, and of his brethren, and the
dread of them fell upon all the nations round about them.
26 And his fame came to the king, and all nations told
of the battles of Judas.
27 Now when king Antiochus heard these words, he
was angry in his mind: and he sent, and gathered the
forces of all his kingdom, an exceeding strong army.
28 And he opened his treasury, and gave out pay to
the army for a year: and he commanded them, that they
should be ready for all things.
29 And he perceived that the money of his treasures
failed, and that the tributes of the country were small, be-
cause of the dissension, and the evil that he had brought
upon the land, that he might take away the laws of old
times:
30 And he feared that he should not have as formerly,
enough for charges and gifts, which he had given before
with a liberal hand: for he had abounded more than the
kings that had been before him.
31 And he was greatly perplexed in mind, and pur-
poused to go into Persia, and to take tributes of the coun-
tries, and to gather much money.
32 And he left Lysias, a nobleman of the blood royal,
to oversee the affairs of the kingdom from the river
Euphrates even to the river of Egypt:
33 And to bring up his son, Antiochus, till he came
again.
34 And he delivered to him half the army, and the
elephants: and he gave him charge concerning all that he
would have done, and concerning the inhabitants of Judas,
and Jerusalem.
35 And that he should send an army against them, to
destroy and root out the strength of Israel, and the rem-
nant of Jerusalem, and to take away the memory of them
from that place:
36 And that he should settle strangers, to dwell in all
their coasts, and divide their land by lot.
37 So the king took the half of the army that remained,
and went forth from Antioch, the chief city of his king-
dom, in the hundred and forty-seventh year: and he
passed over the river Euphrates, and went through the
higher countries.
38 Then Lysias chose Ptolemeus, the son of Dorymenus,
and Nicanor, and Gorgias, mighty men of the king's
friends.
39 And he sent with them forty thousand men, and

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Var. 7. Kings. Epiphaneus, Epipator, and Demetrius, with their generals. C.
Var. 8. Go to 2 Mac. viii. 1. W.
Var. 10. Apollonius, who had pillaged Jerusalem. 2 Mac. v. 24.
Var. 15. Bethoron, seven leagues north of Jerusalem.
Var. 17. Fighting. Judas thus lastingly prepared for battle. C.
Var. 28. Ship. Philip wrote from Jerusalem to Ptolemy, to send aid. He
immediately despatched Nicanor and Gorgias, who doubted not of success; so that
they brought the merchants to buy the town. 2 Mac. viii.
Var. 29. Land. He formerly received three hundred talents from Judas:
now he was forced to send money thither. Sulp. 2. C.

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[Note: The text continues with further verses and notes, but the content is not fully transcribed here.]
seven thousand horsemen: to go into the land of Juda;
and to destroy it, according to the king's orders.
40 So they went forth with all their power, and came,
and pitched near Emmaus, in the plain country.
41 And the merchants of the countries heard the name
of them: and they took silver and gold in abundance, and
servants: and they came into the camp, to buy the
children of Israel for slaves: and there were joined to them
the forces of Syria, and of the land of the strangers.
42 And Judas, and his brethren, saw that evils were
multiplied, and that the armies approached to their
borders: and they knew the orders the king had given to
destroy the people, and utterly abolish them.
43 And they said, every man to his neighbour: Let us
raise up the low condition of our people, and let us fight
for our people, and our sanctuary.
44 And the assembly was gathered, that they might be
ready for battle: and that they might pray, and ask mercy
and compassion.
45 Now Jerusalem was not inhabited, but was like a
desert: there was none of her children that went in or
out: and the sanctuary was trodden down: and the
children of strangers were in the castle, there was the habitation
of the Gentiles: and joy was taken away from Jacob,
and the pipe and harp ceased there.
46 And they assembled together, and came to Maspia,
over against Jerusalem: for in Maspia was a place of
prayer heretofore in Israel.
47 And they fasted that day, and put on haircloth, and
put ashes upon their heads: and they rent their garments:
48 And they laid open the books of the law, in which
the Gentiles searched for the likeness of their idols:
49 And they brought the priestly ornaments, and the
first-fruits and tithes, and stirred up the Nazarites that had
fulfilled their days:
50 And they cried with a loud voice toward heaven,
saying: What shall we do with these, and whither shall
we carry them?
51 For thy holies are trodden down, and are profaned,
and thy priests are in mourning, and are brought low.
52 And behold the nations are come together against
us, to destroy us: thou knowest what they intend against us.
53 How shall we be able to stand before their face,
unless thou, O God, help us?
54 And they sounded with trumpets, and cried out
with a loud voice.
55 And after this, Judas appointed captains over the
people, over thousands, and over hundreds, and over fifties,
and over tens.
56 And he said to them that were building houses, or
had betrothed wives, or were planting vineyards, or were
fearful, that they should return every man to his house,
according to the law.
57 So they removed the camp, and pitched on the
south side of Emmaus.
58 And Judas said: Gird yourselves, and be valiant
men, and be ready against the morning, that you may
fight with these nations that are assembled against us, to
destroy us and our sanctuary.
59 For it is better for us to die in battle, than to see
the evils of our nation, and of the holies:
60 Nevertheless, as it shall be the will of God in heaven,
so be it done.

CHAP. IV.

Judas routs the king's army. Gorgias flies before him. Lygia comes against him with a great army, but is defeated. Judas cleanses the temple, sets up a new altar, and fortifies the sanctuary.

Then Gorgias took five thousand men, and a thousand of the best horsemen; and they removed out of the camp by night.

2 That they might come upon the camp of the Jews, and strike them suddenly: and the men that were of the castle were their guides.

3 And Judas heard of it, and rose up, he and the
valiant men, to attack the king's forces that were in Em
maus.

4 For as yet the army was dispersed from the camp.
5 And Gorgias came by night into the camp of Judas,
and found no man; and he sought them in the mountains:
for he said: These men flee from us.
6 And when it was day, Judas showed himself in the
plain with three thousand men only, who neither had
armour nor swords:

7 And they saw the camp of the Gentiles that it was
strong, and the men in breastplates, and the horsemen
round about them, and these were trained up to war.
8 And Judas said to the men that were with him:
Fear ye not their multitude, neither be ye afraid of their
assault.
9 "Remember in what manner our fathers were saved
in the Red Sea, when Pharaoh pursued them with a great
army.
10 And now let us cry to heaven, and the Lord will
have mercy on us, and will remember the covenant of our
fathers, and will destroy this army before our face this
day:

11 And all nations shall know that there is one that
redeemeth and delivereth Israel.

VER. 55. Lact. Deut. xx. 5. C.—Yet his forces were already few. H. Deut. 60. Done. This godly resolution inspired them with courage, and prepared the victory. W. CHAP. IV. VER. 56. Guides. Several were appointed. Judas was at or near Maspia. C. VER. 4. Camp, foraging, as they despised the forces of Judas, and supposed he was in the camp, or engaged with Gorgias. VER. 6. Tare. We find seven thousand elsewhere. He was at the head of three thousand, and set his three brothers over fifteen hundred each.—Wh. Some copies read, "beast." He could arm no more completely.—St seiner. This is added in Greek and in some Latin copies. Ver. 16. C.—They were ill armed, through poverty (Jos.) chiefly (H.) using slings. Zac. ix. 15. C. VER. 15. Gerasen, or Gazer, near Emmaus.—Judea, A. B. read 357.
12 And the strangers lifted up their eyes, and saw them coming against them.

13 And they went out of the camp to battle, and they that were with Judas sounded the trumpet.

14 And they joined battle: and the Gentiles were routed, and fled into the plain.

15 But all the hindmost of them fell by the sword: and they pursued them as far as Gezeron, and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them to the number of three thousand men.

16 And Judas returned again with his army that followed him.

17 And he said to the people: Be not greedy of the spoils; for there is war before us:

18 And Gorgias and his army are near us in the mountain: but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards with safety.

19 And as Judas was speaking these words, behold part of them appeared, looking forth from the mountain.

20 And Gorgias saw that his men were put to flight, and that they had set fire to the camp: for the smoke that was seen declared what was done.

21 And when they had seen this, they were seized with great fear, seeing at the same time Judas and his army in the plain ready to fight.

22 So they all fled away into the land of the strangers.

23 And Judas returned to take the spoils of the camp, and they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 And returning home, they sang a hymn, and blessed God in heaven, because he is good, because his mercy endureth for ever.

25 So Israel had a great deliverance that day.

26 And such of the strangers as escaped, went and told Lysias all that had happened.

27 And when he heard these things, he was amazed and discouraged: because things had not succeeded in Israel according to his mind, and as the king had commanded.

28 So the year following, Lysias gathered together three score thousand chosen men, and five thousand horsemen, that he might subdue them.

29 And they came into Judea, and pitched their tents in Bethoron, and Judas met them with ten thousand men.

30 And they saw that the army was strong, and he prayed and said: Blessed art thou, O Saviour of Israel, who didst break the violence of the mighty by the hand of thy servant David, and didst deliver up the camp of the strangers into the hands of Jonathan, the son of Saul, and of his armour-bearer.

31 Shut up this army in the hands of thy people, Israel, and let them be confounded in their host and their horsemen.

32 Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction.

33 Cast them down with the sword of them that love thee: and let all that know thy name praise thee with hymns.

34 And they joined battle: and there fell of the army of Lysias five thousand men.

35 And when Lysias saw that his men were put to flight, and how bold the Jews were, and that they were ready either to live, or to die manfully, he went to Antioch, and chose soldiers, that they might come again into Judea with greater numbers.

36 Then Judas and his brethren said: Behold our enemies are discomfited: let us go up now to cleanse the holy places, and to repair them.

37 And all the army assembled together, and they went up into Mount Sion.

38 And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest, or on the mountains, and the chambers joining to the temple thrown down.

39 And they rent their garments, and made great lamentation, and put ashes on their heads:

40 And they fell down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven.

41 Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places.

42 And he chose priests without blemish, whose will was set upon the law of God.

43 And they cleansed the holy places, and took away the stones that had been defiled into an unclean place.

44 And he considered about the altar of holocausts that had been profaned, what he should do with it.

45 And a good counsel came into their minds, to pull it down: lest it should be a reproach to them, because the Gentiles had defiled it; so they threw it down.

46 And they laid up the stones in the mountain of the temple, in a convenient place, till there should come a prophet, and give answer concerning them.

47 Then they took whole stones, according to the law, and built a new altar, according to the former:

48 And they built up the holy places, and the things that were within the temple: and they sanctified the temple and the courts.

49 And they made new holy vessels, and brought in...
the candlestick, and the altar of incense, and the table, into the temple.
30 And they put incense upon the altar, and lighted up the lamps that were upon the candlestick, and they gave light in the temple.
31 And they set the loaves upon the table, and hung up the veils, and finished all the works that they had begun to make.
32 And they arose before the morning, on the five and twentieth day of the month of Casleu (Josh. 6:20), in the hundred and forty-eighth year.
33 And they offered sacrifice, according to the law, upon the new altar of holocausts which they had made.
34 According to the time, and according to the day wherein the heathens had defiled it, in the same was it dedicated anew with cinctures, and harps, and lutes, and cymbals.
35 And all the people fell upon their faces, and adored, and blessed up to heaven, him that had prospered them.
36 And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation, and of praise.
37 And they adorned the front of the temple with crowns of gold, and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them.
38 And there was exceeding great joy among the people, and the reproach of the Gentiles was turned away.
39 And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness.
40 They built up also at that time Mount Sion, with high walls, and strong towers round about; lest the Gentiles should at any time come, and tread it down, as they did before.
41 And he placed a garrison there, to keep it, and he fortified it, to secure Bethsura, that the people might have a defence against Idumea.

CHAP. V.
Juda and his brethren attack the enemies of their country, and destroy them that were dissolved. Josephus and Agency attempting, contrary to order, to fight against their enemies, are defeated.

NOW it came to pass, when the nations round about heard that the altar and the sanctuary were built up, before asf, that they were exceeding angry.
2 And they thought to destroy the generation of Jacob that were among them, and they began to kill some of the people, and to persecute them.
3 Then Judas fought against the children of Esau, in Idumea, and them that were in Acrabathiane: because they beset the Israelites round about, and he made a great slaughter of them.
4 And he remembered the malice of the children of Bean: who were a snare and a stumbling-block to the people, by lying in wait for them in the way.
5 And they were shut up by him in towers, and he set upon them, and devoted them to utter destruction, and burnt their towers with fire, and all that were in them.
6 Then he passed over to the children of Ammon, where he found a mighty power, and much people, and Timotheus was their captain:
7 And he fought many battles with them, and they were discomfited in their sight, and he smote them:
8 And he took the city of Gazer and her towns, and returned into Judea.
9 And the Gentiles that were in Galaad, assembled themselves together against the Israelites that were in their quarters, to destroy them: and they fled into the fortress of Datheman.
10 And they sent letters to Judas, and his brethren, saying: The heathens that are round about are gathered together against us, to destroy us:
11 And they are preparing to come, and to take the fortress into which we are fled: and Timotheus is the captain of their host.
12 Now therefore come, and deliver us out of their hands, for many of us are slain.
13 And all our brethren that were in the places of Tubin, are killed: and they have carried away their wives, and their children, captives, and taken their spoils, and they have slain there almost a thousand men.
14 And while they were yet reading these letters, behold there came other messengers out of Galilee with their garments rent, who related according to these words:
15 Saying, that they of Ptolemea, and of Tyre, and of Sidon, were assembled against them, and all Galilee is filled with strangers, in order to consume us.
16 Now when Judas and the people heard these words, a great assembly met together to consider what they should do for their brethren that were in trouble, and were assaulted by them.
17 And Judas said to Simon, his brother: Choose thee men, and go, and deliver thy brethren in Galilee: and I,

VER. 8. Iudæos. MS. Alex. has, “Judai.” Both may be right. The country had been wrested from Judas by the Idumeans.—Acrabathiane is “the ascent of scorpions,” (abracavum,) which were probably numerous, to the south of the Dead Sea. Num. xxxiv. 4; Deut. viii. 15.
VER. 9. Destruction. Sometimes the people were spared. All depended on the wording of the vow. Lev. xxvii. 33; Num. xxx. 1. See other particulars, 2 Mac. x. 18 to 20. C.
VER. 11. Timotheus. Another of this name had been slain the preceding year, 2460, at Gazer. 2 Mac. x. 27.
VER. 12. Tob, or Tob, to the south of God. Judg. xi. 8. C.
and my brother Jonathan, will go into the country of *Galaad*:

18 And he left Joseph, the son of Zacharias, and Azarias, captains of the people, with the remnant of the army in Judea, to keep it:

19 And he commanded them, saying: Take ye the charge of this people; but make no war against the heathens, till we return.

20 Now three thousand men were allotted to Simon, to go into Galilee; and eight thousand to Judas, to go into the land of Galaad.

21 And Simon went into Galilee, and fought many battles with the heathens; and the heathens were discomfited before his face, and he pursued them even to the gate of Ptolemais.

22 And there fell of the heathens almost three thousand men, and he took the spoils of them.

23 And he took with him those that were in Galilee and in Arabitis, with their wives, and children, and all that they had, and he brought them into Judea with great joy.

24 And *Judas Machabeus, and Jonathan, his brother, passed over the Jordan, and went three days' journey through the desert. And the Nabortheans met them, and received them in a peaceable manner, and told them all that happened to their brethren in the land of Galaad, and that many of them were shut up in Barasa, and in Bosor, and in Alima, and in Casphor, and in Mageth, and in Carmain: all these strong and great cities.

26 Yea, and that they were kept shut up in the rest of the cities of Galaad, and that they had appointed to bring their army on the morrow near to these cities, and to take them, and to destroy them all in one day.

28 Then Judas and his army suddenly turned their march into the desert, to Bosor, and took the city: and he slew every male by the edge of the sword, and took all their spoils, and burnt it with fire.

29 And they removed from thence by night, and went till they came to the fortress.

30 And it came to pass that early in the morning, when they lifted up their eyes, behold there were people without number, carrying ladders and engines to take the fortress, and assault them.

31 And Judas saw that the fight was begun, and the cry of the battle went up to heaven like a trumpet, and a great cry out of the city: 32 And he said to his host: Fight ye to-day for your brethren.

33 And he came with three companies behind them, and they sounded their trumpets, and cried out in prayer.

34 And the host of Timotheus understood that it was Machabeus, and they fled away before his face: and they made a great slaughter of them; and there fell of them in that day almost eight thousand men.

35 And Judas turned aside to Maspha, and assaulted, and took it, and he slew every male thereof, and took the spoils thereof, and burnt it with fire.

36 From thence he marched, and took Casbon, and Mageth, and Bosor, and the rest of the cities of Galaad.

37 But after this Timotheus gathered another army, and camped over against Raphon, beyond the torrent.

38 And Judas sent men to view the army: and they brought him word, saying: All the nations, that are round about us, are assembled unto him an army exceeding great.

39 And they have hired the Arabians to help them, and they have pitched their tents beyond the torrent, ready to come to fight against thee. And Judas went to meet them.

40 And Timotheus said to the captains of his army: When Judas and his army come near the torrent of water, if he pass over unto us first, we shall not be able to withstand him: for he will certainly prevail over us.

41 But if he be afraid to pass over, and camp on the other side of the river, we will pass over to them, and shall prevail against him.

42 Now when Judas came near the torrent of water, he set the scribes of the people by the torrent, and commanded them, saying: Suffer no man to stay behind: but let all come to the battle.

43 And he passed over to them first, and all the people after him, and all the heathens were discomfited before them, and they threw away their weapons, and fled to the temple that was in Carmain.

44 And he took that city, and the temple he burnt with fire, with all things that were therein: and Carmain was subdued, and could not stand against the face of Judas.

45 And Judas gathered together all the Israelites that were in the land of Galaad, from the least even to the greatest, and their wives and children, and an army exceeding great, to come into the land of Juda.

46 And they came as far as Ephron: now this was a great city, situate in the way, strongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midst of it.

47 And they that were in the city shut themselves in, and stopped up the gates with stones: and Judas sent to them with peaceable words,

48 Saying: Let us pass through your land, to go into our own country, and no man shall hurt you: we will only pass through on foot. But they would not open to them.

49 Then Judas commanded proclamation to be made in the camp, that they should make an assault, every man in the place where he was.
50 And the men of the army drew near, and he assualted that city all the day, and all the night; and the city was delivered into his hands:
51 And they slew every male with the edge of the sword; and they razed the city, and took the spoils thereof, and passed through all the city over them that were slain.
52 Then they passed over the Jordan to the great plain that is over against Bethsan.
53 And Judas gathered together the hindmost, and he exorted the people all the way through, till they came into the land of Judah.
54 And they went up to Mount Sion with joy and gladness, and offered holocausts, because not one of them was slain, till they had returned in peace.
55 Now in the days that Judas and Jonathan were in the land of Galilee, and Simon, his brother, in Galilee, before Ptolemies, 56 Joseph, the son of Zacharias, and Azarias, captain of the soldiers, heard of the good success, and the battles that were fought,
57 And he said: Let us also get us a name, and let us go fight against the Gentiles that are round about us.
58 And he gave charge to them that were in his army, and they went towards Jannia.
59 And Gorgias and his men went out of the city, to give them battle.
60 And Joseph and Azarias were put to flight, and were pursued unto the borders of Judea: and there fell on that day, of the people of Israel, about two thousand men, and there was a great overthrow of the people:
61 Because they did not hearken to Judas and his brethren, thinking that they should do manfully.
62 But they were not of the seed of those men by whom salvation was brought to Israel.
63 And the men of Juda were magnified exceedingly in the sight of all Israel, and of all the nations where their name was heard.
64 And the people assembled to them with joyful acclamations.
65 Then Judas and his brethren went forth and attacked the children of Esau, in the land towards the south, and he took Chebron and her towns: and he burnt the walls thereof, and the towers all round it.
66 And he removed his camp to go into the land of the aliens, and he went through Samaria.
67 In that day some priests fell in battle, while desiring to do manfully they went out unadvisedly to fight.
68 And Judas turned to Azotus, into the land of the strangers, and he threw down their altars, and he burnt the statues of their gods with fire: and he took the spoils of the cities, and returned into the land of Judah.

