

and adore the golden statue which king Nabuchodonosor hath set up.

6 But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire.

7 Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music: all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up.

8 And presently at that very time some Chaldeans came and accused the Jews,

9 And said to king Nabuchodonosor: O king, live for ever:

10 Thou, O king, hast made a decree that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue:

11 And that if any man shall not fall down and adore, he should be cast into a furnace of burning fire.

12 Now there are certain Jews whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up.

13 Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king.

14 And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up?

15 Now therefore if you be ready at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of

burning fire: and who is the God that shall deliver you out of my hand?

16 Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter.

17 For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king.

18 But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up.

19 Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated.

20 And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire.

21 And immediately these men were bound and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments.

22 For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago.

23 But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire.

24 And they walked in the midst of the flame, praising God and blessing the Lord.

25 Then Azarias standing up prayed in this manner, and opening his mouth in the midst of the fire, he said:

26 Blessed art thou, O Lord, the God of our fathers, and thy name is worthy of praise, and glorious for ever:

27 For thou art just in all that thou hast done to us, and all thy works are true, and thy ways right, and all thy judgments true.

28 For thou hast executed true judg-

CHAP. 3. Ver. 24. *And they walked, &c.* Here St. Jerome takes notice, that from this verse, to ver. 91, was not in the Hebrew in his time. But as it was in all the Greek Bibles, (which were originally translated from the Hebrew,) it is more than probable

that it had been formerly in the Hebrew or rather in the Chaldaic, in which the book of Daniel was written. But this is certain: that it is, and has been of old, received by the church, and read as canonical scripture in her liturgy, and divine offices.

merits in all the things that thou hast brought upon us, and upon Jerusalem the holy city of our fathers: for according to truth and judgment, thou hast brought all these things upon us for our sins.

29 For we have sinned, and committed iniquity, departing from thee: and we have trespassed in all things:

30 And we have not hearkened to thy commandments, nor have we observed nor done as thou hadst commanded us, that it might go well with us.

31 Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment.

32 And thou hast delivered us into the hands of our enemies that are unjust, and most wicked, and prevaricators, and to a king unjust, and most wicked beyond all that are upon the earth.

33 And now we cannot open our mouths: we are become a shame and reproach to thy servants, and to them that worship thee.

34 Deliver us not up for ever, we beseech thee, for thy name's sake, and abolish not thy covenant.

35 And take not away thy mercy from us for the sake of Abraham thy beloved, and Isaac thy servant, and Israel thy holy one:

36 To whom thou hast spoken, promising that thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea shore.

37 For we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins.

38 Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of firstfruits before thee.

39 That we may find thy mercy: nevertheless in a contrite heart and humble spirit let us be accepted.

40 As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee.

41 And now we follow thee with all our heart, and we fear thee, and seek thy face.

42 Put us not to confusion, but deal

with us according to thy meekness, and according to the multitude of thy mercies.

43 And deliver us according to thy wonderful works, and give glory to thy name, O Lord:

44 And let all them be confounded that shew evils to thy servants, let them be confounded in all thy might, and let their strength be broken.

45 And let them know that thou art the Lord, the only God, and glorious over all the world.

46 Now the king's servants that had cast them in, ceased not to heat the furnace with brimstone, and tow, and pitch, and dry sticks,

47 And the flame mounted up above the furnace nine and forty cubits:

48 And it broke forth, and burnt such of the Chaldeans as it found near the furnace.

49 But the angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace,

50 And made the midst of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm.

51 Then these three as with one mouth praised, and glorified, and blessed God in the furnace, saying:

52 Blessed art thou, O Lord the God of our fathers: and worthy to be praised, and glorified, and exalted above all for ever: and blessed is the holy name of thy glory: and worthy to be praised, and exalted above all in all ages.

53 Blessed art thou in the holy temple of thy glory: and exceedingly to be praised, and exceeding glorious for ever.

54 Blessed art thou on the throne of thy kingdom, and exceedingly to be praised, and exalted above all for ever.

55 Blessed art thou, that beholdest the depths, and sittest upon the cherubims: and worthy to be praised and exalted above all for ever.

56 Blessed art thou in the firmament of heaven: and worthy of praise, and glorious for ever.

57 All ye works of the Lord, bless the Lord: praise and exalt him above all for ever.

58 O ye angels of the Lord, bless the Lord: praise and exalt him above all for ever.

59 ^k O ye heavens, bless the Lord : praise and exalt him above all for ever.

60 O all ye waters that are above the heavens, bless the Lord : praise and exalt him above all for ever.

61 O all ye powers of the Lord, bless the Lord : praise and exalt him above all for ever.

62 O ye sun and moon, bless the Lord : praise and exalt him above all for ever.

63 O ye stars of heaven, bless the Lord : praise and exalt him above all for ever.

64 O every shower and dew, bless ye the Lord : praise and exalt him above all for ever.

65 O all ye spirits of God, bless the Lord : praise and exalt him above all for ever.

66 O ye fire and heat, bless the Lord : praise and exalt him above all for ever.

67 O ye cold and heat, bless the Lord : praise and exalt him above all for ever.

68 O ye dews and hoar frosts, bless the Lord : praise and exalt him above all for ever.

69 O ye frost and cold, bless the Lord : praise and exalt him above all for ever.

70 O ye ice and snow, bless the Lord : praise and exalt him above all for ever.

71 O ye nights and days, bless the Lord : praise and exalt him above all for ever.

72 O ye light and darkness, bless the Lord : praise and exalt him above all for ever.

73 O ye lightnings and clouds, bless the Lord : praise and exalt him above all for ever.

74 O let the earth bless the Lord : let it praise and exalt him above all for ever.

75 O ye mountains and hills, bless the Lord : praise and exalt him above all for ever.

76 O all ye things that spring up in the earth, bless the Lord : praise and exalt him above all for ever.

77 O ye fountains, bless the Lord : praise and exalt him above all for ever.

78 O ye seas and rivers, bless the Lord : praise and exalt him above all for ever.

79 O ye whales, and all that move in the waters, bless the Lord : praise and exalt him above all for ever.

80 O all ye fowls of the air, bless the Lord : praise and exalt him above all for ever.

81 O all ye beasts and cattle, bless the

Lord : praise and exalt him above all for ever.

82 O ye sons of men, bless the Lord : praise and exalt him above all for ever.

83 O let Israel bless the Lord : let them praise and exalt him above all for ever.

84 O ye priests of the Lord, bless the Lord : praise and exalt him above all for ever.

85 O ye servants of the Lord, bless the Lord : praise and exalt him above all for ever.

86 O ye spirits and souls of the just, bless the Lord : praise and exalt him above all for ever.

87 O ye holy and humble of heart, bless the Lord : praise and exalt him above all for ever.

88 O Ananias, Azarias, and Misael, bless ye the Lord : praise and exalt him above all for ever. For he hath delivered us from hell, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and saved us out of the midst of the fire.

89 O give thanks to the Lord, because he is good : because his mercy endureth for ever and ever.

90 O all ye religious, bless the Lord the God of gods : praise him and give him thanks, because his mercy endureth for ever and ever.

91 Then Nabuchodonosor the king was astonished, and rose up in haste, and said to his nobles : Did we not cast three men bound into the midst of the fire ? They answered the king, and said : True, O king.

92 He answered, and said : Behold I see four men loose, and walking in the midst of the fire, and there is no hurt in them, and the form of the fourth is like the Son of God.

93 Then Nabuchodonosor came to the door of the burning fiery furnace, and said : Sidrach, Misach, and Abdenago, ye servants of the most high God, go ye forth, and come. And immediately Sidrach, Misach, and Abdenago went out from the midst of the fire.

94 And the nobles, and the magistrates, and the judges, and the great men of the king being gathered together, considered these men, that the fire had no power on their bodies, and that not a hair of their

had been singed, nor their garments altered, nor the smell of the fire had passed on them.

83 Then Nabuchodonosor breaking forth, said: Blessed be the God of them, to wit, of Sidrach, Misach, and Abdenago, who hath sent his angel, and delivered his servants that believed in him: and they changed the king's word, and delivered up their bodies that they might not serve, nor adore any god, except their own God.

84 By me therefore this decree is made, that every people, tribe, and tongue, which shall speak blasphemy against the God of Sidrach, Misach, and Abdenago, shall be destroyed, and their houses laid waste: for there is no other God that can save in this manner.

85 Then the king promoted Sidrach, Misach, and Abdenago, in the province of Babylon.

86 Nabuchodonosor the king, to all peoples, nations, and tongues, that dwell in all the earth, peace be multiplied unto you.