CHAP. VI.

NOW King Antiochus was going through the higher countries, and he heard that the city of Elymais, in Persia, was greatly renowned, and abounding in silver and gold,

2 And that it was in it a temple exceeding rich; and coverings of gold, and breastplates, and shields, which king Alexander, son of Philip, the Macedonian, that reigned first in Greece, had left there.

3 So he came, and sought to take the city and to pillage it; but he was not able, because the design was known to them that were in the city.

4 And they rose up against him in battle, and he fled away from thence, and departed with great sadness, and returned towards Babylonia.

5 And whilst he was in Persia, there came one that told him how the armies that were in the land of Juda were put to flight:

6 And that Lysias went with a very great power, and was put to flight before the face of the Jews, and that they were grown strong by the armour, and power, and store of spoils, which they had gotten out of the camps which they had destroyed:

7 And that they had thrown down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and Bethsura also, his city.

8 And it came to pass, when the king heard these words, that he was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined.

9 And he remained there many days: for great grief came more and more upon him, and he made account that he should die.

10 And he called for all his friends, and said to them: Sleep is gone from my eyes, and I am fallen away, and my heart is cast down for anxiety:

11 And I said in my heart: Into what tribulation am I come, and into what floods of sorrow, wherein now I am: I that was pleasant and beloved in my power!

* A. M. 3640, A. C. 164.

VER. 67. Desiring. They were only too ardent. This quality was not incompatible with the priesthood. Gr. Alex. has, "while his (Judah) was desiring," etc.

CHAP. VI. VER. 1. Higher, beyond the Euphrates. Chap. III. 80, 87. (.---
The city. Gr. Alex., etc., "a city in Elymais," &c. The Rom. copy, Syr., Jos., style the place Elymais, where the temple was. C.---Newor, Vema or Diana, was the deity there adored, whom the king pretended he would marry. 2 Mac. 1, 13, and in 2, 2.

VER. 4. Battle. It is not known whether Elymais belonged to the king.

Strabo (16) observes it was very jealous of its liberty, which it maintained against the Persians and the successors of Alexander. C.---Babylonia. At last he returned towards the Persian and the successors of Alexander. C.---Babylonia. At last he returned towards this country of Babylonia. But before he arrived, the news of his general's bad success in Judæa filled him with re-action, and brought on desperate diseases.

VER. 6. Parthia, at Ecbatana. He expired at Tabas, having fallen from his chariot. &c. 2 Mac. in C. 391

VER. 5. Antiochus, at Ecbatana. He expired at Tabas, having fallen from his chariot. &c. 2 Mac. in C.
12 But now I remember the evils that I did in Jerusalem, from whence also I took away all the spoils of gold, and of silver, that were in it, and I sent to destroy the inhabitants of Judah without cause.

13 I know, therefore, that for this cause these evils have found me: and behold I perish with great grief in a strange land.

14 Then he called Philip, one of his friends, and he made him regent over all his kingdom.

15 And he gave him the crown, and his robe, and his ring, that he should go to Antiochus, his son, and should bring him up for the kingdom.

16 So king Antiochus died there in the year one hundred and forty-nine.*

17 And Lysias understood that the king was dead, and he set up Antiochus, his son, to reign, whom he had brought up young: and he called his name Eupator.

18 Now they that were in the castle, had shut up the Israelites round about the holy places: and they were continually seeking their hurt, and to strengthen the Gentiles.

19 And Judas purposed to destroy them: and he called together all the people, to besiege them.

20 And they came together, and besieged them in the year one hundred and fifty, and they made battering slings and engines.

21 And some of the besieged got out: and some wicked men of Israel joined themselves unto them.

22 And they went to the king, and said: How long dost thou delay to execute judgment, and to revenge our brethren?

23 We determined to serve thy father, and to do according to his orders, and obey his edicts:

24 And for this they of our nation are alienated from us, and have slain as many of us as they could find, and have spoiled our inheritances.

25 Neither have they put forth their hand against us only, but also against all our borders.

26 And behold they have approached this day to the castle of Jerusalem to take it, and they have fortified the strong hold of Bethsura:

27 And unless thou speedily prevent them, they will do greater things than these, and thou shalt not be able to subdue them.

28 Now when the king heard this, he was angry: and he called together all his friends, and the captains of his army, and they were over the horsemen.

29 There came also to him from other realms, and from the islands of the sea, hired troops.

30 And the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and thirty-two elephants trained to battle.

31 And they went through Idumea, and approached to Bethsura, and fought many days, and they made engines: but they sallied forth, and burnt them with fire, and fought manfully.

32 And Judas departed from the castle, and removed the camp to Bethzacharam, over against the king's camp.

33 And the king rose before it was light, and made his troops march on heroically towards the way of Bethzacharam: and the armies made themselves ready for the battle, and they sounded the trumpets:

34 And they showed the elephants the blood of grapes, and mulberries, to provoke them to fight.

35 And they distributed the beasts by the legions: and there stood by every elephant a thousand men in coats of mail, and with helmets of brass on their heads: and five hundred horsemen set in order were chosen for every beast.

36 These, before the time wheresoever the beast was, they were there: and whithersoever it went, they went, and they departed not from it.

37 And upon the beast, there were strong wooden towers which covered every one of them: and engines upon them, and upon every one thirty-two valiant men, who fought from above: and an Indian to rule the beast.

38 And the rest of the horsemen he placed on this side and on that side, at the two wings, with trumpets to stir up the army, and to hasten them forward that stood thick together in the legions thereof.

39 Now when the sun shone upon the shields of gold, and of brass, the mountains glittered therewith, and they shone like lamps of fire.

40 And part of the king's army was distinguished by the high mountains, and the other part by the low places: and they marched on warily and orderly.

41 And all the inhabitants of the land were moved at the noise of their multitude, and the marching of the company, and the rattling of the armour, for the army was exceeding great and strong.

42 And Judas and his army drew near for battle: and there fell of the king's army six hundred men.

43 And Eleazar, the son of Saura, saw one of the beasts harnessed with the king's harness: and it was

* A. M. 3841.

VEN. 12. Belsele. All this repentance was fictitious. 2 Mac. ix. 26. W.

VEN. 14. Friends, educated with him. He appointed him regent instead of Lysias. C.

VEN. 16. Nine. He began his persecution, A. 163, so that it lasted six years and almost four months, or 3500 days, (Dan. viii. 14,) during which time Judas purified the temple, some months before the death of Epiphanes, W.

VEN. 20. Fifty. How then was peace made in 148, as we read 2 Mac. xli. 29? (3341) supposes the era was reckoned according to the Chaldean custom, which differs six months. Damage (ii. 1) rather thinks that the letter is placed out of its proper order and should occur at the beginning of Eupator's reign. See 2 Mac. 14.

VEN. 20. Hundred. 2 Mac. xi. 2 specifies 80,000. But it speaks of a subsequent action.

VEN. 22. Bethzacharam, a defile (Jos.) between the city and Bethsura. Judas abandoned the siege of the castle on Nica, C.

VEN. 34. Blood of grapes, or wine, (Deut. xxvii. 14,) and the juice of mulberries incite elephants to fight, as the smell of some sorts of blood causes dogs to hunt. Yalea, Phil. ed. W. — This might be done to accustom the elephants to the sight of blood. C.

VEN. 37. Thirty-two. An elephant has been known to carry above 6000 pounds, and thirty-two men would weigh no more than 4800. Flinders (vIII. 7) observes that sixty people have been seen upon an elephant.

VEN. 38. Trumpets. It would seem as if the infantry had none. Yet this does not appear probable. The Greek reads in a different manner. Some copies have οἱ ἑαυτῶν καὶ ἐνεκοίμησαν τοὺς ἐν τῇ φάλαγγῃ, which seems endless, or οἱ ἑαυτῶν καὶ ἐνεκοίμησαν τοὺς ἐν τῇ φάλαγγῃ, (MS. Alex. C.) as the Vulg. has read. N.

VEN. 38. Sin, &c., before the exploit of Eleazar. Others fell afterwards. 2 Mac. xi. 1 specifies 11,000 foot, and 600 horse. Josephus says 1000 of the vanguard.

VEN. 43. Saura. Gr. Ἰακών, (C) Alex. Ἰακώβ. The Saurons. H. — He is styled Aarbon, (chap. ii. 5,) the brother of Judas. C. Jos. Sa. M. — Avah says,
higher than the other beasts; and it seemed to him that the king was on it:
44 And he exposed himself to deliver his people, and to get himself an everlasting name.
45 And he ran up to it boldly in the midst of the legion, killing on the right hand, and on the left, and they fell by him on this side and that side.
46 And he went between the feet of the elephant, and put himself under it: and slew it, and fell to the ground upon him, and he died there.
47 Then they seeing the strength of the king and the fierceness of his army, turned away from them.
48 But the king's army went up against them to Jerusalem: and the king's army pitched their tents against Judea and Mount Sion.
49 And he made peace with them that were in Bethsura: and they came forth out of the city, because they had no victuals, being shut up there, for it was the year of rest to the land.
50 And the king took Bethsura: and he placed there a garrison to keep it.
51 And he turned his army against the sanctuary for many days: and he set up there battering rams, and engines, and instruments to cast fire, and engines to cast stones and javelins, and pieces to shoot arrows, and slings.
52 And they also made engines against their engines, and they fought for many days.
53 But there were no victuals in the city, because it was the seventh year: and such as had staid in Judea of them that came from among the nations, had eaten the residue of all that which had been stored up.
54 And there remained in the holy places but a few, for the famine had prevailed over them: and they were dispersed every man to his own place.
55 Now Lysias heard that Philip, whom king Antiochus while he lived had appointed to bring up his son, Antiochus, and to reign, to be king,
56 Was returned from Persia, and Media, with the army that went with him, and that he sought to take upon him the affairs of the kingdom:
57 Wherefore he made haste to go, and say to the king and to the captains of the army: We decay daily, and our provision of victuals is small, and the place that we lay siege to is strong, and it lieth upon us to take order for the affairs of the kingdom.
58 Now, therefore, let us come to an agreement with these men, and make peace with them and with all their nation.
59 And let us covenant with them, that they may live according to their own laws, as before. For because of our despoiling their laws, they have been provoked, and have done all these things.
60 And the proposal was acceptable in the sight of the king, and of the princes: and he sent to them to make peace: and they accepted of it.
61 And the king and the princes swore to them: and they came out of the strong hold.
62 Then the king entered into Mount Sion, and saw the strength of the place: and he quickly broke the oath that he had taken, and gave commandment to throw down the wall round about.
63 And he departed in haste and returned to Antioch, where he found Philip master of the city: and he fought against him, and took the city.

CHAP. VII.

Demetrius is made king, and sends Bocchides, and Alcimus, the priest, into Judea, and after them Nicanor, who is slain by Judas, with all his army.

In the hundred and fifty-first year, Demetrius, the son of Seleucus, departed from the city of Rome, and came up with few men into a city of the sea coast, and reigned there.

2 And it came to pass, as he entered into the house of the kingdom of his fathers, that the army seized upon Antiochus, and Lyseas, to bring them unto him.

3 And when he knew it, he said: Let me not see their face.

4 So the army slew them. And Demetrius sat upon the throne of his kingdom:

5 And there came to him the wicked and ungodly men of Israel: and Alcimus was at the head of them, who desired to be made high priest.

6 And they accused the people to the king, saying: Judas and his brethren have destroyed all thy friends, and he hath driven us out of our land.
7 Now, therefore, send some man whom thou trustest, and let him go, and see all the havoc he hath made amongst us, and in the king's lands: and let him punish all his friends and their helpers.

8 Then the king chose Bacchides, one of his friends, that ruled beyond the great river in the kingdom, and was faithful to the king: and he sent him,

9 To see the havoc that Judas had made: and the wicked Alcimus he made high priest, and commanded him to take revenge upon the children of Israel.

10 And they arose, and came with a great army into the land of Judah: and they sent messengers, and spoke to Judas and his brethren with peaceable words, deceitfully.

11 But they gave no heed to their words: for they saw that they came with a great army.

12 Then there assembled to Alcimus and Bacchides a company of the scribes, to require things that are just:

13 And first the Assideans, that were among the children of Israel, and they sought peace of them.

14 For they said: One that is a priest of the seed of Aaron is come, he will not deceive us.

15 And he spoke to them peaceably: and he swore to them, saying: We will do you no harm, nor your friends.

16 And they believed him. And he took threescore of them, and slew them in one day, according to the word that is written:

17 "The flesh of thy saints, and the blood of them they have shed round about Jerusalem, and there was none to bury them.

18 Then fear and trembling fell upon all the people: for they said: There is no truth, nor justice among them: for they have broken the covenant, and the oath which they made.

19 And Bacchides removed the camp from Jerusalem, and pitched in Bethzecha: and he sent, and took many of them that were fled away from him, and some of the people he killed, and threw them into a great pit.

20 Then he committed the country to Alcimus, and left with him troops to help him. So Bacchides went away to the king.

21 But Alcimus did what he could to maintain his chief priesthood.

22 And they that disturbed the people resorted to him, and they got the land of Juda into their power, and did much hurt in Israel.

23 And Judas saw all the evils that Alcimus, and they that were with him, did to the children of Israel, much more than the Gentiles.

24 And he went out into all the coasts of Judah round about, and took vengeance upon the men that had revoluted, and they ceased to go forth any more into the country.

25 And Alcimus saw that Judas, and they that were with him, prevailed: and he knew that he could not stand against them, and he went back to the king, and accused them of many crimes.

26 And the king sent Nicianor, one of his principal lords, who was a great enemy to Israel: and he commanded him to destroy the people.

27 And Nicianor came to Jerusalem with a great army, and he sent to Judas and to his brethren deceitfully, with friendly words,

28 Saying: Let there be no fighting between me and you: I will come with a few men, to see your faces with peace.

29 And he came to Judas: and they saluted one another peaceably: and the enemies were prepared to take away Judas by force.

30 And the thing was known to Judas that he was come to him with deceit: and he was much afraid of him, and would not see his face any more.

31 And Nicianor knew that his counsel was discovered: and he went out to fight against Judas, near Capharsalama.

32 And there fell of Nicianor's army almost five thousand men, and they fled into the city of David.

33 And after this Nicianor went up into Mount Sion: and some of the priests and the people came out to salute him peaceably, and to show him the holocausts that were offered for the king.

34 But he mocked and despised them, and abused them: and he spoke proudly,

35 And swore in anger, saying: Unless Judas and his army be delivered into my hands, as soon as ever I return in peace, I will burn this house. And he went out in a great rage.

36 And the priests went in, and stood before the face of the altar and the temple: and weeping, they said:

37 Thou, O Lord, hast chosen this house for thy name to be called upon therein, that it might be a house of prayer and supplication for thy people.

38 Be avenged of this man, and his army, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 Then Nicianor went out from Jerusalem, and encamped near to Bethoron: and an army of Syria joined him.

40 But Judas pitched in Adessa with three thousand men: and Judas prayed, and said:

41 O Lord, when they that were sent by king Sennacherib blasphemed thee, an angel went out, and slew of them a hundred and eighty-five thousand:

42 Even so destroy this army in our sight to-day, and let the rest know that he hath spoken ill against thy sanctuary: and judge them according to his wickedness.

* Psal. lxviii. 1, 2, and 3.—2 Mac. x. 1.—A. M. 5345.

Ver. 29. River, as governor of Mesopotamia, (Jos. Usher, C.) instead of Harchalides and Timnaeus, who had abused their power. 

Ver. 13. Assideans. These were first consulted, as being most learned and pious. Chap. ii. 49. W. 

Ver. 17. The Psal. cxlviii. alludes to the Assideans, (ver. 2,) and is explained by many as relating to this massacre. 

Ver. 26. Enemy. He was one of the most terrible; yet Judas at last slew 344 him. Ver. 45, and 2 Mac. xv. 28. W.—Nicianor was high in the king's favour, and had died with him from Bese. Ant. xlii. 17. 

Ver. 29. Thousand. Some Gr. copies have "hundred." Others think that those were Jews: but the contrary seems to be the case, though Judas was again (chap. vi. 47) forced to retreat to the temple, which he left shortly after. 2 Mac. xiv. 51. 

Ver. 41. Longer. Read 2 Mac. xiv. 11. The last battle with Nicianor is described, chap xv. and here. Ver. 20. W.
43 And the armies joined battle on the thirteenth day of the month, Adar: and the army of Nicanor was defeated, and he himself was first slain in the battle.

44 And when his army saw that Nicanor was slain, they threw away their weapons, and fled:

45 And they pursued after them one day's journey from Adazar, even till ye come to Gazara, and they sound the trumpets after them with signals.

46 And they went forth out of all the towns of Juden round about, and they pushed them with the horns, and they turned again to them; and they were all slain with the sword, and there was not left of them so much as one.

47 And they took the spoils of them for a booty, and they cut off Nicanor's head, and his right hand, which he had proudly stretched out, and they brought it, and hung it up over against Jerusalem.

48 And the people rejoiced exceedingly, and they spent that day with great joy.

49 And he ordained that this day should be kept every year, being the thirteenth of the month of Adar.

50 And the land of Juda was quiet for a short time.

CHAP. VIII.

Judas hears of the great character of the Romans: he makes a league with them.

NOW Judas heard of the fame of the Romans, that they are powerful and strong, and willingly agree to all things that are requested of them: and that whosoever have come to them, they have made amity with them, and that they are mighty in power.

2 And they heard of their battles, and their noble acts which they had done in Galatia, how they had conquered them, and brought them under tribute:

3 And how great things they had done in the land of Spain, and that they had brought under their power the mines of silver and of gold that are there, and had gotten possession of all the place by their counsel and patience:

4 And had conquered places that were very far off from them, and kings that came against them from the ends of the earth, and had overthrown them with great slaughter: and the rest pay them tribute every year.

5 And that they had defeated in battle Philip and Perseus, the king of the Ceteans, and the rest that had borne arms against them, and had conquered them:

6 And how Antiochus, the great king of Asia, who went to fight against them, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was routed by them:

7 And how they took him alive, and appointed to him, that both he and they that should reign after him, should pay a great tribute, and that he should give hostages, and that which was agreed upon,

8 And the country of the Indians, and of the Medes, and of Lydia, some of their best provinces: and those which they had taken from them, they gave to king Eunenes.

9 And that they who were in Greece, had a mind to go and to destroy them: and they had knowledge thereof.

10 And they sent a general against them, and fought with them, and many of them were slain, and they carried away their wives, and their children captives, and spoiled them, and took possession of their land, and threw down their walls, and brought them to be their servants unto this day.

11 And the other kingdoms, and islands, that at any time had resisted them, they had destroyed and brought under their power.

12 But with their friends, and such as relied upon them, they kept amity, and had conquered kingdoms that were near, and that were far off: for all that heard their name, were afraid of them.

13 That whom they had a mind to help to a kingdom, those reigned: and whom they would, they deposed from the kingdom: and they were greatly exalted.

14 And none of all these wore a crown, or was clothed in purple, to be magnified thereby.

15 And that they had made themselves a senate house, and consulted daily three hundred and twenty men, that sat in council always for the people, that they might do the things that were right:

16 And that they committed their government to one man every year, to rule over all their country, and they all obey one, and there is no envy nor jealousy among them.

17 So Judas chose Eupolemus, the son of John, the son of Jacob, and Jason, the son of Eleazar, and he sent phantas were on both sides of the army, consisting of three hundred thousand foot Apian admits but seventy thousand men. C.

7. Al tus. He was forced to submit to conditions, as hard as if he had been a prisoner. C.—Tribute. He had to pay all the expenses of the war, 15,000 talents of Euboea, 350 to Eunenes, and 177 for wheat. Twenty hostages were required to be exchanged every three years.

6. Indians. So the Indians, and Carions might be styled, from the India or Kaktos, which flows through their country. The Misen dwell in those regions. Eudoxus—Some think the Indians and Myasn are to be put for the Indians and Medes, (Grot.) as they were given up to Eunenes. Liby. C—Bionism. King of Pergamus. Ch.

16. To one man. Twenty. These latter were people in office, the two consuls, praetors, and quaestors, the four ediles, and ten tribunes. Alex. Genil, IV. 16. C.

16. To one man. Twenty. These latter were people in office, the two consuls, praetors, and quaestors, the four ediles, and ten tribunes. Alex. Genil, IV. 16. C.
them to Rome to make a league of amity and confederacy with them:

18 And that they might take off from them the yoke of the Grecians, for they saw that they oppressed the kingdom of Israel with servitude.

19 And they went to Rome, a very long journey, and they entered into the senate house, and said:

20 Judas Machabeus, and his brethren, and the people of the Jews, have sent us to you to make alliance and peace with you, and that we may be registered your confederates and friends.

21 And the proposal was pleasing in their sight.

22 And this is the copy of the writing that they wrote again, graven in tables of brass, and sent to Jerusalem, that it might be with them there for a memorial of the peace, and alliance.

23 Good success be to the Romans, and to the people of the Jews by sea, and by land, for ever: and fare thee well, and be the sword and enemy from them.

24 But if there come first any war upon the Romans, or any of their confederates, in all their dominions:

25 The nation of the Jews shall help them according as the time shall direct, with all their heart:

26 Neither shall they give them, whilst they are fighting, or furnish them with wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall obey their orders, without taking any thing of them.

27 In like manner also if war shall come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall permit them:

28 And there shall not be given to them that come to their aid, either wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall observe their orders without deceit.

29 According to these articles did the Romans covenant with the people of the Jews.

30 And if, after this, one party or the other shall have a mind to add to these articles, or take away any thing; they may do it at their pleasure: and whatsoever they shall add, or take away, shall be ratified.

31 Moreover, concerning the evils that Demetrius, the king, hath done against them, we have written to him, saying: Why hast thou made thy yoke heavy upon our friends and allies, the Jews?

32 If, therefore, they come again to us complaining of thee, we will do them justice, and will make war against thee by sea and land.

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Bacchides is sent again into Judea: Judas fights against him with eight hundred men, and kills him, Jonathan succeds him, and reforms the murder of his brother John. He fights against Bacchides. Aleimus dies miserably.

Bacchides besieges Bethsbneth. He is forced to raise the siege and leave the country.

IN the mean time, when Demetrius heard that Nicoran and his army were fallen in battle, he sent again Bacchides and Aleimus into Judea: and the right wing of his army they.

2 And they took the road that leadeth to Galgal, and they camped in Maspaloth, which is in Arbeba: and they made themselves masters of it, and slew many people.

3 In the first month of the hundred and fifty-second year they brought the army to Jerusalem:

4 And they arose and went to Berea, with twenty thousand men, and two thousand horsemen.

5 Now Judas had pitched his tents in Laisa, and three thousand chosen men with him:

6 And they saw the multitude of the army that they were many, and they were seized with great fear: and many withdrew themselves out of the camp, and there remained of them no more than eight hundred men.

7 And Judas saw that his army split away, and the battle pressed upon him, and his heart was cast down: because he had not time to gather them together; and he was discouraged.

8 Then he said to them that remained: Let us arise, and go against our enemies, if we may be able to fight against them.

9 But they dissuaded him, saying: We shall not be able, but let us save our lives now, and return to our brethren, and then we will fight against them: for we are but few.

10 Then Judas said: God forbid we should do this thing, and flee away from them: but if our time be come, let us die manfully for our brethren, and let us not stain our glory.

11 And the army removed out of the camp, and they stood over against them: and the horsemen were divided into two troops, and the slingers, and the archers went before the army, and they that were in the front were all men of valour.

12 And Bacchides was in the right wing, and the legion drew near on two sides, and they sounded the trumpets:

13 And they also that were on Judas's side, even they also cried out, and the earth shook at the noise of the trumpets.

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armies: and the battle was fought from morning even unto the evening.
14 And Judas perceived that the stronger part of the army of Baccides was on the right side, and all the stout of heart came together with him:
15 And the right wing was discomfited by them, and he pursued them even to the mount of Azotus.
16 And they that were in the left wing saw that the right wing was discomfited, and they followed after Judas, and them that were with him, at their back:
17 And the battle was hard fought, and there fell many wounded of the one side and of the other.
18 And Judas was slain, and the rest fled away.
19 And Jonathan and Simon took Judas, their brother, and buried him in the sepulchre of their fathers, in the city of Modin.
20 And all the people of Israel bewailed him with great lamentation, and they mourned for him many days,
21 And said: How is the mighty man fallen, that saved the people of Israel!
22 But the rest of the words of the wars of Judas, and of the noble acts that he did, and of his greatness, are not written: for they were very many.
23 And it came to pass, after the death of Judas, that the wicked began to put forth their heads in all the confines of Israel, and all the workers of iniquity rose up.
24 In those days there was a very great famine, and they and all their country yielded to Baccides.
25 And Baccides chose the wicked men, and made them lords of the country:
26 And they sought out, and made diligent search after the friends of Judas, and brought them to Baccides, and he took vengeance of them, and abused them.
27 And there was a great tribulation in Israel, the like whereof was not since the time that there was no prophet seen in Israel.
28 And all the friends of Judas came together, and said to Jonathan:
29 Since thy brother, Judas, died, there is not a man like him to go forth against our enemies, Baccides, and them that are the enemies of our nation.
30 Now, therefore, we have chosen thee this day to be our prince, and captain, in his stead, to fight our battles.
31 So Jonathan took upon him the government at that time, and rose up in the place of Judas, his brother.
32 And Baccides had knowledge of it, and sought to kill him.
33 And Jonathan, and Simon, his brother, knew it,

and all that were with them: and they fled into the desert of Thecus, and they pitched by the water of the lake Asphar.
34 And Baccides understood it, and he came himself, with all his army, over the Jordan, on the sabbath day.
35 And Jonathan sent his brother, a captain of the people, to desire the Nabutheans, his friends, that they would lend them their equipage, which was copious.
36 And the children of Jambri came forth out of Madaba, and took John, and all that he had, and went away with them.
37 After this it was told Jonathan, and Simon, his brother, that the children of Jambri made a great marriage, and were bringing the bride out of Madaba, the daughter of one of the great princes of Chanaan, with great pomp.
38 And they remembered the blood of John, their brother: and they went up, and hid themselves under the covert of the mountain.
39 And they lifted up their eyes, and saw: and behold a tumult, and great preparation: and the bridegroom came forth, and his friends, and his brethren, to meet them with timbrels, and musical instruments, and many weapons.
40 And they rose up against them from the place where they lay in ambush, and slew them, and there fell many wounded, and the rest fled into the mountains, and they took all their spoils:
41 And the marriage was turned into mourning; and the noise of their musical instruments into lamentation.
42 And they took revenge for the blood of their brother: and they returned to the bank of the Jordan.
43 And Baccides heard it, and he came on the sabbath day even to the bank of the Jordan, with a great power.
44 And Jonathan said to his company: Let us arise, and fight against our enemies: for it is not now as yesterday, and the day before.
45 For behold the battle is before us, and the water of the Jordan on this side and on that side, and banks, and marshes, and woods: and there is no place for us to turn aside.
46 *Now, therefore, cry ye to heaven, that ye may be delivered from the hand of your enemies. And they joined battle.
47 And Jonathan stretched forth his hand to strike Baccides, but he turned away from him backwards.
48 And Jonathan, and they that were with him, leapt into the Jordan, and swam over the Jordan to them.
49 And there fell of Bacchides's side that day a thousand men: and they returned to Jerusalem.
50 And they built strong cities in Judea, the fortress that was in Jericho, and in Amman, and in Bethoron, and in Bethel, and Thammata, and Phara, and Thopo, with high walls, and gates, and bars.
51 And he placed garrisons in them, that they might wage war against Israel:
52 And he fortified the city of Bethura, and Gazara, and the castle, and set garrisons in them, and provisions of victuals:
53 And he took the sons of the chief men of the country for hostages, and put them in the castle in Jerusalem in custody.
54 Now in the year one hundred and fifty-three, the second month, Alcimus commanded the walls of the inner court of the sanctuary to be thrown down, and the works of the prophets to be destroyed: and he began to destroy.
55 At that time Alcimus was struck: and his works were hindered, and his mouth was stopped, and he was taken with a palsy, so that he could no more speak a word, nor give order concerning his house.
56 Alcimus died at that time in great torment.
57 And Bacchides saw that Alcimus was dead: and he returned to the king, and the land was quiet for two years.
58 And all the wicked held a council, saying: Behold Jonathan, and they that are with him, dwell at ease and without fear: now, therefore, let us bring Bacchides hither, and he shall take them all in one night.
59 So they went, and gave him counsel.
60 And he arose to come with a great army: and he sent secretly letters to his adherents that were in Judea, to seize upon Jonathan, and them that were with him: but they could not, for their design was known to them.
61 And he apprehended of the men of the country, that were the principal authors of the mischief, fifty men, and he slew them.
62 And Jonathan, and Simon, and they that were with him, retired into Bethessen, which is in the desert: and he repaired the breaches thereof, and fortified it.
63 And when Bacchides knew it, he gathered together all his multitude: and sent word to them that were of Judea.
64 And he came, and camped above Bethessen, and fought against it many days, and made engines.
65 But Jonathan left his brother, Simon, in the city, and went forth into the country, and came with a number of men.
66 And struck Odares, and his brethren, and the children of Phasem, in their tents, and he began to slay, and to increase in forces.
67 But Simon, and they that were with him, sallied out of the city, and burnt the engines.
68 And they fought against Bacchides, and he was discomfited by them: and they afflicted him exceedingly, for his counsel, and his enterprise was in vain.
69 And he was angry with the wicked men that had given him counsel to come into their country, and he slew many of them: and he purposed to return with the rest into their country.
70 And Jonathan had knowledge of it, and he sent ambassadors to him to make peace with him, and to restore to him the prisoners.
71 And he accepted it willingly, and did according to his words, and swore that he would do him no harm all the days of his life.
72 And he restored to him the prisoners which he before had taken out of the land of Juda: and he returned, and went away into his own country, and he came no more into their borders.
73 So the sword ceased from Israel: and Jonathan dwelt in Machmas, and Jonathan began there to judge the people, and he destroyed the wicked out of Israel.

CHAP. X.
Alexander Dapes sets himself up for king: both he and Demetrius seek to make Jonathan their friend. Alexander kills Demetrius in battle, and honors Jonathan. His victory over Apollonius.

NOW in the hundred and sixtieth year, Alexander, the son of Antiochus, surnamed the Illustrious, came up and took Ptolemais, and they received him, and he reigned there.
2 And king Demetriuseward of it, and gathered together an exceeding great army, and went forth against him to fight.
3 And Demetrius sent a letter to Jonathan, with peaceable words, to magnify him.
4 For he said: Let us first make a peace with him, before he make one with Alexander against us.
5 For he will remember all the evils that we have done against him, and against his brother, and against his nation.
6 And he gave him authority to gather together an army, and to make arms, and that he should be his confederate: and the hostages that were in the castle, he commanded to be delivered to him.
7 And Jonathan came to Jerusalem, and read the let-

* A. M. 3866, A. C. 158.
I. MACHABEES.

continued in our friendship, and have not joined with our enemies, we have heard of it, and are glad.
27 Wherefore now continue still to keep fidelity towards us, and we will reward you with good things, for what you have done in our behalf.
28 And we will remit to you many charges, and will give you gifts.
26 And now I free you, and all the Jews, from tributes, and I release you from the customs of salt, and remit the crowns, and the thirds of the seed:
30 And the half of the fruit of trees, which is my share, I leave to you from this day forward, so that it shall not be taken of the land of Juda, and of the three cities that are added thereto out of Samaria and Galilee, from this day forth, and for ever:
31 And let Jerusalem be holy and free, with the borders thereof: and let the tents, and tributes be for itself.
32 I yield up also the power of the castle that is in Jerusalem, and I give it to the high priest, to place therein such men as he shall choose, to keep it.
33 And every soul of the Jews that hath been carried captive from the land of Juda in all my kingdom, I set at liberty freely, that all be discharged from tributes, even of their castle.
34 And I will that all the feasts, and the sabbaths, and the new moons, and the days appointed, and three days before the solemn day, and three days after the solemn day, be all days of immortality and freedom, for all the Jews that are in my kingdom:
35 And no man shall have power to do any thing against them, or to molest any of them, in any cause.
36 And let there be enrolled in the king's army to the number of thirty thousand of the Jews: and allowance shall be made them, as is due to all the king's forces, and certain of them shall be appointed to be in the fortresses of the great king:
37 And some of them shall be set over the affairs of the kingdom, that are of trust, and let the governors be taken from among themselves, and let them walk in their own laws, as the king hath commanded in the land of Juda.
38 And the three cities that are added to Judea, out of the country of Samaria, let them be accounted with Judea: that they may be under one, and obey no other authority but that of the high priest:
39 Ptolemæus, and the confines thereof, I give as a free gift to the holy places, that are in Jerusalem, for the necessary charges of the holy things.
40 And I give every year fifteen thousand sicles of the temple. Jos. Ant. xii. 3. C.—The Jews, after its ruin, used to present such to their patriarchs. But the Roman emperors claimed them. Grot.
VER. 32. Castle. Yet Jonathan was afterwards forced to besiege it. C.
VER. 33. Castle, so that they shall not be forced to work for the public. Jos. Ant. xii. 3. C.—A postscript "of Iotia," Judith, the dedication, &c. These days were privileged, that the people might go to the temple without being molested, and carry what they would free of all taxes.
VER. 37. Trust, to guard the king, (Jos.), or be in the treasury. T.—Law. He revokes the impious edict of Ephesians.
silver out of the king's accounts, of what belongs to me:

41 And all that is above, which they that were over the affairs the years before, had not paid, from this time they shall give it to the works of the house.

42 Moreover, the five thousand sicles of silver, which they received from the account of the holy places, every year, shall also belong to the priests that execute the ministry.

43 And whosoever shall flee into the temple that is in Jerusalem, and in all the borders thereof, being indebted to the king for any matter, let them be set at liberty, and all that they have in my kingdom, let them have it free.

44 For the building also, or repairing the works of the holy places, the charges shall be given out of the king's revenues:

45 For the building also of the walls of Jerusalem, and the fortifying thereof round about, the charges shall be given out of the king's account, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, they gave no credit to them, nor received them: because they remembered the great evil that he had done in Israel, for he had afflicted them exceedingly.

47 And their inclinations were towards Alexander, because he had been the chief promoter of peace in their regard, and him they always helped.

48 And king Alexander gathered together a great army, and moved his camp near to Demetrius.

49 And the two kings joined battle, and the army of Demetrius fled away, and Alexander pursued after him, and pressed them close.

50 And the battle was hard fought, till the sun went down: and Demetrius was slain that day.

51 And Alexander sent ambassadors to Ptolemeus, king of Egypt, with words to this effect, saying:

52 Forasmuch as I am returned into my kingdom, and am set in the throne of my ancestors, and have gotten the dominion, and have overthrown Demetrius, and possessed our country,

53 And have joined battle with him, and both he and his army have been destroyed by us, and we are placed in the throne of his kingdom:

54 Now, therefore, let us make friendship one with another: and give me now thy daughter to wife, and I will be thy son-in-law, and I will give both thee and her gifts worthy of thee.

55 And king Ptolemeus answered, saying: Happy is the day wherein thou didst return to the land of thy fathers, and sattest in the throne of their kingdom.

56 And now I will do to thee as thou hast written but meet me at Ptolemais, that we may see one another and I may give her to thee as thou hast said.

57 So Ptolemeus went out of Egypt, with Cleopatra, his daughter, and he came to Ptolemais, in the hundred and sixi-second year.

58 And king Alexander met him, and he gave him his daughter, Cleopatra: and he celebrated her marriage at Ptolemais with great glory, after the manner of kings.

59 And king Alexander wrote to Jonathan, that he should come and meet him.

60 And he went honourably to Ptolemais, and he met there the two kings, and he gave them much silver, and gold, and presents: and he found favour in their sight.

61 And some pestilent men of Israel, men of a wicked life, assembled themselves against him, to accuse him: and the king gave no heed to them.

62 And he commanded that Jonathan's garments should be taken off, and that he should be clothed with purple: and they did so. And the king made him sit by himself.

63 And he said to his princes: Go out with him into the midst of the city, and make proclamation, that no man complain against him of any matter; and that no man trouble him for any manner of cause.

64 So when his accusers saw his glory proclaimed, and him clothed with purple, they all fled away.

65 And the king magnified him, and enrolled him amongst his chief friends, and made him governor, and paraker of his dominion.

66 And Jonathan returned into Jerusalem with peace and joy.

67 In the year one hundred and sixty-five, Demetrius, the son of Demetrius, came from Crete into the land of his fathers.

68 And king Alexander heard of it, and was much troubled, and returned to Antioch.

69 And king Demetrius made Apollonius his general, who was governor of Celsyria: and he gathered together a great army, and came to Jamnia: and he sent to Jonathan, the high priest,

70 Saying: Thou alone standest against us, and I am laughed at and reproached, because thou showest thy power against us in the mountains.

71 Now, therefore, if thou trustest in thy forces, come down to us into the plain, and there let us try one another: for with me is the strength of war.

72 Ask, and learn who I am, and the rest that help me, who also say that your foot cannot stand before our face, for thy fathers have twice been put to flight in their own land:

VER. 41. Above. He was not in a condition to force the payment of those arrears, and is liberal of what he does not possess. C.

VER. 42. They; former kings. H.

VER. 43. Pure. Their persons and goods are protected in this asylum. Even the king's debtors are not excluded. C.

VER. 50. Day. A. 8868. C.—The left wing proved stronger. But the right, where Demetrius fought in person, was forced to yield; and the king plunging with his horse into a bog, was pierced with arrows, fighting bravely. Jno. Just. 35, 66.