87 The most high God hath wrought signs and wonders toward me. It hath seemed good to me therefore to publish

100 His signs, because they are great: and his wonders, because they are mighty: and his kingdom is an everlasting kingdom, and his power to all generations.

CHAPTER 4.

Nabuchodonosor's dream, by which the judgments of God are denounced against him for his pride, is interpreted by Daniel, and verified by the event.

I NABUCHODONOSOR was at rest in my house, and flourishing in my palace:

2 I saw a dream that affrighted me: and my thoughts in my bed, and the visions of my head troubled me.

3 Then I set forth a decree, that all the wise men of Babylon should be brought in before me, and that they should shew me the interpretation of the dream.

4 Then came in the diviners, the wise

Infra 4. 31. and 7. 14.

men, the Chaldeans, and the soothsayers, and I told the dream before them: but they did not shew me the interpretation thereof:

5 Till their colleague Daniel came in before me, whose name is Baltassar, according to the name of my god, who hath in him the spirit of the holy gods: and I told the dream before him.

6 Baltassar, prince of the diviners, because I know that thou hast in thee the spirit of the holy gods, and that no secret is impossible to thee: tell me the visions of my dreams that I have seen, and the interpretation of them.

7 This was the vision of my head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was exceeding great.

8 The tree was great, and strong: and the height thereof reached unto heaven: the sight thereof was even to the ends of all the earth.

9 Its leaves were most beautiful, and its fruit exceeding much: and in it was food for all: under it dwelt cattle, and beasts, and in the branches thereof the fowls of the air had their abode: and all flesh did eat of it.

10 I saw in the vision of my head upon my bed, and behold a watcher, and a holy one came down from heaven.

11 He cried aloud, and said thus: Cut down the tree, and chop off the branches thereof: shake off its leaves, and scatter its fruits: let the beasts fly away that are under it, and the birds from its branches.

12 Nevertheless leave the stump of its roots in the earth, and let it be tied with a band of iron, and of brass, among the grass, that is without, and let it be wet with the dew of heaven, and let its portion be with the wild beasts in the grass of the earth.

13 Let his heart be changed from man's, and let a beast's heart be given him; and let seven times pass over him.

14 This is the decree by the sentence of

Ver. 86. Nabuchodonosor, &c. These last three verses are a kind of preface to the following chapter, which is written in the style of an epistle from the king.

CHAP. 4. Ver. 5. Baltassar, according to the name of my god. He says this, because the name of Baltassar, or Belsazzar, is derived from the name of Bel, the chief god of the Babylonians.

Ver. 10. A watcher. A vigilant angel, perhaps the guardian of Israel.

Ver. 13. Let his heart be changed, &c. It does not appear by scripture that Nabuchodonosor was changed from human shape; much less that he was changed into an ox; but only that he lost his reason, and became mad; and in this condition remained abroad in the company of beasts, eating grass like an ox, till his hair grew in such manner as to resemble the feathers of eagles, and his nails to be like birds' claws.

the watchers, and the word and demand of the holy ones; till the living know that the most High ruleth in the kingdom of men; and he will give it to whomsoever it shall please him, and he will appoint the basest ⁿ man over it.

15 I king Nabuchodonosor saw this dream: thou, therefore, O Baltassar, tell me quickly the interpretation: for all the wise men of my kingdom are not able to declare the meaning of it to me: but thou art able, because the spirit of the holy gods is in thee.

16 Then Daniel, whose name was Baltassar, began silently to think within himself for about one hour: and his thoughts troubled him. But the king answering, said: Baltassar, let not the dream and the interpretation thereof trouble thee. Baltassar answered, and said: My lord, the dream be to them that hate thee, and the interpretation thereof to thy enemies.

17 The tree which thou sawest which was high and strong, whose height reached to the skies, and the sight thereof into all the earth:

18 And the branches thereof were most beautiful, and its fruit exceeding much, and in it was food for all, under which the beasts of the field dwelt, and the birds of the air had their abode in its branches.

19 It is thou, O king, who art grown great and become mighty: for thy greatness hath grown, and hath reached to heaven, and thy power unto the ends of the earth.