VER. 51. Ptolemeus, surnamed Philometer, (Ch.) by whose aid Alexander had obtained the victory. C.

VER. 56. Pterillon. So the impious are styled. Psal. 1. 1, 6c. C.

VER. 64. Asea. When calculators see the innocent honoured, they are afraid to prosecute them. W.

VER. 65. Domenion. General of his armies, (Van.) or in Judea. Secy. M.

VER. 67. Sora. The king had sent his two sons, this Nicante and Sotades, to Caldas, that they might be out of danger. The eldest being informed that Alexander had given himself up to debauchery, put himself at the head of an army which Lasthenes of Crete had raised. C.

VER. 72. Twice. He alludes perhaps to the defeat of Azael, and to that where Judas was slain. C.—This captain had also twice thought proper to retreat, chap. vi. 47, and vii. 35, 36.
And now how wilt thou be able to abide the horsemen, and so great an army in the plain, where there is no stone, nor rock, nor place to flee to!

Now when Jonathan heard the words of Apollonius, he was moved in his mind: and he chose ten thousand men, and went out of Jerusalem, and Simon, his brother, met him to help him.

And they pitched their tents near Joppa, but they shut him out of the city: because a garrison of Apollonius was in Joppa, and he laid siege to it.

And they that were in the city being affrighted, opened the gates to him: so Jonathan took Joppa.

And Apollonius heard of it, and he took three thousand horsemen, and a great army.

And he went to Azotus, as one that was making a journey, and immediately he went forth into the plain: because he had a great number of horsemen, and he trusted in them. And Jonathan followed after him to Azotus, and they joined battle.

And Apollonius left privately in the camp a thousand horsemen behind him.

And Jonathan knew that there was an ambush behind him, and they surrounded his army, and cast darts at the people from morning till evening.

But the people stood still, as Jonathan had commanded them: and so their horses were fatigued.

Then Simon drew forth his army, and attacked the legion: for the horsemen were weary: and they were discomfited by him, and fled.

And they that were scattered about the plain, fled into Azotus, and went into Bethdagon, their idol's temple, there to save themselves.

But Jonathan set fire to Azotus, and the cities that were round about it, and took the spoils of them, and the temple of Dagon: and all them that were fled into it, he burnt with fire.

So they that were slain by the sword, with them that were burnt, were almost eight thousand men.

And Jonathan removed his army from thence, and camped against Ascalon: and they went out of the city to meet him with great honour.

And Jonathan returned into Jerusalem with his people, having many spoils.

And it came to pass, when Alexander, the king, heard these words, that he honoured Jonathan yet more.

And he sent him a buckle of gold, as the custom is, to be given to such as are of the royal blood. And he gave him Accaron, and all the borders thereof, in possession.

And the king of Egypt gathered together an army, like the sand that lieth upon the sea shore, and many ships: and he sought to get the kingdom of Alexander by deceit, and join it to his own kingdom.

And he went out into Syria with peaceable words, and they opened to him the cities, and met him: for king Alexander had ordered them to go forth to meet him, because he was his father-in-law.

Now when Ptolemeus entered into the cities, he put garrisons of soldiers in every city.

And when he came near to Azotus, they showed him the temple of Dagon that was burnt with fire, and Azotus, and the suburbs thereof, that were destroyed, and the bodies that were cast abroad, and the graves of them that were slain in the battle, which they had made near the way.

And they told the king that Jonathan had done these things, to make him odious: but the king held his peace.

And Jonathan came to meet the king at Jopphe with glory, and they saluted one another, and they lodged there.

And Jonathan went with the king as far as the river, called Eleutherus: and he returned into Jerusalem.

And king Ptolemeus got the dominion of the cities by the sea side, even to Scelucia, and he devised evil designs against Alexander.

And he sent ambassadors to Demetrius, saying: Come, let us make a league between us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in the kingdom of thy father.

For I repent that I have given him my daughter, for he hath sought to kill me.

And he slandered him, because he coveted his kingdom.

And he took away his daughter, and gave her to Demetrius, and alienated himself from Alexander, and his enmities were made manifest.

And Ptolemeus entered into Antioch, and set two crowns upon his head, that of Egypt, and that of Asia.

Now king Alexander was in Cilicia at that time because they that were in those places had rebelled.

And when Alexander heard of it, he came to give him battle: and king Ptolemeus brought forth his army, and met him with a strong power, and put him to flight.

At Ptolemais he declared his real design, still pretending that Alexander had had cause for him. While the latter was raising forces in Cilicia, he took Antioch, where he placed two diadems on his head; slew the cruel Ammonius, who had chiefly irritated the people against his master; gave the wife of Alexander to Demetrius; and, in conjunction with him, went to attack Alexander near the river Gneusus. Here he received some mortal wounds, though Alexander was routed, and soon after slain in Arabia. Livy, 62. Other, A. 8836.

Eleutherae, about eighty leagues. Some place this river between Tyre and Sidon, but it runs to the north of Libanus. Chap. xii. 24. Phiny, &c.

Kill me. Josephus thinks this was true: but it seems only a pretext.
And Alexander fled into Arabia, there to be protected; and king Ptolemees was exalted.

And Zabdiel, the Arabian, took off Alexander's beed, and sent it to Ptolemees.

And king Ptolemees died the third day after: and they that were in the strong holds were destroyed by them that were within the camp.

And Demetrius reigned in the hundred and sixty-seventh year.*

In those days Jonathan gathered together them that were in Judea, to take the castle that was in Jerusalem: and they made many engines of war against it.

Then some wicked men that hated their own nation, went away to king Demetrius, and told him that Jonathan was besieging the castle.

And when he heard it, he was angry: and forthwith he came to Ptolemais, and wrote to Jonathan, that he should not besiege the castle, but should come to him in haste, and speak to him.

But when Jonathan heard this, he bade them besiege it still: and he chose some of the ancients of Israel and of the priests, and put himself in danger.

And he took gold, and silver, and raiment, and many other presents, and went to the king to Ptolemais, and he found favour in his sight.

And certain wicked men of his nation made complaints against him.

And the king treated him as his predecessors had done before: and he exalted him in the sight of all his friends.

And he confirmed him in the high priesthood, and all the honours he had before, and he made him the chief of his friends.

And Jonathan requested of the king that he would make Judea free from tribute, and the three governments, and Samaria, and the confines thereof: and he promised him three hundred talents.

And the king consented: and he wrote letters to Jonathan of all these things, to this effect.

King Demetrius to his brother, Jonathan, and to the nation of the Jews, greeting.

We send you here a copy of the letter which we have written to Lasthenes, our parent, concerning you, that you might know it.

King Demetrius to Lasthenes, his parent, greeting.

We have determined to do good to the nation of the Jews, who are our friends, and keep the things that are just with us, for their good will which they bear towards us.

* A. M. 3459.

Verb. 17. Zabdiel, "God's dewy," or Diodoros, "the glory of God." (H.)

Verse 18. After. He had been mortally wounded in the battle, and remained insensible four days.

Verse 20. Castle. Soter's office had not been accepted. Chap. x. 32. Jonathan thought himself independent of his son. C.

Verse 21. Nation, by their actions. They wished to be free from the restraint of the law. H.

Verse 22. Priests. These would testify that what he said in his defence was true.

Verse 27. Friends. Gr. "he set him at the head of his first friends," (H.) treating him with the greatest distinction. C.

Verse 28. Governments, (toparchias,) or "principalities." These had already been given, and are now enriched with immunities, like the rest of Judea and Samaria. W.--The latter was not one of the governments, but they were taken from that country and from Galilee.

Verse 30. Antiochus. Lasthenes had procured him troops, and was made prime minister. But abusing his power, threw his master into many difficulties. C.

Verse 35. Of them. He refers only the awn, (Gr.,) or all future claims, which are given up to the priests. H. --Pana, or "lakes." Some would substitute (C.) instead, "due," but without necessity. H.

Verse 36. Nations, particularly Crete. This most perilous counsel was probably given by Lasthenes. C.

Verse 39. Tryphon, styled Diodotus before he mounted the throne. C.

Verse 40. Fight. The king attempted to disarm the citizens of Antioch; but they revolted, and would have slain him in his palace. (Diod. Val. xiii.) I had not the Jews in the country, and those sent by Jonathan, come to his aid. He did not, however, give them a suitable reward. C.
they came to him all at once, and they all dispersed themselves through the city.

48 And they slew in that day a hundred thousand men, and they set fire to the city, and got many spoils that day, and delivered the king.

49 And they that were of the city saw that the Jews had got the city as they would: and they were discouraged in their mind, and cried to the king, making supplication, and saying:

50 Grant us peace, and let the Jews cease from assaulting us, and the city.

51 And they threw down their arms, and made peace, and the Jews were glorified in the sight of the king, and in the sight of all that were in his realm, and were renowned throughout the kingdom, and returned to Jerusalem with many spoils.

52 So king Demetrius sat in the throne of his kingdom: and the land was quiet before him.

53 And he falsified all whatsoever he had said, and alienated himself from Jonathan, and did not reward him according to the benefits he had received from him, but gave him great trouble.

54 And after this Tryphon returned, and with him Antiochus, the young boy, who was made king, and put on the diadem.

55 And there assembled unto him all the bands which Demetrius had sent away, and they fought against Demetrius, who turned his back and fled.

56 And Tryphon took the elephants, and made himself master of Antioch.

57 And young Antiochus wrote to Jonathan, saying: I confirm thee in the high priesthood, and I appoint thee ruler over the four cities, and to be one of the king's friends.

58 And he sent him vessels of gold for his service, and he gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle:

59 And he made his brother, Simon, governor, from the borders of Tyre even to the confines of Egypt.

60 Then Jonathan went forth, and passed through the cities beyond the river, and all the forces of Syria gathered themselves to him to help him, and he came to Ascalon, and they met him honourably out of the city.

61 And he went from thence to Gaza: and they that were in Gaza shut him out: and he besieged it, and burnt all the suburbs round about, and took the spoils.

62 And the men of Gaza made supplication to Jonathan, and he gave them the right hand: and he took their sons for hostages, and sent them to Jerusalem: and he went through the country, as far as Damascus.

63 And Jonathan heard that the generals of Demetrius were come treacherously to Cades, which is in Galil, with a great army, purposing to remove him from affairs of the kingdom.

64 And he went against them: but left his brother Simon, in the country.

65 And Simon encamped against Bethsura, and assaulted it many days, and shut them up.

66 And they desired him to make peace, and he granted it them: and he cast them out from thence, and took the city, and placed a garrison in it.

67 And Jonathan, and his army, encamped by the water of Geneser, and before it was light they were ready in the plain of Asor.

68 And behold the army of the strangers met him in the plain, and they laid an ambush for him in the mountains: but he went out against them.

69 And they that lay in ambush rose out of their places, and joined battle.

70 And all that were on Jonathan's side fled, and none was left of them, but Mathathias, the son of Absalom, and Judas, the son of Calph, chief captain of the army.

71 And Jonathan rent his garments, and cast earth upon his head, and prayed.

72 And Jonathan turned again to them to battle, and he put them to flight: and they fought.

73 And they of his part that fled saw this, and they turned again to him, and they all with him pursued the enemies, even to Cades, to their own camp, and they came even thither.

74 And there fell of the aliens in that day three thousand men: and Jonathan returned to Jerusalem.

CHAP. XII.

Jonathan's renewal of his league with the Romans and Lacedæmonians. The forces of Demetrius flee away from him. He is deposed, and made prisoner by Tryphon.

And Jonathan saw that the time served him, and he chose certain men, and sent them to Rome, to confirm and to renew the amity with them:

2 And he sent letters to the Spartans, and to other places, according to the same form.

3 And they went to Rome, and entered into the senate house, and said: Jonathan, the high priest, and the nation of the Jews, have sent us to renew the amity, and alliance, as it was before.

4 And they gave them letters to their governors in every place, to conduct them into the land of Judea with peace.

5 And this is a copy of the letters which Jonathan wrote to the Spartans:

6 Jonathan, the high priest, and the ancients of the...
nation, and the priests, and the rest of the people of the Jews, to the Spartans, their brethren, greeting.

7 There were letters sent long ago to Onias, the high priest, from Arius, who reigned then among you, to signify that you are our brethren, as the copy here underneath don’t specify.

8 And Onias received the ambassador with honour: and received the letters, wherein there was mention made of the alliance, and amity.

9 We, though we needed none of these things, having for our comfort the holy books that are in our hands, chose rather to send to you to renew the brotherhood and friendship, lest we should become strangers to you altogether: for there is a long time passed since you sent to us.

10 We, therefore, at all times without ceasing, both in our festivals, and other days wherein it is convenient, remember you in the sacrifices that we offer, and in our observances, as it is meet, and becoming to remember brethren.

11 And we rejoice at your glory.

12 But we had had many troubles and wars on every side; and the kings that are round about us, have fought against us.

14 But we would not be troublesome to you, nor to the rest of our allies and friends, in these wars.

15 For we have had help from heaven, and we have been delivered, and our enemies are humbled.

16 We have chosen, therefore, Numerius, the son of Antiochus, and Antipater, the son of Jason, and have sent them to the Romans, to renew with them the former amity and alliance.

17 And we have commanded them to go also to you, and salute you, and to deliver our letters, concerning the renewing of our brotherhood.

18 And now you shall do well to give us an answer hereto.

19 And this is the copy of the letter which he had sent to Onias:

20 Aærus, king of the Spartans, to Onias, the high priest, greeting.

21 It is found in writing concerning the Spartans, and the Jews, that they are brethren, and that they are of the stock of Abraham.

22 And now since this is come to our knowledge, you do well to write to us of your prosperity.

23 And we also have written back to you, That our cattle, and our possessions, are yours: and yours, ours. We, therefore, have commanded that these things should be told you.

24 Now Jonathan heard that the generals of Demetrius were come again with a greater army than before to fight against him.

25 So he went out from Jerusalem, and met them in the land of Amath: for he gave them no time to enter into his country.

26 And he sent spies into their camp, and they came back, and brought him word that they designed to come upon them in the night.

27 And when the sun was set, Jonathan commanded his men to watch, and to be in arms all night ready to fight, and he set sentinels round about the camp.

28 And the enemies heard that Jonathan and his men were ready for battle: and they were struck with fear and dread in their heart: and they kindled fires in their camp.

29 But Jonathan, and they that were with him, knew it not till the morning: for they saw the lights burning.

30 And Jonathan pursued after them, but overtook them not: for they had passed the river Eleutherus.

31 And Jonathan turned upon the Arabians, that are called Zabadeans: and he defeated them, and took the spoils of them.

32 And he went forward, and came to Damascus, and passed through all that country.

33 Simon also went forth, and came as far as Ascalon, and the neighbouring fortresses, and he turned aside to Joppa, and took possession of it.

34 (For he heard that they designed to deliver the hold to them that took part with Demetrius,) and he put a garrison there to keep it.

35 And Jonathan came back, and called together the ancients of the people; and he took a resolution with them to build fortresses in Judea.

36 And to build up walls in Jerusalem, and raise a mount between the castle and the city, to separate it from the city, so that it might have no communication, and that they might neither buy nor sell.

37 And they came together to build up the city: for the wall that was upon the brook, towards the east, was broken down, and he repaired that which is called Caphetetha:

38 And Simon built Adiada, in Sephela, and fortified it, and set up gates and bars.

39 Now when Tryphon had conceived a design to make himself king of Asia, and to take the crown, and to stretch out his hand against king Antiochus:

40 Fearing lest Jonathan would not suffer him, but would fight against him: he sought to seize upon him, and to kill him. So he rose up and came to Bethsan.
41 And Jonathan went out to meet him with forty thousand men chosen for battle, and came to Bethsan.
42 Now when Tryphon saw that Jonathan came with a great army, he durst not stretch forth his hand against him.
43 But received him with honour, and commended him to all his friends, and gave him presents: and he commanded his troops to obey him, as himself.
44 And he said to Jonathan: Why hast thou troubled all the people, whereas we have no war?
45 Now, therefore, send them back to their own houses: and choose thee a few men that may be with thee, and come with me to Ptolemais, and I will deliver it to thee, and the rest of the strong holds, and the army, and all that have any charge, and I will return and go away: for this is the cause of my coming.
46 And Jonathan believed him, and did as he said: and sent away his army, and they departed into the land of Judah:
47 But he kept with him three thousand men: of whom he sent two thousand into Galilee, and one thousand went with him.
48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates of the city, and took him: and all them that came in with him they slew with the sword.
49 Then Tryphon sent an army and horsemen into Galilee, and into the great plain, to destroy all Jonathan’s company.
50 But they, when they understood that Jonathan, and all that were with him, were taken and slain, encouraged one another, and went out ready for battle.
51 Then they that had come after them, seeing that they stood for their lives, returned back.
52 Whereupon they all came peaceably into the land of Judah. And they bewailed Jonathan, and them that had been with him, exceedingly: and Israel mourned with great lamentation.
53 Then all the heathens that were round about them, sought to destroy them. For they said:
54 They have no prince, nor any to help them: now, therefore, let us make war upon them, and take away the memory of them from amongst men.

CHAP. XIII.

NOW Simon heard that Tryphon was gathering together a very great army, to invade the land of Judah, and to destroy it.
2 And seeing that the people was in dread, and in fear, he went up to Jerusalem, and assembled the people:
3 And exhorted them, saying: You know what great battles I and my brethren, and the house of my father, have fought for the laws, and the sanctuary, and the distresses that we have seen:
4 By reason whereof all my brethren have lost their lives for Israel's sake, and I am left alone.
5 And now far be it from me to spare my life in any time of trouble: for I am not better than my brethren.
6 I will avenge then my nation and the sanctuary, and our children, and wives: for all the heathens are gathered together to destroy us out of mere malice.
7 And the spirit of the people was enkindled as soon as they heard these words:
8 And they answered with a loud voice, saying: Thou art our leader in the place of Judas, and Jonathan, thy brother:
9 Fight thou our battles, and we will do whatsoever thou shalt say to us.
10 So gathering together all the men of war, he made haste to finish all the walls of Jerusalem, and he fortified it round about.
11 And he sent Jonathan, the son of Absalom, and with him a new army, into Joppa, and he cast out them that were in it, and himself remained there.
12 And Tryphon removed from Ptolemais with a great army, to invade the land of Judah, and Jonathan was with him in custody.
13 But Simon pitched in Addus, over against the plain.
14 And when Tryphon understood that Simon was risen up in the place of his brother, Jonathan, and that he meant to join battle with him, he sent messengers to him.
15 Saying: We have detained thy brother, Jonathan, for the money that he owed in the king's account, by reason of the affairs which he had the management of.
16 But now send a hundred talents of silver, and his two sons for hostages, that when he is set at liberty he may not revolt from us, and we will release him.
17 Now Simon knew that he spoke deceitfully to him; nevertheless, he ordered the money and the children to be sent, lest he should bring upon himself a great hatred of the people of Israel, who might have said:
18 Because he sent not the money and the children, therefore is he lost.
19 So he sent the children and the hundred talents and he lied, and did not let Jonathan go.
20 And after this, Tryphon entered within the country, to destroy it: and they went about by the way that lead eth to Ador: and Simon and his army marched to every place whithersoever they went.
21 And they that were in the castle, sent messengers to Tryphon, that he should make haste to come through the desert, and send them victuals.
22 And Tryphon made ready all his horsemen to come that night; but there fell a very great snow, and he came not into the country of Galaad.

VER. 40. Bethan, or Seychopolis, below the lake of Genenareth. Tryphon was not content with governing under the young Antiochus. He was afraid lest Jonathan should oppose his measure, (C.) knowing that he was a man of probity, to whom the king had shown favour.
VER. 50. Sisim. So it was reported, though falsely. C.
CHAP. XIII. VER. 1. Simon, the fourth high priest and prince of this family, and was judged by his father to be the most prudent. Chap. ii. 65.
VER. 11. Jonathan, his friend, (Jon.,) brother of Mathathias, mentioned chap xi. 70.
VER. 15. Plain; Sephala, (chap. xii. 58,) above Eleutheropolis, by which road Jerusalem was most easily attacked. Chap. vi. 31. C.
VER. 19. Talents. If he had refused, he might have been suspected of avance or of ambition. M.
VER. 22. But. Gr. " and that very night there was very much snow; and
23 And when he approached to Basama, he slew Jonathan and his sons there.
24 And Tryphon returned, and went into his own country.
25 And Simon sent, and took the bones of Jonathan, his brother, and buried them in Modin, the city of his fathers.
26 And all Israel bewailed him with great lamentation: and they mourned for him many days.
27 And Simon built up the sepulchre of his father and of his brethren, a building lofty to the sight, of polished stone, behind and before:
28 And he set up seven pyramids, one against another, for his father, and his mother, and his four brethren:
29 And round about these he set great pillars; and upon the pillars, arms, for a perpetual memory; and by the arms, ships carved, which might be seen by all that sailed on the sea.
30 This is the sepulchre that he made in Modin, even unto this day.
31 But Tryphon, when he was upon a journey with the young king, Antiochus, treacherously slew him.
32 And he reigned in his place, and put on the crown of Asin: and brought great evils upon the land.
33 And Simon built up the strong holds of Judea, fortifying them with high towers and great walls, and gates and bars: and he stored up victuals in the fortresses.
34 And Simon chose men, and sent to king Demetrius, to the end that he should grant an immunity to the land; for all that Tryphon did, was to spoil.
35 And king Demetrius, in answer to this request, wrote a letter in this manner:
36 King Demetrius to Simon, the high priest, and friend of kings, and to the ancients, and to the nation of the Jews, greeting:
37 The golden crown, and the palm, which you sent, we have received: and we are ready to make a firm peace with you, and to write to the king's chief officers to release you the things that we have released.
38 For all that we have decreed in your favour, shall stand in force. The strong hold that you have built, shall be your own.
39 And as for any oversight or fault committed unto this day, we forgive it, and the crown which you owed:

Grotius thinks is derived from batia, a palm branch. C. John xi. 12. — It was probably of gold, (M.) like that offered by Alexander. 2 Mac. xiv. 4.

VER. 39. Force. He grants all Simon's requests, which he had offered to de at the beginning of his reign. Chap. xii. 37.

VER. 40. Israel. A. 3661, B. C. 153. C. — Thus, after a hard struggle, the independence of the Jews was acknowledged. H.

VER. 41. Gaza. It had revolted. Chap. xi. 61. — Ephes. Gr. idwma, denoting engines of a great size, invented by Demetrius, as the siege of Rhodes, who was hence styled "the city-taker." C. — Its top was covered with mortar, (Macr. xxii. 8,) and the sides with raw hides and iron bars, so that fire or stones made no impression upon it, while people within moved it to batter the walls by means of wheels. When a breach was made, they leapt into the city.

VER. 42. Sea. Vesp. x. 22.

VER. 43. Idols, of a domestic kind. The city had been assigned to Judas, and must be purified. Jes. xxv. 47; Deut. xix. 5, C.

VER. 50. Castle. It had been occupied by the Syrians, from A. 3881 to 3861.

VER. 55. Days; the sanctuary, the 39th of the second month, annually. H.

This was like one of the days appointed. Chap. x. 34. The festival was observed perhaps only during his reign.
54 And Simon saw that John, his son, was a valiant man for war: and he made him captain of all the forces: and he dwelt in Gaza.

CHAP. XIV.

Demetrius is taken by the king of Persia. Judah flourishes under the government of Simon.

In the year one hundred and seventy-two king Demetrius assembled his army, and went into Media to get him succours to fight against Tryphon.
2 And Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, and he sent one of his princes to take him alive, and bring him to him.
3 And he went, and defeated the army of Demetrius: and took him, and brought him to Arsaces, and he put him into custody.
4 And all the land of Judah was at rest all the days of Simon, and he sought the good of his nation: and his power and his glory pleased them well all his days.
5 And with all his glory he took Joppa for a haven, and made an entrance to the isles of the sea.
6 And he enlarged the bounds of his nation, and made himself master of the country.
7 And he gathered together a great number of captives, and had the dominion of Gaza, and of Bethsura, and of the castle: and took away all uncleanness out of it, and there was none that resisted him.
8 And every man tilled his land with peace: and the land of Judah yielded her increase, and the trees of the fields their fruit.
9 The ancient men sat all in the streets, and treated together of the good things of the land, and the young men put on them glory, and the robes of war.
10 And he provided victuals for the cities, and he appointed that they should be furnished with ammunition, so that the fame of his glory was renowned even to the end of the earth.
11 He made peace in the land, and Israel rejoiced with great joy.
12 And every man sat under his vine, and under his fig-tree: and there was none to make them afraid.
13 There was none left in the land to fight against them: kings were discomfited in those days.
14 And he strengthened all those of his people that were brought low, and he sought the law, and took away every unjust and wicked man.
15 He glorified the sanctuary, and multiplied the vessels of the holy places.

VER. 58. Fortified. This work employed them six years. Jos. Ver. 54. John. Hyrcan, who defended the country, (chap. xvi. W.) and succeeded Timon.

CHAP. XIV. VER. 1. Thus it is not easy to conceive why Josephus and Grotius place this expedition before the death of young Antiochus. Chap. xiii. 31, 41.

Demetrius was become contemptible, and had a mind to regain his reputation by attacking the Parthians, who had taken many provinciers under the prudent conduct of Mithridates. The Greeks were impatient of this yoke. Many flocked to Demetrius, and he gained several victories; but after two years, was punitively taken by a general of the Parthians while feasting of peace. Mithridates took him for a warning through the places which seemed favourable to him: but afterwards he sent him into Hyrcania, gave him his daughter in marriage, with the badges of royalty, and promised of restoring him to his kingdom.

16 And it was heard at Rome, and as far as Sparta, that Jonathan was dead: and they were very sorry.
17 But when they heard that Simon, his brother, was made high priest in his place, and was possessed of all the country, and the cities therein:
18 They wrote to him in tables of brass, to renew the friendship and alliance which they had made with Judas and with Jonathan, his brethren.
19 And they were read before the assembly in Jerusalem. And this is the copy of the letters that the Spartans sent.
20 The princes, and the cities of the Spartans, to Simon, the high priest, and to the ancients, and the priests, and the rest of the people of the Jews, their brethren, greeting.
21 The ambassadors that were sent to our people, have told us of your glory, and honour, and joy: and we rejoiced at their coming.
22 And we registered what was said by them in the councils of the people, in this manner: Numinus, the son of Antiochus, and Antipater, the son of Jason, ambassadors of the Jews, came to us to renew the former friendship with us.
23 And it pleased the people to receive the men honourably, and to put a copy of their words in the public records, to be a memorial to the people of the Spartans. And we have written a copy of them to Simon the high priest.
24 And after this Simon sent Numinus to Rome, with a great shield of gold, of the weight of a thousand pounds, to confirm the league with them. And when the people of Rome had heard
25 These words, they said: What thanks shall we give to Simon, and his sons:
26 For he hath restored his brethren, and hath driven away in fight the enemies of Israel from them: and they decreed him liberty, and registered it in tables of brass, and set it upon pillars in Mount Sion.
27 And this is a copy of the writing. The eighteenth day of the month Eul, in the year one hundred and seventy-two, being the third year under Simon, the high priest, at Asarameel.
28 In a great assembly of the priests, and of the people, and the princes of the nation, and the ancients of the country, these things were notified: Forasmuch as there have often been wars in our country,
29 And Simon, the son of Mathathias, of the children of Jarib, and his brethren, have put themselves in danger,
and resisted the enemies of their nation, for the mainte-

nance of their holy places, and the law: and have raised
their nation to great glory.

30. And Jonathan gathered together his nation, and was
made their high priest, and he was laid to his people.

31. And their enemies desired to tread down and destroy
their country, and to stretch forth their hands against their
holy places.

32. Then Simon resisted and fought for his nation, and
laid out much of his money, and armed the valiant men
of his nation, and gave them wages.

33. And he fortified the cities of Judea and Bethsura,
that lieth in the borders of Judea, where the armour of the
enemies was before: and he placed there a garrison of
Jews.

34. And he fortified Joppa, which lieth by the sea: and
Gaza, which bordereth upon Azotus, wherein the enemies
dwelt before, and he placed Jews there: and furnished
them with all things convenient for their repARATION.

35. And the people seeing the acts of Simon, and to
what glory he meant to bring his nation, made him their
prince and high priest, because he had done all these
things, and for the justice and faith which he kept to his
nation, and for that he sought by all means to advance his
people.

36. And in his days things prospered in his hands, so
that the heathens were taken away out of their country,
and they also that were in the city of David, 5: Jerusalem,
in the castle, out of which they issued forth, and profaned
all places round about the sanctuary, and did much evil
to its purity.

37. And he placed therein Jews for the defence of the
country, and of the city, and he raised up the walls of
Jerusalem.

38. And king Demetrius confirmed him in the high
priesthood.

39. According to these things he made him his friend,
and glorified him with great glory.

40. For he had heard that the Romans had called the
Jews their friends, and confederates, and brethren, and
that they had received Simon’s ambassadors with honour:

41. And that the Jews, and their priests, had consented
that he should be their prince and high priest for ever,
till there should arise a faithful prophet:

42. And that he should be chief over them, and that he
should have the charge of the sanctuary, and that he
should appoint rulers over their works, and over the
country, and over the armour, and over the strong holds;

43. And that he should have care of the holy places;
and that he should be obeyed by all, and that all the

then, in which Judah was most powerful, showed that the sceptre was not departed
from his thigh. H.

CHAP. XV.   I. MACHABEES.

44. And that it should not be lawful for any of the
people, or of the priests, to disobey any of these things, or to
gain any of his words, or to call together an assembly in the
country without him: or to be clothed with purple, or to
wear a buckle of gold.

45. And whosoever shall do otherwise, or shall make
void any of these things, shall be punished.

46. And it pleased all the people to establish Simon,
and to do according to these words.

47. And Simon accepted thereof, and was well pleased
to execute the office of the high priesthood, and to be
captain, and prince of the nation of the Jews, and of the
priests, and to be chief over all.

48. And they commanded that this writing should be
put in tables of brass, and that they should be set up
within the compass of the sanctuary, in a conspicuous
place:

49. And that a copy thereof should be put in the trea
sury, that Simon, and his sons, may have it.

CHAP. XV.

Antiocbeus, the son of Demetrius, honours Simon. The Romans write to
divers nations in favour of the Jews. Antiocbeus quarrels with Simon, and
sends troops to annoy him.

AND king Antiocbeus, the son of Demetrius, sent
letters from the isles of the sea to Simon, the priest,
and prince of the nation of the Jews, and to all the people:

2. And the contents were these: King Antiocbeus to
Simon, the high priest, and to the nation of the Jews,
greeting.

3. Forasmuch as certain pestilent men have usurped
the kingdom of our fathers, and my purpose is to chal
lege the kingdom, and to restore it to its former estate:
and I have chosen a great army, and have built ships of
war.

4. And I design to go through the country, that I may
take revenge of them that have destroyed our country, and
that have made many cities desolate in my realm.

5. Now, therefore, I confirm unto thee all the c[la
tions which all the kings before me remitted to thee, and what
other gifts soever they remitted to thee:

6. And I give thee leave to coin thy own money in thy
country:

7. And let Jerusalem be holy and free, and all the
armour that hath been made, and the fortresses which
thou hast built, and which thou keepest in thy hands, let
them remain to thee.

8. And all that is due to the king, and what should be

* A. M. 5864, A. C. 116.
the king’s hereafter, from this present and for ever, is forgiven thee.
9 And when we shall have recovered our kingdom, we will glorify thee, and thy nation, and the temple, with great glory, so that your glory shall be made manifest in all the earth.
10 In the year one hundred and seventy-four, *Antiochus entered into the land of his fathers, and all the forces assembled to him, so that few were left with Tryphon.
11 And king Antiochus pursued after him, and he fled along by the sea coast and came to Dora.
12 For he perceived that evils were gathered together upon him, and his troops had forsaken him.
13 And Antiochus camped above Dora with a hundred and twenty thousand men of war, and eight thousand horsemen:
14 And he invested the city, and the ships drew near by sea: and they annoyed the city by land, and by sea, and suffered none to come in, or to go out.
15 And Numenius, and they that had been with him, came from the city of Rome, having letters written to the kings, and countries, the contents whereof were these:
16 Lucrus, the consul of the Romans, to king Ptoleme, greeting.
17 The ambassadors of the Jews, our friends, came to us, to renew the former friendship and alliance, being sent from Simon, the high priest, and the people of the Jews.
18 And they brought also a shield of gold of a thousand pounds.
19 It hath seemed good therefore to us, to write to the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries: and that they should give no aid to them that fight against them.
20 And it hath seemed good to us to receive the shield of them.
21 If, therefore, any pestilent men are fled out of their country to you, deliver them to Simon, the high priest, that he may punish them according to their law.
22 These same things were written to king Demetrius, and to Attalus, and to Ariarathes, and to Arsaces.
23 And to all the countries: and to Lampacenus, and to the Spartans, and to Delus, and Myndus, and Sicyone, and Caria, and Samus, and Pamphylia, and Lycia, and Alcinumassus, and Cos, and Side, and Arados, and Rhodes, and Phaselis, and Gortyna, and Gnidus, and Cyprus, and Cyrene.

* A. M. 5568, A. C. 159.

But we find no human figure on the coins which he sent out during the first four years, but only vessels, trees, inscriptions, &c.

VER. 11. *Dora*, to the south of Carmel. Tryphon had first tried the fortune of a battle. C.

VER. 18. *Lycitis, Calvis, or Phylus, (Drusus, Grot.),* or Placo, (Usher, Sal. M.), whose colleague, Levis, went against Numenius. C. *Ptolemeus, survived Physcon, brother and successor to Philometer, (Ch.) in Egypt. H.

VER. 22. *Attalus, &c.* Attalus was king of Pergamus, Ariarathes was king of Carphadio, and Arachus was king of the Parthians. C.—*Demetrius* was prisoner of the latter.

VER. 23. *Lampacenus, in Smyrna, a free city.*—*Delus, an island of great trade after the fall of Carthag.—Myndus, a port in Caria.—Sicyone, another in Achaia.—Samus, an independent and powerful island near Asia Minor.—*Pamphylia, in Cilicia, beyond Taurus.—Lycia had been freed from the Rhodians by the Romans.—Alcinumassus, an ancient town of Caria, opposite to the Isle of Cos.—*Side, in Pamphylia. Ver. 1.* Grodias conjectures we should read, *Sidon.*—

24 And they wrote a copy thereof to Simon, the high priest, and to the people of the Jews.
25 But king Antiochus moved his camp to Dora the second time, assaulting it continually, and making engines, and he shut up Tryphon, that he could not go out.
26 And Simon sent to him two thousand chosen men to aid him, silver also, and gold, and abundance of furniture.
27 And he would not receive them, but broke all the covenant that he had made with him before, and alienated himself from him.
28 And he sent to him Athenobius, one of his friends, to treat with him, saying: You hold Joppa, and Gazara, and the castle that is in Jerusalem, which are cities of my kingdom:
29 Their borders you have wasted, and you have made great havoc in the land, and have got the dominion of many places in my kingdom.
30 Now, therefore, deliver up the cities that you have taken, and the tributes of the places whereof you have gotten the dominion without the borders of Judea.
31 But if not, give me for them five hundred talents of silver, and for the havoc that you have made, and the tributes of the cities, other five hundred talents: or else we will come and fight against you.
32 So Athenobius, the king’s friend, came to Jerusalem, and saw the glory of Simon and his magnificence in gold, and silver, and his great equipage, and he was astonished, and told him the king’s words.
33 And Simon answered him, and said to him: We have neither taken other men’s land, neither do we hold that which is other men’s, but the inheritance of our fathers, which was for so many times unjustly possessed by our enemies.
34 But we having opportunity, claim the inheritance of our fathers.
35 And as to thy complaints concerning Joppa and Gazara, they did great harm to the people, and to our country: yet for these we will give a hundred talents. And Athenobius answered him not a word.
36 But returning in a rage to the king, made report to him of these words, and of the glory of Simon, and of all that he had seen, and the king was exceeding angry.
37 And Tryphon fled away by ship to Orthoasias.
38 And the king appointed Cendebeus captain of the sea coast, and gave him an army of footmen and horsemen.
39 And he commanded him to march with his army towards Judea: and he commanded him to build up Gedor, and to fortify the gates of the city, and to war with...
against the people. But the king himself pursued after Tryphon.
40 And Cendebeus came to Jamnia, and began to pro-
voke the people, and to ravage Judea, and to take the people prisoners, and to kill, and to build Gedor.
41 And he placed there horsemen, and an army: that they might issue forth, and make incursions upon the ways of Judea, as the king had commanded him.

CHAP. XVI.
The sons of Simon defeat the troops of Antiochus. Simon, with two of his sons, are treacherously murdered by Ptoleme, his son-in-law.

THEN John came up from Gazara, and told Simon, his father, what Cendebeus had done against their people.
2 And Simon called his two eldest sons, Judas and John, and said to them: I and my brethren, and my father's house, have fought against the enemies of Israel from our youth even to this day: and things have prospered so well in our hands, that we have delivered Israel oftentimes.
3 And now I am old, but he you instead of me, and my brethren, and go out, and fight for our nation: and the help from heaven be with you.
4 Then he chose out of the country twenty thousand fighting men, and horsemen, and they went forth against Cendebeus: and they rested in Modin.
5 And they arose in the morning, and went into the plain: and behold a very great army of footmen and horsemen came against them, and there was a running river between them.
6 And he and his people pitched their camp over against them, and he saw that the people were afraid to go over the river, so he went over first: then the men seeing him, passed over after him.
7 And he divided the people, and set the horsemen in the midst of the footmen: but the horsemen of the enemies were very numerous.
8 And they sounded the holy trumpets: and Cendebeus and his army were put to flight: and there fell many of them wounded, and the rest fled into the strong hold.
9 And that time Judas, John's brother, was wounded: but John pursued after them, till he came to Cedron, which he had built:
10 And they fled even to the towers that were in the fields of Azotus, and he burnt them with fire. And there fell of them two thousand men, and he returned into Judea in peace.
11 Now Ptoleme, the son of Abubus, was appointed captain in the plain of Jericho, and he had abundance of silver and gold.
12 For he was son-in-law of the high priest.
13 And his heart was lifted up, and he designed to make himself master of the country, and he purposed treachery against Simon and his sons, to destroy them.
14 Now Simon, as he was going through the cities that were in the country of Judea, and taking care for the good ordering of them, went down to Jericho, he and Mathathias and Judas, his sons, in the year 1 one hundred and seventy-seven, the eleventh month: the same is the month Sabath.
15 And the son of Abubus received them deceitfully into a little fortress, that is called Doch, which he had built: and he made them a great feast, and hid men there.
16 And when Simon and his sons had drunk plentifully, Ptoleme and his men rose up, and took their weapons, and entered into the banqueting-place, and slew him, and his two sons, and some of his servants.
17 And he committed a great treachery in Israel, and rendered evil for good.
18 And Ptoleme wrote these things, and sent to the king that he should send him an army to aid him, and he would deliver him the country, and their cities, and tributes.
19 And he sent others to Gazara to kill John: and to the tribunes he sent letters to come to him, and that he would give them silver, and gold, and gifts.
20 And he sent others to take Jerusalem, and the mountain of the temple.
21 Now one running before, told John in Gazara, that his father and his brethren were slain, and that he had sent men to kill thee also.
22 But when he heard it, he was exceedingly afraid: and he apprehended the men that came to kill him, and he put them to death: for he knew that they sought to make him away.
23 And as concerning the rest of the acts of John, and his wars, and the worthy deeds, which he bravely achieved, and the building of the walls, which he made, and the things that he did:
24 Behold, these are written in the book of the days of his priesthood, from the time that he was made high priest after his father.