20 And whereas the king saw a watcher, and a holy one come down from heaven, and say: Cut down the tree and destroy it, but leave the stump of the roots thereof in the earth, and let it be bound with iron and brass among the grass without, and let it be sprinkled with the dew of heaven, and let his feeding be with the wild beasts, till seven times pass over him.

21 This is the interpretation of the sentence of the most High, which is come upon my lord the king.

22 They shall cast thee out from among men, and thy dwelling shall be with cattle and with wild beasts,^o and thou shalt eat grass as an ox, and shalt be wet with the dew of heaven: and seven times shall

pass over thee, till thou know that the most High ruleth over the kingdom of men, and giveth it to whomsoever he will.

23 But whereas he commanded, that the stump of the roots thereof, that is, of the tree, should be left: thy kingdom shall remain to thee after thou shalt have known that power is from heaven.

24 Wherefore, O king, let my counsel be acceptable to thee,^p and redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor: perhaps he will forgive thy offences.

25 All these things came upon king Nabuchodonosor.

26 At the end of twelve months he was walking in the palace of Babylon.

27 And the king answered, and said: Is not this the great Babylon, which I have built to be the seat of the kingdom, by the strength of my power, and in the glory of my excellence?

28 And while the word was yet in the king's mouth, a voice came down from heaven: To thee, O king Nabuchodonosor, it is said: Thy kingdom shall pass from thee,

29 And they shall cast thee out from among men, and thy dwelling shall be with cattle and wild beasts: thou shalt eat grass like an ox, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

30 The same hour the word was fulfilled upon Nabuchodonosor, and he was driven away from among men, and did eat grass like an ox, and his body was wet with the dew of heaven: till his hairs grew like the feathers of eagles, and his nails like birds' claws.

31 Now at the end of the days, I Nabuchodonosor lifted up my eyes to heaven, and my sense was restored to me: and I blessed the most High, and I praised and glorified him that liveth for ever: ^rfor his power is an everlasting power, and his kingdom is to all generations.

32 And all the inhabitants of the earth are reputed as nothing before him: for he doth according to his will,^s as well with the powers of heaven, as among the inhabitants of the earth: and there is none that can resist his hand, and say to him: Why hast thou done it?

ⁿ 1 Kings 2. 8, and 16. 11, et seq.
^o Infra 5. 21.

^p Eccl. 3. 33.
^r Supra 3. 100. — ^s Jer. 23. 13; Ps. 115. 3.

33 At the same time my sense returned to me, and I came to the honour and glory of my kingdom: and my shape returned to me: and my nobles, and my magistrates sought for me, and I was restored to my kingdom: and greater majesty was added to me.

34 Therefore I Nabuchodonosor do now praise, and magnify, and glorify the King of heaven: because all his works are true, and his ways judgments, and them that walk in pride he is able to abase.

CHAPTER 5.

Baltasar's profane banquet: his sentence is determined by a handwriting on the wall, which Daniel reads and interprets.

BALTASAR the king made a great feast for a thousand of his nobles: and every one drank according to his age.

2 And being now drunk he commanded that they should bring the vessels of gold and silver which Nabuchodonosor his father had brought away out of the temple, that was in Jerusalem, that the king and his nobles, and his wives and his concubines, might drink in them.

3 Then were the golden and silver vessels brought, which he had brought away out of the temple that was in Jerusalem: and the king and his nobles, his wives and his concubines, drank in them.

4 They drank wine, and praised their gods of gold, and of silver, of brass, of iron, and of wood, and of stone.

5 In the same hour there appeared fingers, as it were of the hand of a man, writing over against the candlestick upon the surface of the wall of the king's palace: and the king beheld the joints of the hand that wrote.

6 Then was the king's countenance changed, and his thoughts troubled him: and the joints of his loins were loosed, and his knees struck one against the other.

7 And the king cried out aloud to bring in the wise men, the Chaldeans, and the soothsayers. And the king spoke, and said to the wise men of Babylon: Whosoever shall read this writing, and shall make known to me the interpretation

thereof, shall be clothed with purple, and shall have a golden chain on his neck, and shall be the third man in my kingdom.

8 Then came in all the king's wise men, but they could neither read the writing, nor declare the interpretation to the king.

9 Wherewith king Baltasar was much troubled, and his countenance was changed: and his nobles also were troubled.

10 Then the queen, on occasion of what had happened to the king, and his nobles, came into the banquet house: and she spoke and said: O king, live for ever: let not thy thoughts trouble thee, neither let thy countenance be changed.