CHAP. XVI. VER. 1. John. He was afterwards surnamed Hircanus, and succeeded his father in both his dignities of high priest and prince. He conquered the Edomites, and obliged them to a conformity with the Jews in religion; and destroyed the deistical temple of the Samaritans. Ch.—Gazara, the same with Gam, (M.) or Gadara, where John resided. 
VER. 2. Be ye. Gr. and Syr. "you, by mercy of God, are of a proper age."
VER. 4. Horsemen. This is the first time we find them in the army.
VER. 6. He, John, Ch.
VER. 8. High. Rom. edit. expresses this word, (C.) which Græce supplies. 
VER. 9. Cedron, otherwise called Gedor, the city that Cendebeus was fortifying. Ch.
VER. 14. Sobeth, now called Sebeth, corresponding with January and February.
VER. 15. Dorch or duk. (H.) in Syr. means "a watch-tower." Græce.

Ver. 16. Plentifully. Lit. "were inebriated." But this expression often denotes no more than taking a moderate sufficiency, (H.) or making good cheer, (Gen. xiii. 34; John ii. 10, 15; T. C.) without any excess. Paul, iv. 19. 10. S. Aug. c. 144. Gen. —The first and last years of Simon were disturbed; the rest were spent in peace. He began A. 170. Chap. xiii. 41. W.
VER. 17. Treachery. Syr. "crime." Gr. also, "revolt." It seems that king Antiochus participated in this murder, and had promised the government of the country for a reward.
VER. 24. Father. Such annals were kept; and from these Josephus has collected his account of the latter times. C.—Some think that the Fourth Book of Maccabees contains an extract of the work here mentioned. Stx. Bib. 1. Roud 2 Mac. i. 1. W.—What is preserved in the seven middle chapters in the Arab. version, is given by Calmet, who omits the first nineteen and last thirty-two chapters. The whole has been published by Desprez. It differs in many points from Josephus in the history of Hieron.
CHAPTER 1.

Letters of the Jews of Jerusalem to them that were in Egypt. They give thanks for their delivery from Antiochus; and exhort their brethren to keep the feast of the dedication of the altar, and of the miraculous fire.

To the brethren, the Jews that are throughout Egypt; the brethren, the Jews that are in Jerusalem, and in the land of Judea; send health and good peace.

2 May God be gracious to you, and remember his covenant that he made with Abraham, and Isaac, and Jacob, his faithful servants:

3 And give you all a heart to worship him, and to do his will with a great heart, and a willing mind.

4 May he open your heart in his law, and in his commandments, and send you peace.

5 May he hear your prayers, and be reconciled unto you, and never forsake you in the evil time.

6 And now here we are praying for you.

7 When Demetrius reigned, in the year one hundred and sixty-nine, we Jews wrote to you in the trouble and violence that came upon us in those years, after Jason withdrew himself from the holy land, and from the kingdom.

8 They burnt the gate, and shed innocent blood: then we prayed to the Lord, and were heard, and we offered sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.

9 And now celebrate ye the days of Scenopegia, in the month of Casleu.

10 In the year one hundred and eighty-eight, the people that is at Jerusalem, and in Judea, and the senate, and Judas, to Aristobulus, the preceptor of king Ptolemeus, who is of the stock of the anointed priests, and to the Jews that are in Egypt, health and welfare.

11 Having been delivered by God out of great dangers, we give him great thanks, forasmuch as we have been in war with such a king.

12 For he made numbers of men swarm out of Persia, that have fought against us, and the holy city.

13 For when the leader himself was in Persia, and with him a very great army, he fell in the temple of Nanea, being deceived by the counsel of the priests of Nanea.

14 For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great sums of money under the title of a dowry.

15 And when the priests of Nanea had set it forth, and he with a small company had entered into the compass of the temple, they shut the temple.

16 When Antiochus was come in: and opening a secret entrance of the temple, they cast stones and slew the leader, and them that were with him, and hewed them in pieces; and cutting off their heads, they threw them forth.

17 Blessed be God in all things, who hath delivered up the wicked.

18 Therefore, whereas we purpose to keep the purification of the temple on the fifth and twentieth day of the month of Casleu, we thought it necessary to signify it to you: that you also may keep the day of Scenopegia, and the day of the fire, that was given when Nehemias offered sacrifice, after the temple and the altar was built.

19 For when our fathers were led into Persia, the priests that there were worshippers of God, took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it safe, so that the place was unknown to all men.
20 But when many years had passed, and it pleased God that Nehemiah should be sent by the king of Persia, he sent some of the posterity of those priests that had hid it, to seek for the fire: and as they told us, they found no fire, but thick water.

21 Then he bade them draw it up, and bring it to him: and the priest, Nehemiah, commanded the sacrifices that were laid on, to be sprinkled with the same water, both the wood, and the things that were laid upon it.

22 And when this was done, and the time came that the sun shone out, which before was in a cloud, there was a great fire kindled, so that all wondered.

23 And all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest answering.

24 And the prayer of Nehemiah was after this manner: O Lord God, Creator of all things, dreadful and strong, just and merciful, who alone art the good King.

25 Who alone art gracious, who alone art just, and almighty, and eternal, who deliverest Israel from all evil, who didst choose the fathers, and didst sanctify them:

26 Receive the sacrifice for all thy people Israel, and preserve thy own portion, and sanctify it.

27 Gather together our scattered people, deliver them that are slaves to the Gentiles, and look upon them that are despised and abhorred: that the Gentiles may know that thou art our God.

28 Punish them that oppress us, and that treat us injuriously with pride.

29 Establish thy people in thy holy place, as Moses hath spoken.

30 And the priests sung hymns till the sacrifice was consumed.

31 And when the sacrifice was consumed, Nehemiah commanded the water that was left to be poured out upon the great stones.

32 Which being done, there was kindled a flame from them: but it was consumed by the light that shined from the altar.

33 And when this matter became public, it was told to the king of Persia, that in the place where the priests that were led away, had hid the fire, there appeared water, with which Nehemiah and they that were with him had purified the sacrifices.

34 And the king considering, and diligently examining the matter, made a temple for it, that he might prove what had happened.

35 And when he had proved it, he gave the priests many goods, and divers presents, and he took and distributed them to them with his own hand.

36 And Nehemiah called this place Nephthar, which is interpreted purification. But many call it Nephi.

CHAP. II.

A continuation of the second letter. Of Jeremiah's serving the ark at the time of the captivity. The author's prose.

NOW it is found in the descriptions of Jeremiah, the prophet, that he commanded them that went into captivity, to take the fire, as it hath been signified, and how he gave charge to them that were carried away into captivity.

2 And how he gave them the law, that they should not forget the commandments of the Lord, and that they should not err in their minds, seeing the idols of gold, and silver, and the ornaments of them.

3 And with other such like speeches, he exhorted them that they would not remove the law from their heart.

4 It was also contained in the same writing, how the prophet, being warned by God, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain where Moses went up, and saw the inheritance of God.

5 And when Jeremiah came thither he found a hollow cave: and he carried in thither the tabernacle, and the ark, and the altar of incense, and so stopped the door.

Then some of them that followed him, came up to mark the place: but they could not find it.

7 And when Jeremiah perceived it, he blamed them, saying: The place shall be unknown, till God gather together the congregation of the people, and receive them to mercy.

8 And then the Lord will show these things, and the majesty of the Lord shall appear, and there shall be a cloud as it was also showed to Moses, and he showed it when Solomon prayed that the place might be sanctified to the great God.

9 For he treated wisdom in a magnificent manner: and like a wise man, he offered the sacrifice of the dedication, and of the finishing of the temple.

10 And Moses prayed to the Lord, and fire came down from heaven, and consumed the holocaust; so Solomon also prayed, and fire came down from heaven and consumed the holocaust.

11 And Moses said: Because the sin-offering was not eaten, it was consumed.

12 So Solomon also celebrated the dedication eight days.
II. MACHABEES.

13 And these same things were set down in the memoirs, and commentaries of Nehemiah: and how he made a library, and gathered together out of the countries, the books both of the prophets, and of David, and the epistles of the kings, and concerning the holy gifts.

14 And in like manner Judas also gathered together all such things as were lost by the war we had, and they are in our possession.

15 Wherefore, if you want these things, send some that may fetch them to you.

16 As we are then about to celebrate the purification, we have written unto you: and you shall do well, if you keep the same days.

17 And we hope that God, who hath delivered his people, and hath rendered to all the inheritance, and the kingdom, and the priesthood, and the sanctuary.

18 "As he promised in the law, will shortly have mercy upon us, and will gather us together from every land under heaven into the holy place.

19 For he hath delivered us out of great perils, and hath cleansed the place.

20 Now as concerning Judas Machabeus, and his brethren, and the purification of the great temple, and the dedication of the altar.

21 As also the wars against Antiochus, the illustrious, and his son, Epiphanus:

22 And the manifestations that came from heaven to them, that behaved themselves manfully on behalf of the Jews, so that, being but a few, they made themselves masters of the whole country, and put to flight the barbarous multitude:

23 And recovered again the most renowned temple in all the world, and delivered the city, and restored the laws that were abolished, the Lord with all clemency showing mercy to them.

24 And all such things as have been comprised in five books by Jason, of Cyrene, we have attempted to abridge in one book.

25 For considering the multitude of books, and the difficulty that they find that desire to undertake the narration of histories, because of the multitude of the matter,

26 We have taken care for those indeed that are willing to read, that it might be a pleasure of mind: and for the studious, that they may more easily commit to memory: and that all that read might receive profit.

27 And as to ourselves indeed, in undertaking this work of abridging, we have taken in hand so easy a task; yea, rather a business full of watching and sweat.

28 But as they that prepare a feast, and seek to satisfy the will of others: for the sake of many, we willingly undergo the labour.

29 Leaving to the authors the exact handling of every particular, and as for ourselves, according to the plan proposed, studying to be brief.

30 For as the master builder of a new house must have care of the whole building: but he that taketh care to paint it, must seek out fit things for the adorning of it: so must it be judged of us.

31 For to collect all that is to be known, to put the discourse in order, and curiously to discuss every particular point, is the duty of the author of a history:

32 But to pursue brevity of speech, and to avoid nice declarations of things, is to be granted to him that maketh an abridgment.

33 Here then we will begin the narration: let this be enough by way of a preface: for it is a foolish thing to make a long prologue, and to be short in the story itself.

CHAP. III.

He Candor is sent by king Seleucus to take away the treasures deposited in the temple. He is struck by God, and healed by the prayers of the high priest.

THEREFORE, when the holy city was inhabited with all peace, and the laws as yet were very well kept, because of the godliness of Onias, the high priest, and the hatred his soul had of evil,

2 It came to pass that even the kings themselves, and the princes esteemed the place worthy of the highest honour, and glorified the temple with very great gifts:

3 So that Seleucus, king of Asia, allowed out of his revenues all the charges belonging to the ministry of the sacrifices.

4 But one Simon, of the tribe of Benjamin, who was appointed overseer of the temple, strove in opposition to the high priest, to bring about some unright thing in the city.

* Deut. xxx. 3, and i; Supra. l. 29.

Ver. 13. Set down. Gr. "explained."—Books. The Scriptures were not lost. M.—Perhaps before this time no complete collection of them had been made. Exodus would point out and help to discover what had been written. C.—The sense of the nation was also present. Simon. Crit. i. 1.—David: the Psalms. All the other books may be designated under the name of prophets. II. Kings; Judges; 1 and 2 Kings, &c. Josephus has inserted many such letters in his work. They were like the title- deeds of the nation. C.—And. Gr. "regarding the presents," αναθηματων ἡ. Ver. 14. Judges. This seems to be the Ezechiel, who with others wrote this epistle (chap. i. 10, W.); or rather (II.) the Machabeus, who was as solicitous to preserve the sacred books as Antiochus was to destroy them. 1 Mac. i. 55, and ii. 10.

Ver. 15. Things, collected by Judas. The Bible had been translated into Greek before. But some records might still be wanted by the Jews in Egypt. C.

Ver. 16. The purification. This is the feast of the purifying or cleansing of the temple. (Ch.) The Book of Casmian. Chap. i. 4, 18.

Ver. 18. Place. They had now liberty to return. What, therefore, can they mean but the coming of the مواليد, who was shortly expected? C.

Ver. 18. Read chap. xvi. 88. After the author had written this appendix to the former book, he resolved to add an epitome of the history. Here in this place he informs us of the subject, method, reason, and diligence of his short work. Ver. 20, 24, 6, 9, 10, W.

Ver. 22. Manifestations; heavenly apparitions. Chap. iii. 20, and v. 8, C.

Ver. 25. Multitude: Gr. also, "consolidation of numbers, and the difficulty attending those who wish to dive into οἰκουμένη, (Ε.) or to include much (C) historical relations on the quantity of matter." II.

Ver. 31. No easy task, &c. The spirit of God, that maketh the sacred pomegranate, does not exempt them from labour in searching out the matter which they are to treat of, and the order and manner in which they are to deliver it. So Luke wrote the Gospel, having diligently obtained all things. Luke i. 3, 4. C.—When a book is "revised," there is less difficulty, as God must then dictate the very words. Hence Jeremiah wrote with the utmost ease, as Baruch dictated. Jer. xxxvi. 18, 32. B.—The pretexts had, therefore, only to write or speak from the mouth of God. Others were excited by him to treat of history, &c., and were preserved from error, but not from labour. Bellar. Ver. 15.

Ver. 39. Author. Gr. "the writer." II. Jason resembles an excellent patriarch, who, by the work he did for a copy (C) in misfortune (Ε), relying entirely on his versatility. Sa.—Yet as the Church entreats this work to be canonical, what is extracted must be true, and inspired, though the writer seems not to have known that he had such a privilege. God might still guide his pen. M.

Ver. 50. Matter. Such is Jason. I only paint some parts. C.—Point Gr. "to burn in and represent to the life, must." Xo. H.

Ver. 57. Let it be. The account of Alex. should be read here. 1 Mac. 1. W. CHAP. III. Ver. 9. Place, city. H.—See the letter of Jason to the Great Jos. Ant. xii. 3, G.

Ver. 6. Seleucus, son of Antiochus the Great, and elder brother of Antiochus Epiphanes. C.

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5 And when he could not overcome Onias, he went to Apollonius, the son of Tharseas, who at that time was governor of Cæsarea, and Phœnicia:
6 And told him, that the treasury in Jerusalem was full of immense sums of money, and the common store was infinite, which did not belong to the account of the sacrifices: and that it was possible to bring all into the king’s hands.
7 Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and sent him with commission to bring him the foresaid money.
8 So Heliodorus forthwith began his journey, under a colour of visiting the cities of Cæsarea and Phœnicia, but indeed to fulfil the king’s purpose.
9 And when he was come to Jerusalem, and had been courteously received in the city by the high priest, he told him what information had been given concerning the money: and declared the cause for which he was come: and asked if these things were so indeed.
10 Then the high priest told him that these were sums deposited, and provisions for the subsistence of the widows and the fatherless:
11 And that some part of that which wicked Simon had given intelligence of, belonged to Hircanus, son of Tobias, a man of great dignity: and that the whole was four hundred talents of silver, and two hundred of gold:
12 But that to deceive them who had trusted to the place and temple which is honoured throughout the whole world, for the reverence and holiness of it, was a thing which could not by any means be done.
13 But he, by reason of the orders he had received from the king, said, that by all means the money must be carried to the king.
14 So on the day he had appointed, Heliodorus entered in to order this matter. But there was no small terror throughout the whole city.
15 And the priests prostrated themselves before the altar in their priests’ vestments, and called upon him from heaven, who made the law concerning things given to be kept, that he would preserve them safe, for them that had deposited them.
16 Now whosoever saw the countenance of the high priest, was wounded in heart: for his face, and the changing of his colour, declared the inward sorrow of his mind.
17 For the man was so compassed with sadness and horror of the body, that it was manifest to them that beheld him, what sorrow he had in his heart.
18 Others also came flocking together out of their houses, praying and making public supplication, because the place was like to come into contempt.

VER. 4. Overseer for repairs, which last might be (2 Pet. iii. 18, 20, C.); or Simon was advocate, (Grot.); like the Church defenders, so often mentioned in the councils. C—To bring. Gr. “about disorder in the city.” H.

VER. 5. Apollonius, whom Jonathan defeated, 1 Macc. x. 69.

VER. 6. Store. He knew that the king provided victuals.

VER. 7. Affairs. Gr. Rm. Some copies read “effects,” or money. All this is related of Apollonius, 4 Macc. i.

VER. 10. And provisions is not in Gr. or Syr. C—Something was to be given for such feasts (Deut. xiv. 23, Lyc. M.); or people deposited in the temple their treasures; as all nations have judged that they would be there most secure. Grot. T. C.

19 And the women, girded with haircloth about their breasts, came together in the streets. And the virgins also that were shut up, came forth, some to Onias, and some to the walls, and others looked out of the windows.
20 And all holding up their hands towards heaven, made supplication.
21 For the expectation of the mixt multitude, and of the high priest, who was in an agony, would have moved any one to pity.
22 And these indeed called upon Almighty God, to preserve the things that had been committed to them, safe and sure for those that had committed them.
23 But Heliodorus executed that which he had resolved on, himself being present in the same place with his guard about the treasury.
24 But the spirit of the Almighty God gave a great evidence of his presence, so that all that had presumed to obey him, falling down by the power of God, were struck with fainting and dread.
25 For there appeared to them a horse, with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore-feet, and he that sat upon him seemed to have armour of gold.
26 Moreover there appeared two other young men, beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes.
27 And Heliodorus suddenly fell to the ground, and they took him up, covered with great darkness, and having put him into a litter, they carried him out.
28 So he that came with many servants, and all his guard, into the aforesaid treasury, was carried out, no one being able to help him, the manifest power of God being known.
29 And he indeed, by the power of God, lay speechless, and without all hope of recovery.
30 But they praised the Lord, because he had glorified his place: and the temple, that a little before was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.
31 Then some of the friends of Heliodorus forthwith begged of Onias, that he would call upon the Most High to grant him his life, who was ready to give up the ghost.
32 So the high priest, considering that the king might perhaps suspect that some mischief had been done to Heliodorus by the Jews, offered a sacrifice of health for the recovery of the man.
33 And when the high priest was praying, the same young men in the same clothing stood by Heliodorus, and said to him: Give thanks to Onias, the priest: because for his sake the Lord hath granted thee life.


VER. 12. Done. It was contrary to justice.

VER. 19. Shut up. Hence they were styled Animated, “hidden,” till they were married. Nothing could give a better idea of the distress of the city. C.—Walls of the temple, which they were not allowed to pass. 31. The city seemed to be taken by an enemy. C.

VER. 21. Expectation. Gr. “prostration.” H. It was not unusual to see the Jews fall prostrate on such occasions, to move God or the enemy to pity, ver. 15; Judith iv. 9, C.

and sixty talents of silver, and out of other revenues four-score talents.

9 Besides this he promised also a hundred and fifty more, if he might have licence to set him up a place for exercise, and a place for youth, and to entitle them, that were at Jerusalem, Antiochians.

10 Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen to the fashion of the heathens.

11 And abolishing those things, which had been decreed of special favour by the kings in behalf of the Jews, by the means of John, the father of that Eupolemus, who went ambassador to Rome to make amity and alliance, he disannulled the lawful ordinances of the citizens, and brought in fashions that were perverse.

12 For he had the boldness to set up, under the very castle, a place of exercise, and to put all the choicest youths in brothel houses.

13 Now this was not the beginning, but an increase, and progress of heathenish and foreign manners, through the abominable and unheard of wickedness of Jason, that impious wretch, and no priest.

14 Insomuch that the priests were not now occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus.

15 And setting nought by the honours of their fathers, they esteemed the Grecian glories for the best.

16 For the sake of which they incurred a dangerous contention, and followed earnestly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers.

17 For acting wickedly against the laws of God doth not pass unpunished: but this the time following will declare.

18 Now when the game that was used every fifth year was kept at Tyre, the king being present,

19 The wicked Jason sent from Jerusalem sinful men, to carry three hundred didrachmas of silver for the sacrifice of Hercules; but the bearers thereof desired it might not be bestowed on the sacrifices, because it was not necessary, but might be disputed for other charges.

20 So the money was appointed by him that sent it to the sacrifice of Hercules: but because of them that carried it was employed for the making of galleys.

21 Now when Apollonius, the son of Menedes, was
sent into Egypt to treat with the nobles of king Philometor, and Antiochus understood that he was wholly excluded from the affairs of the kingdom, consulting his own interest, he departed thence and came to Joppæa, and from thence to Jerusalem.

22 Where he was received in a magnificent manner by Jason, and the city, and came in with torch-lights, and with praises, and from thence he returned with his army into Phenicia.

23 Three years afterwards Jason sent Menelaus, brother of the aforesaid Simon, to carry money to the king, and to bring answers from him concerning certain necessary affairs.

24 But he being recommended to the king, when he had magnified the appearance of his power, got the high priesthood for himself, by offering more than Jason by three hundred talents of silver.

25 So having received the king's mandate, he returned, bringing nothing worthy of the high priesthood: but having the mind of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being himself undermined, was driven out a fugitive into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money he had promised to the king, he took no care, when Soson, the governor of the castle, called for it.

28 For to him appertained the gathering of the taxes: wherefore they were both called before the king.

29 And Menelaus was removed from the priesthood, Lysimachus, his brother, succeeding: and Soson was made governor of the Cyprians.

30 When these things were in doing, it fell out that they of Tharsus, and Mallos, raised a sedition, because they were given for a gift to Antiochus, the king's comrade.

31 The king therefore, went in haste to appease them, leaving Andronicus, one of his nobles, for his deputy.

32 Then Menelaus supposing that he had found a convenient time, having stolen certain vessels of gold out of the temple, gave them to Andronicus, and others he had sold at Tyre, and in the neighbouring cities:

33 Which when Onias understood most certainly, he reproved him, keeping himself in a safe place at Antioch, beside Daphne.

34 Whereupon Menelaus coming to Andronicus, desired him to kill Onias. And he went to Onias, and gave him his right hand with an oath, and (though he were suspected by him) persuaded him to come forth out of the sanctuary, and immediately slew him, without any regard to justice.

35 For which cause not only the Jews, but also the other nations, conceived indignation, and were much grieved for the unjust murder of so great a man.

36 And when the king was come back from the places of Cilicia, the Jews that were at Antioch, and also the Greeks, went to him: complaining of the unjust murder of Onias.

37 Antiochus, therefore, was grieved in his mind for Onias, and being moved to pity, shed tears, remembering the sobriety and modesty of the deceased.

38 And being inflamed to anger, he commanded Andronicus to be stripped of his purple, and to be leaden through all the city: and that in the same place wherein he had committed the impiety against Onias, the sacrilegious wretch should be put to death, the Lord repaying him his deserved punishment.

39 Now when many sacrileges had been committed by Lysimachus in the temple, by the counsel of Menelaus, and the rumour of it was spread abroad, the multitude gathered themselves together against Lysimachus, a great quantity of gold being already carried away.

40 Wherefore the multitude making an insurrection, and their minds being filled with anger, Lysimachus armed about three thousand men, and began to use violence, one Tyrannus being captain, a man far gone both in age and in madness.

41 But when they perceived the attempt of Lysimachus, some caught up stones, some strong clubs, and some threw ashes upon Lysimachus.

42 And many of them were wounded, and some struck down to the ground, but all were put to flight: and as for the sacrilegious fellow himself, they slew him beside the treasury.

43 Now concerning these matters, an accusation was laid against Menelaus.

44 And when the king was come to Tyre, three men were sent from the ancients to plead the cause before him.

45 B Menelaus being convicted, promised Ptolemy to give him much money to persuade the king to favour him.

46 So Ptolemy went to the king in a certain court where he was, as it were to cool himself, and brought him to be of another mind:

47 So Menelaus, who was guilty of all the evil, was acquitted by him of the accusations: and those poor men, who, if they had pleaded their cause even before Scyth.

VER. 32. Temple. He was no longer there, but Lysimachus compiled with his orders. (C.) ver. 39, or Menelaus had taken the vessels with him.
VER. 33. Daphne. This was a famous asylum, to which Onias retreated without worshipping Apollo. He had gone to Antioch to answer the calumnies of Simon; and though Jason got his place, (C.) the king could not help respecting him. (H.) and went at his death. This is the highest praise of Onias, as even such a monster acknowledged his merit.
VER. 35. Mon. The people, (W.) and even the king, admired his solid piety. Thus (H.) the Tyrians buried the innocent. Ver. 10, W.
VER. 41. Ashna. Gr. aldus, "lying there," (H.) in the temple, near the altar, or in the place assigned for them. Lev. 1, 16, C.
VER. 45. Ptolemy, the son of Dorymene, a favourite of the king. (C.) whose partly had procured him the government of Cilicia. Chap. v. 3, and 1 Mac. ii. 30.
II. MACHABEES.

CHAP. V.

Wonderful signs are seen in the air. Jason's wickedness and end. Antiochus takes Jerusalem, and plunders the temple.

At the same time Antiochus prepared for a second journey into Egypt.

And it came to pass, that through the whole city of Jerusalem, for the space of forty days, there were seen horsemen running in the air, in gilded raiment, and armed with spears, like bands of soldiers.

And horses set in order by ranks, running one against another, with the shakings of shields, and a multitude of men in helmets, with drawn swords, and casting of darts, and glittering of golden armour, and of harnesses of all sorts.

Wherefore all men prayed that these prodigies might turn to good.

Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason taking with him no fewer than a thousand men, suddenly assaulted the city: and though the citizens ran together to the wall, the city at length was taken, and Menelaus fled into the castle.

But Jason slew his countrymen without mercy, not considering that prosperity against one's own kindred, is a very great evil, thinking they had been enemies, and not citizens, whom he conquered.

Yet he did not get the principality, but received confusion at the end, for the reward of his treachery, and fled again into the country of the Ammonites.

At the last, having been shut up by Areas, the king of the Arabians, in order for his destruction, flying from city to city, hated by all men, as a forswaker of the laws and executer, as an enemy of his country and countrymen, he was thrust out into Egypt:

And he that had driven many out of their country, perished in a strange land, going to Lacedemon, as if for kindred sake he should have refuge there:

But he that had cast out many unburied, was himself cast forth both unladen and unburied, neither having foreign burial, nor being partaker of the sepulchre of his fathers.

CHAP. V. VER. 1. Second. After he had sent Apollonius, he proceeded no farther than Joppa and Jerusalem; being perhaps afraid of the Romans. Chap. iv. 91.

VER. 2. Days. These things were not seen only by people inclined to superstition, or for a short time. There must be true prodigies, as so many false ones have been published. C.

VER. 3. Dead. This rumour caused much evil to the Jews. Antiochus was informed that they had rejoiced at the news, and therefore fell upon the city.

VER. 4. Evil, as the numbers are thus lessened.

VER. 5. Shut up in prison; out of which he escaped to Egypt (M.); or he was hard pressed, (L.) or accused. Grot.

VER. 6. Lacedemon. Lit. "the Lacedemonians," (H.) who served in the army of Philip, and were the masters of the elephants. Grot. — Kindred. The Spartans sprang from Abraham, 1 Mac. xii. 9. (W.) 91. C.

VER. 11. Alliance with him, or refuse to submit. H. — The enterprises of Jason, and the account of their rejection, made him form this judgment.

VER. 14. Stains, or soiled, the latter amounting to one half of the 80,000.

VER. 18. Place. Temples and victims are for our own advantage. Is. I. 11; Jer. vi. 30, and 3 Kings vii. 57. God has often suffered sacred places to be profaned, when piety had been disregarded. C.

VER. 21. Foet. These are hyperbolical expressions, denoting the extravagance of Epiphanes after victory.

VER. 23. Garizim, or the country of Samaria, over which Andronicus alone was governor. Who bore. Or. and Syr. reads in the singular, as regards Menelaus.
twenty thousand men, commanding him to kill all that were of perfect age, and to sell the women and the younger sort.

25 Who, when he was come to Jerusalem, pretending peace, rested till the holy day of the sabbath: and then the Jews keeping holiday, he commanded his men to take arms.

26 And he slew all that were come forth to see: and running through the city with armed men, he destroyed a very great multitude.

27 But Judas Machabeus, who was the tenth, had withdrawn himself into a desert place, and there lived amongst wild beasts in the mountains with his company: and they continued feeding on herbs, that they might not be partakers of the pollution.

CHAP. VI.

Antiochus commands the law to be abolished, sets up an idol in the temple, and persecutes the faithful. The martyrdom of Eleazar.

BUT not long after the king sent a certain old man of Antioch, to compel the Jews to depart from the laws of their fathers and of God:

2 And to defile the temple that was in Jerusalem, and to call it the temple of Jupiter Olympius: and that in Garizim, of Jupiter Hospitalis, according as they were that inhabited the place.

3 And very bad was this invasion of evils, and grievous to all.

4 For the temple was full of the riot and revellings of the Gentiles: and of men lying with lewd women. And women thrust themselves of their accord into the holy places, and brought in things that were not lawful.

5 The altar also was filled with unlawful things, which were forbidden by the laws.

6 And neither were the sabbaths kept, nor the solemn days of the fathers observed, neither did any man plainly profess himself to be a Jew.

7 But they were led by bitter constraint on the king’s birth-day to the sacrifices: and when the feast of Bacchus was kept, they were compelled to go about crowned with ivy in honour of Bacchus.

8 And there went out a decree into the neighbouring cities of the Gentiles, by the suggestion of the Ptolemeans, that they also should act in like manner against the Jews to oblige them to sacrifice:

9 And whosoever would not conform themselves to the ways of the Gentiles, should be put to death: then was misery to be seen.

10 For two women were accused to have circumcised their children: whom, when they had openly led about through the city, with the infants hanging at their breasts, they threw down headlong from the walls.

11 And others that had met together in caves that were near, and were keeping the sabbath day privately, being discovered by Philip, were burnt with fire, because they made a conscience to help themselves with their hands, by reason of the religious observance of the day.

12 Now I beseech those that shall read this book, that they be not shocked at these calamities, but that they consider the things that happened, not as being for the destruction, but for the correction of our nation.

13 For it is a token of great goodness, when sinners are not suffered to go on in their ways for a long time but are presently punished.

14 For, not as with other nations, (whom the Lord patiently expecteth, that when the day of judgment shall come, he may punish them in the fulness of their sins,) 15 Doth he also deal with us, so as to suffer our sins to come to their height, and then take vengeance on us.

16 And therefore he never withdrew his mercy from us: but though he chastise his people with adversity, he forsaketh them not.

17 But let this suffice in a few words for a warning to the readers. And now we must come to the narration.

18 Eleazar, one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine’s flesh.

19 But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment.

20 And considering in what manner he was come to it, patiently bearing, he determined not to do any unlawful things for the love of life.

21 But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought which it

VAR. 8. Ptolemaus, who resided at Ptolemais. C.—Most Gr. copies have Ptolemais. Chap. iv. 48. H.—We find that many of the neighbouring nations invaded the Jews, but were repulsed by Judas. 1 Mac. v. 15.

VAR. 10. Women. See 1 Mac. I. 64, sec. C. —Besides the former massacres (chap. v.), four great massacres are here recorded: first, of two women, with their children; second, of others keeping the sabbath; third, of Eleazar, nine years old; and fourthly, of the seven brethren, with their mother. Chap. vii. W. 

VAR. 11. Philip, the governor of Jerusalem. Ch.—Chap. v. 22. See 1 Mac. ii. 31. C.

VAR. 13. Punished, lest they should become incorrigible. When God neglects to do this, his anger is most terrible. Exod. xvi. 42. C.


VAR. 20. Life. He would not eat swine’s flesh to save it. Ἰδία.—He would not eat swine’s flesh to save it. —He would not eat swine’s flesh to save it. H.

VAR. 21. Wicked pity. Their pity was wicked, inasmuch as it suggested that wicked proposal of saving his life by disimulation. Ch.—To feign or make out worse show of consenting to a false religion, is never lawful. W.—Gr. They were set over that wicked feast or sacrifice, τοῦ ἱεροῦ τιμίου, (I.) in which the entrails were eaten. C.—In this sense the term is used ver. 7 and 8 by the Vulg. Here pity is preferred, as the men seemed to be actuated by it. H.—This generous
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22. That by so doing he might be delivered from death; and for the sake of their old friendship with the man, they did him this courtesy.

23. But he began to consider the dignity of his age, and his ancient years, and the inbred honour of his grey head, and his good life and conversation from a child; and he answered without delay, according to the ordinances of the holy law made by God, saying, that he would rather be sent into the other world.

24. For it doth not become our age, said he, to dissemble: whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens:

25. And so they, through my dissimulation, and for a little time of a corruptible life, should be deceived, and thereby I should bring a stain and a curse upon my old age.

26. For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty neither alive nor dead.

27. Wherefore, by departing manfully out of this life, I shall show myself worthy of my old age:

28. And I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honourable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.

29. And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogancy.

30. But when he was now ready to die with the stripes, he groaned, and said: O Lord, who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grievous pains in body: but in soul am well content to suffer these things, because I fear thee.

31. Thus did the man die, leaving not only to young men, but also to the whole nation, the memory of his death, for an example of virtue and fortitude.

CHAP. VII.

The glorious martyrdom of the seven brethren and their mother.

It came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine’s flesh against the law, for which end they were tormented with whips and scourges.

2. But one of them, who was the eldest, said thus: What wouldest thou ask, or learn of us? we are ready to

3. Then the king being angry, commanded frying-pans and brazen cauldrons to be made hot: which forthwith being heated,

4. He commanded to cut out the tongue of him that had spoken first: and the skin of his head being drawn off, to chop off also the extremities of his hands and feet, the rest of his brethren and his mother looking on.

5. And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the fire and to be fried in the frying-pan: and while he was suffering therein long torments, the rest, together with the mother, exorted one another to die manfully.

6. Saying: The Lord God will look upon the truth, and will take pleasure in us, as Moses declared in the profession of the canticle: And in his servants he will take pleasure.

7. So when the first was dead after this manner, they brought the next to make him a mocking-stock: and when they had pulled off the skin of his head with the hair, they asked him if he would eat, before he were punished throughout the whole body in every limb.

8. But he answered in his own language, and said: I will not do it. Wherefore he also, in the next place, received the torments of the first:

9. And when he was at the last gasp, he said thus: Thou indeed, O most wicked man, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life.

10. After him the third was made a mocking-stock, and when he was required, he quickly put forth his tongue, and courageously stretched out his hands:

11. And said with confidence: These I have from heaven, but for the laws of God I now despise them, because I hope to receive them again from him.

12. So that the king, and they that were with him, wondered at the young man’s courage, because he esteemed the torments as nothing.

13. And after he was thus dead, they tormented the fourth in the like manner.

14. And when he was now ready to die, he spoke thus. It is better, being put to death by men, to look for hope from God, to be raised up again by him; for, as to thee, thou shalt have no resurrection unto life.

15. And when they had brought the fifth, they tormented him. But he, looking upon the king,

16. Said: Whereas thou hast power among men, though thou art corruptible, thou dost what thou wilt: but think not that our nation is forsaken by God.
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17 But stay patiently a while, and thou shalt see his great power, in what manner he will torment thee and thy seed.

18 After him they brought the sixth, and he being ready to die, spoke thus: Be not deceived without cause; for we suffer these things for ourselves, having sinned against our God, and things worthy of admiration are done to us.

19 But do not think that thou shalt escape unpunished, for that thou hast attempted to fight against God.

20 Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God:

21 And she bravely exhorteth every one of them in her own language, being filled with wisdom; and joining a man's heart to a woman's thought,

22 She said to them: I know not how you were formed in my womb; for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you.

23 But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again, in his mercy, both breath and life, as now you despise yourselves for the sake of his laws.

24 Now Antiochus, thinking himself despised, and withal despising the voice of the upbraiden, when the youngest was yet alive, did not only exhort him by words, but also assured him with an oath, that he would make him a rich and a happy man, and, if he would turn from the laws of his fathers, would take him for a friend, and furnish him with things necessary.

25 But when the young man was not moved with these things, the king called the mother, and counselled her to deal with the young man to save his life.

26 And when he had exhorted her with many words, she promised that she would counsel her son.

27 So bending herself towards him, mocking the cruel tyrant, she said in her own language: My son, have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age.

28 I beseech thee, my son, look upon heaven and earth, and all that is in them, and consider that God made them out of nothing, and mankind also:

29 So thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.

30 While she was yet speaking these words, the young man said: For whom do you stay? I will not obey the commandment of the king, but the commandment of the law which was given us by Moses.

31 But thou that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God.

32 For we suffer thus for our sins.

33 And though the Lord, our God, is angry with us a little while, for our chastisement and correction, yet he will be reconciled again to his servants.

34 But thou, O wicked, and of all men most flagitious, be not lifted up without cause with vain hopes, whilst thou art raging against his servants.

35 For thou hast not yet escaped the judgment of the Almighty God, who beholdeth all things.

36 For my brethren having now undergone a short pain, are under the covenant of eternal life: but thou, by the judgment of God, shalt receive just punishment for thy pride.

37 But I, like my brethren, offer up my life and my body for the laws of our fathers: calling upon God to be specifically merciful to our nation, and that thou by torments and stripes mayest confess that he alone is God.

38 But in me, and in my brethren, the wrath of the Almighty, which hath justly been brought upon all our nation, shall cease.

39 Then the king being incensed with anger, ragnd against him more cruelly than all the rest, taking it grievously that he was mocked.

40 So this man also died undeepned, wholly trusting in the Lord.

41 And last of all, after the sons, the mother also was consumed.

42 But now there is enough said of the sacrifices, and of the excessive cruelties.

CHAP. VIII.

Judas Machabeus gathering an army, gains divers victories.

But Judas Machabeus, they that were with him, went privately into the towns: and calling together their kinsmen and friends, and taking unto them such as continued in the Jews' religion, they assembled six thousand men.

2 And they called upon the Lord, that he would look upon his people that were trodden down by all, and would have pity on the temple, that was defiled by the wicked:

3 That he would have pity also upon the city that was destroyed, that was ready to be made even with the ground, and would hear the voice of the blood that cried to him:

4 A. N. 3538, A. C. 166.
4 That he would remember also the most unjust deaths of innocent children, and the blasphemies offered to his name, and would show his indignation on this occasion.

5 Now when Machabeus had gathered a multitude, he could not be withheld by the heathens: for the wrath of the Lord was turned into mercy.

6 So coming unawares upon the towns and cities, he set them on fire, and taking possession of the most commodious places, he made no small slaughter of the enemies:

7 And especially in the nights he went upon these expeditions, and the fame of his valour was spread abroad everywhere.

8 Then Philip seeing that the man gained ground by little and little, and that things for the most part succeeded prosperously with him, wrote to Ptolemees, the governor of Celsyrus and Phenicia, to send aid to the king's affairs.

9 And he with all speed sent Nicanor, the son of Patroclus, one of his special friends, giving him no fewer than twenty thousand armed men of different nations, to root out the whole race of the Jews, joining also with him Gorgias, a good soldier, and of great experience in matters of war.

10 And Nicanor purposed to raise for the king the tribute of two thousand talents, that was to be given to the Romans, by making so much money of the captive Jews:

11 Wherefore he sent immediately to the cities upon the sea coast, to invite men together to buy up the Jewish slaves, promising that they should have ninety slaves for one talent, not reflecting on the vengeance which was to follow him from the Almighty.

12 Now when Judas found that Nicanor was coming, he imparted to the Jews that were with him, that the enemy was at hand:

13 And some of them being afraid, and distrust the justice of God, fled away:

14 Others sold all that they had, and withal besought the Lord, that he would deliver them from the wicked Nicanor, who had sold them before he came near them:

15 And if not for their sakes, yet for the covenant that he had made with their fathers, and for the sake of his holy and glorious name that was invoked upon them.

16 But Machabeus, calling together seven thousand that were with him, exorted them not to be reconciled to the enemies, nor to fear the multitude of the enemies who came wrongfully against them, but to fight manfully:

17 Setting before their eyes the injury they had unjustly done the holy place, and also the injury they had done to the city, which had been shamefully abused, besides destroying the ordinances of the fathers.

18 For, said he, they trust in their weapons, and in their boldness; but we trust in the Almighty Lord, who at a beck can utterly destroy both them that come against us, and the whole world.

19 Moreover, he put them in mind also of the helps their fathers had received from God: and how, under Sennacherib, a hundred and eighty-five thousand had been destroyed.

20 And of the battle that they had fought against the Galatians, in Babylonia; how they, being in all but six thousand, when it came to the point, and the Macedonians, their companions, were at a stand, slew a hundred and twenty thousand, because of the help they had from heaven, and for this they received many favours.

21 With these words they were greatly encouraged, and disposed even to die for the laws of their country.

22 So he appointed his brethren captains over every division of his army: Simon, and Joseph, and Jonathan, giving to each one fifteen hundred men.

23 And after the holy book had been read to them by Esdras, and he had given them for a watch-word, The help of God: himself leading the first band, he joined battle with Nicanor:

24 And the Almighty being their helper, they slew above nine thousand men; and having wounded and disabled the greater part of Nicanor's army, they obliged them to fly.

25 And they took the money of them that came to buy them, and they pursued them on every side.

26 But they came back for want of time: for it was the day before the sabbath: and therefore they did not continue the pursuit.

27 But when they had gathered together their arms and their spoils, they kept the sabbath: blessing the Lord who had delivered them that day, distilling the beginning of mercy upon them.

28 Then after the sabbath they divided the spoils to the feeble and the orphans, and the widows: and the rest they took for themselves and their servants.

29 When this was done, and they had all made a comparison.
mon supplication, they besought the merciful Lord, to be reconciled to his servants unto the end.

30 Moreover, they slew above twenty thousand of them that were with Timotheus and Bacthides, who fought against them, and they made themselves masters of the high strong holds: and they divided amongst them many spoils, giving equal portions to the feebled, the fatherless, and the widows; yes, and the aged also.

31 And when they had carefully gathered together their arms, they laid them all up in convenient places, and the residue of their spoils they carried to Jerusalem:

32 They slew also Philarchus, who was with Timotheus, a wicked man, who had many ways afflicted the Jews.

33 And when they had kept the feast of the victory at Jerusalem, they burnt Callisthenes, that had set fire to the holy gates, who had taken refuge in a certain house, rendering to him a worthy reward for his impieties:

34 But as for that most wicked man, Nicanor, who had brought a thousand merchants to the sale of the Jews,

35 Being, through the help of the Lord, brought down by them, of whom he made no account, laying aside his apparel of glory, fleeing through the midland country, he came alone to Antioch, being rendered very unhappy by the destruction of his army.

36 And he that had promised to levy the tribute for the Romans, by the means of the captives of Jerusalem, now professed that the Jews had God for their protector, and therefore they could not be hurt, because they followed the laws appointed by him.

CHAP. IX.

The wretched end, and fruitless repentance of king Antiochus.

That time Antiochus returned with dishonour out of Persia.

2 For he had entered into the city called Persepolis, and attempted to rob the temple, and to oppress the city: but the multitude running together to arms, put them to flight: and so it fell out that Antiochus being put to flight, returned with disgrace.

3 Now when he was come about Ecbatana, he received the news of what had happened to Nicanor and Timotheus.

4 And swelling with anger, he thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying-place of the Jews.

5 But the Lord, the God of Israel, that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts.

6 And indeed very justly, seeing he had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice.

7 Moreover, being filled with pride, breathing out fire in his rage against the Jews, and commanding the matter to be hastened, it happened as he was going with violence, that he fell from the chariot, so that his limbs were much pained by a grievous bruising of the body.

8 Thus he that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground, was carried in a litter, bearing witness to the manifest power of God in himself:

9 So that worms swarmed out of the body of this man, and whilst he lived in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome to the army.

10 And the man that thought a little before he could reach to the stars of heaven, no man could endure to carry, for the intolerable stench.

11 And by this means, being brought from his great pride, he began to come to the knowledge of himself, being admonished by the scourge of God, his pains increasing every moment.

12 And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God.

13 Then this wicked man prayed to the Lord, of whom he was not like to obtain mercy.

14 And the city, to which he was going in haste to lay it even with the ground, and to make it a common burying-place, he now desireth to make free:

15 And the Jews, whom he said he would not account worthy to be so much as buried, but would give them up to be devoured by the birds and wild beasts, and would utterly destroy them with their children, he now promiseth to make equal with the Athenians.

16 The holy temple also, which before he had spoiled, he promised to adorn with goodly gifts, and to multiply the holy vessels, and to allow out of his revenues the charges pertaining to the sacrifices.

17 Yea also, that he would become a Jew himself, and

VER. 30. Timotheus. Chap. x. 34. The particulars of this war are not given. It seems to have taken place after the temple was purified. Ver. 31. We must distinguish this first war from another mentioned chap. xiv. 24, and 1 Mac. v. 5. Judas defeated the Ephraimites beyond the Jordan. Chap. xii. 10, and 1 Mac. v. 11, 54, 57.

VER. 35. Apparel, as a general. C. Fleeting. Gr. 'like a fugitive, having rendered himself eflusus, he came through the midland country to Antioch, above all being fortunate himself in,' sc. H.

CHAP. IX. Ver. 1. A. Read 1 Mac. iv. 29. W. Time. A. 3840. The motives and ill success of this journey are given 1 Mac. iii. 31, and vi. 1. C.

VER. 2. Persepolis; otherwise called Elymas, (Ch.) a chief (W.) city of Persia. Gr. Περσεπολίς. Hence Elymas may be called Persepolis. H.

VER. 3. Ecbatana, capital of Media. C. See chap. i. 16. H.

VER. 5. Man. It seems to have claimed Divine honours, ver. 12; chap. v. 31 and ix. 5. Darm. xi. 28. Arab. C.

VER. 18. Not like. Because his repentance was not for the offence committed against God, but largely on account of his present sufferings. Ch.—For these he really grieved. 1 Mac. vi. 11. Yet was not sorry for the offence against God and man. So the damnable acknowledgment that their punishments are inflicted on account of their sins, yet have not true repentance. W.—in like manner Saul repented for the loss of his birthright. Heb. xi. 17, M.

CHAP. X. Ver. 5. Athenians. This seems to have been put for Antiochians, chap. iv. 9, in Greek, which name would suit better here, as Ephiphanes had no power over Athens. Gr.—Yet it was highly privileged (H.) above all the cities of Greece. M.—Jason had obtained for the citizens of Jerusalem to be called Antiochians. Chap. vi. 1. But this grant had been revoked, or not carried into effect since the late troubles. C.

VER. 19. Sacrifices, as Dorius, Philometron, and afterwards (1 Mac. x. 28) Nicodemus did. 1 Esd. vi. 9. C.
would go through every place of the earth, and declare the power of God.

18 But his pains not ceasing, (for the just judgment of God was come upon him,) despairing of life, he wrote to the Jews, in the manner of a supplication, a letter in these words:

19 To his very good subjects, the Jews, Antiochus, king and ruler, wishest much health, and welfare, and happiness.

20 If you and your children are well, and if all matters go with you to your mind, we give very great thanks.

21 As for me, being infirm, but yet kindly remembering you, returning out of the places of Persia, and being taken with a grievous disease, I thought it necessary to take care for the common good:

22 Not trusting my life, but having great hope to escape the sickness.

23 But considering that my father also, at what time we led an army into the higher countries, appointed who should reign after him:

24 To the end that if any thing contrary to expectation should fall out, or any bad tidings should be brought, they that were in the countries, knowing to whom the whole government was left, might not be troubled.

25 Moreover, considering that neighbouring princes, and borderers, wait for opportunities, and expect what shall be the event, I have appointed my son, Antiochus, king, whom I often recommended to many of you, when I went into the higher provinces: and I have written to him what I have joined here below.

26 I pray you, therefore, and request of you, that, remembering favours both public and private, you will every man of you continue to be faithful to me and to my son.

27 For I trust that he will behave with moderation and humanity, and following my intentions, will be gracious unto you.

28 Thus the murderer and blasphemer being grievously struck, as himself had treated others, died a miserable death in a strange country, among the mountains.

29 But Philip, that was brought up with him, carried away his body: and out of fear of the son of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

The purification of the temple and city. Other exploits of Judas. His victory over Timotheus.

BUT *Machabeus, and they that were with him, by the protection of the Lord, recovered the temple and the city again.

2 But he threw down the altars, which the heathens had set up in the streets, as also the temples of the idols.

3 And having purified the temple, they made another altar: and taking fire out of the fiery stones, they offered sacrifices after two years, and set forth incense, and lamps, and the leaves of proposition.

4 And when they had done these things, they besought the Lord, lying prostrate on the ground, that they might no more fall into such evils; but if they should at any time sin, that they might be chastised by him more gently, and not be delivered up to barbarians and blasphemous men.

5 Now upon the same day that the temple had been polluted by the strangers, on the very same day it was cleansed again; to wit, on the five and twentieth day of the month of Casleu.

6 And they kept eight days with joy, after the manner of the feast of the tabernacles, remembering that not long before they had kept the feast of the tabernacles, when they were in the mountains, and in dens like wild beasts.

7 Therefore they now carried oil, and green branches, and palms, for him that had given them good success in cleansing his place.

8 And they ordained by a common statute, and decree, that all the nation of the Jews should keep those days every year.

9 And this was the end of Antiochus, that was called the Illustrious.

10 But now we will repeat the acts of Eupator, the son of that wicked Antiochus, abridging the account of the evils that happened in the wars.

11 For when he was come to the crown, he appointed over the affairs of his realm one Lysias, general of the army of Phenicia and Syria.

12 For Ptolemeus, that was called Macer, was determined to be strictly just to the Jews, and especially by reason of the wrong that had been done them, and to deal peaceably with them.

13 But being accused for this to Eupator by his friends, and being oftentimes called traitor, because he had left Cyprus, which Philometor had committed to him, and coming over to Antiochus the Illustrious, had revoluted also from him, he put an end to his life by poison.


VER. 23. Father; Antiochus the Great. The Persian monarchs generally took this precaution.—Countries. So profane authors style the provinces beyond the Euphrates.

VER. 25. Antiochus Eupator, nine years old.—Below. This is lost.

VER. 35. Mountains, at Tubas, (Polyb.) in Phrygia. Curt. v.—Historians relate that he lost his senses, (υαμαιρουσα) being terrified by a demon, on account of his criminal attempt against the temple of Diana. Polyb. excep. Vales. 8, Jer. —This was a real crime in him, as he took the title for a duty. But his conduct towards the temple and nation of the Jews would probably weigh heavier upon his conscience.

VER. 29. That was his, Syr. “son of his nurse,” appointed regent.—Philometer. Exod. 1 Mac. vi. 17, W.

CHAP. X. VER. 1. City. He had done both before the death of Epiphanes, (20) after the fourth battle against Lysias. 1 Mac. iv. W.

VER. 25. Altars. Such were erected before the house. 1 Mac. i. 50; Jer. xl. 18.

VER. 3. Stones; “heated,” (Gr. Συμεραξια) or by miracle, (Arab. Gorion-T.) or striking fire with a flint upon tinder. In this manner the Church still reneweth fire on Holy Saturday. The Jews could not use profane fire in the temple. Lev. x. 1. God restored the sacred fire by miracle. Chap. i. 18, &c.—Two dating from the administration of Judas, and three since the temple was defiled. Ussher. A. 3860.

VER. 6. Manner, with the like ceremonies and solemnity. C.—Green branches might be procured in November and December, as those months in Palestine are as fine as our spring. Roger.


VER. 8. Days. Beno allows that Christ compassed. John x. It is wonderful then that Prot. should reject this book.

VER. 9. Illustrious. Go to 1 Mac. iv. 1, W.

14 But Gorgias, who was governor of the holds, taking with him the strangers, often fought against the Jews.
15 And the Jews that occupied the most commodious hold, received those that were driven out of Jerusalem, and attempted to make war.
16 Then they that were with Machabeus, beseeching the Lord by prayers to be their helper, made a strong attack upon the strong holds of the Idumeans:
17 And assaulting them with great force, won the holds, killed them that came in the way, and slew altogether no fewer than twenty thousand.
18 And whereas some were fled into very strong towers, having all manner of provision to sustain a siege,
19 Machabeus left Simon and Joseph, and Zachaeus, and them that were with them, in sufficient number to besiege them, and departed to those expeditions which seemed more.
20 Now they that were with Simon, being led with covetousness, were persuaded for the sake of money by some that were in the towers: and taking seventy thousand drachmas, let some of them escape.
21 But when it was told Machabeus what was done, he assembled the rulers of the people, and accused those men that they had sold their brethren for money, having let their adversaries escape.
22 So he put these traitors to death, and forthwith took the two towers.
23 And having good success in arms, and all things he took in hand, he slew more than twenty thousand in the two holds.
24 But Timotheus, who before had been overcome by the Jews, having called together a multitude of foreign troops, and assembled horsemen out of Asia, came as though he would take Judea by force of arms.
25 But Machabeus, and they that were with him, when he drew near, prayed to the Lord, sprinkling earth upon their heads, and girding their loins with haircloth.
26 And lying prostrate at the foot of the altar, besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law saith.
27 And so after prayer taking their arms, they went forth further from the city, and when they were come very near the enemies they rested.
28 But as soon as the sun was risen both sides joined battle: the one part having, with their valour, the Lord for a surety of victory, and success: but the other side making their rage their leader in battle.
29 But when they were in the heat of the engagement, there appeared to the enemies from heaven five men upon horses, comely, with golden bridles, conducting the Jews:
30 Two of whom took Machabeus between them, and covered him on every side with their arms, and kept him safe: but cast darts and fire-balls against the enemy, so that they fell down, being both confounded with blindness, and filled with trouble.
31 And there were slain twenty thousand five hundred, and six thousand horsemen.
32 But Timotheus fled into Gazara, a strong hold, where Chereas was governor.
33 Then Machabeus, and they that were with him, cheerfully laid siege to the fortress four days.
34 But they that were within, trusting to the strength of the place, blasphemed exceedingly, and cast forth abominable words.
35 But when the fifth day appeared, twenty young men of them that were with Machabeus, inflamed in their minds because of the blasphemy, approached manfully to the wall, and pushing forward with fierce courage, got up upon it:
36 Moreover, others also getting up after them, went to set fire to the towers and the gates, and to burn the blasphemers alive.
37 And having for two days together pillaged and sacked the fortress, they killed Timotheus, who was found hid in a certain place: they slew also his brother, Chereas and Apollonothes.
38 And when this was done, they blessed the Lord with hymns and thanksgiving, who had done great things in Israel, and given them the victory.

CHAP. XI.

Lyias is overthrown by Judas. He sue for peace.

A SHORT time after this Lyias, the king's lieutenant, and cousin, and who had chief charge over all the affairs, being greatly displeased with what had happened,
2 Gathered together fourscore thousand men, and all the horsemen, and came against the Jews, thinking to take the city, and make it a habitation of the Gentiles:
3 And to make a gain of the temple, as of the other temples of the Gentiles, and to set the high priesthood to sale every year:
4 Never considering the power of God, but puffed up in mind, and trusting in the multitude of his foot soldiers, and the thousands of his horsemen, and his fourscore elephants.
5 So he came into Judea, and approaching to Bethsura, which was in a narrow place, the space of five furlongs from Jerusalem, he laid siege to that fortress.

VER. 18. Revolted. So they interpreted (H.) his disapprobation of the cruelties exercised upon the Jews. C.
VER. 19. Gorgias, who had been defeated. 1 Mac. iv. 7.—Fought. Gr. προσήκειτο "preluded the war." C. 
VER. 15. The Jews, &c. He speaks of them that had fallen from their religion, and were enemies of their country, who joining with the Idumeans or Edomites, kept possession of the strong holds, and from thence amongst their countrymen. C.
VER. 24. Timotheus, who had been defeated (1 Mac. viii. 50. W.) soon after Vincent.
VER. 40. altar, between it and the porch. Joel ii. 17.—Law. Exod. xxvii. 29; Lev. xxvi. 7; Deut. vii. 16. C.
VER. 35. Gazara, different from Gaza, which is so called elsewhere. M.—374