11 There is a man in thy kingdom that hath the spirit of the holy gods in him: and in the days of thy father knowledge and wisdom were found in him: for king Nabuchodonosor thy father appointed him prince of the wise men, enchanters, Chaldeans, and soothsayers, thy father, I say, O king:

12 Because a greater spirit, and knowledge, and understanding, and interpretation of dreams, and shewing of secrets, and resolving of difficult things, were found in him, that is, in Daniel: whom the king named Baltassar. Now therefore let Daniel be called for, and he will tell the interpretation.

13 Then Daniel was brought in before the king. And the king spoke, and said to him: Art thou Daniel of the children of the captivity of Juda, whom my father the king brought out of Judea?

14 I have heard of thee, that thou hast the spirit of the gods, and excellent knowledge, and understanding, and wisdom are found in thee.

15 And now the wise men the magicians have come in before me, to read this writing, and shew me the interpretation thereof: and they could not declare to me the meaning of this writing.

16 But I have heard of thee, that thou canst interpret obscure things, and resolve difficult things: now if thou art

Ver. 24. *I Nabuchodonosor do now, &c.* From this place some commentators infer that this king became a true convert, and dying not long after, was probably saved.

CHAP. 5. Ver. 1. *Baltasar.* He is believed to be the same as Nabonydus, the last of the Chaldean

kings, grandson to Nabuchodonosor. He is called his son, ver. 2, 11, &c., according to the style of the scriptures, because he was a descendant from him. He reigned from 556 to 539 B. C.

Ver. 10. *The queen.* Not the wife but the mother of the king.

able to read the writing, and to shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, and shalt be the third prince in my kingdom.

17 To which Daniel made answer, and said before the king: Thy rewards be to thyself, and the gifts of thy house give to another: but the writing I will read to thee, O king, and shew thee the interpretation thereof.

18 O king, the most high God gave to Nabuchodonosor thy father a kingdom, and greatness, and glory, and honour.

19 And for the greatness that he gave to him, all people, tribes, and languages trembled, and were afraid of him: whom he would, he slew: and whom he would, he destroyed: and whom he would, he set up: and whom he would, he brought down.

20 But when his heart was lifted up, and his spirit hardened unto pride, he was put down from the throne of his kingdom, and his glory was taken away.

21 ^u And he was driven out from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses, and he did eat grass like an ox, and his body was wet with the dew of heaven: till he knew that the most High ruled in the kingdom of men, and that he will set over it whomsoever it shall please him.

22 Thou also his son, O Baltasar, hast not humbled thy heart, whereas thou knewest all these things:

23 But hast lifted thyself up against the Lord of heaven: and the vessels of his house have been brought before thee: and thou, and thy nobles, and thy wives, and thy concubines have drunk wine in them: and thou hast praised the gods of silver, and of gold, and of brass, of iron, and of wood, and of stone, that neither see, nor hear, nor feel: but the God who hath thy breath in his hand, and all thy ways, thou hast not glorified.

24 Wherefore he hath sent the part of the hand which hath written this that is set down.

25 And this is the writing that is written: MANE, THECEL, PHARES.

26 And this is the interpretation of the

word. MANE: God hath numbered thy kingdom, and hath finished it.

27 THECEL: thou art weighed in the balance, and art found wanting.

28 PHARES: thy kingdom is divided, and is given to the Medes and Persians.

29 Then by the king's command Daniel was clothed with purple, and a chain of gold was put about his neck: and it was proclaimed of him that he had power as the third man in the kingdom.

30 The same night Baltasar the Chaldean king was slain.^v

31 And Darius the Mede succeeded to the kingdom, being threescore and two years old.

CHAPTER 6.

Daniel is promoted by Darius: his enemies procure a law forbidding prayer for the transgression of this law Daniel is cast into the lions' den: but miraculously delivered.

IT seemed good to Darius, and he appointed over the kingdom a hundred and twenty governors to be over his whole kingdom.

2 And three princes over them, of whom Daniel was one: that the governors might give an account to them, and the king might have no trouble.

3 And Daniel excelled all the princes, and governors: because a greater spirit of God was in him.

4 And the king thought to set him over all the kingdom: whereupon the princes, and the governors sought to find occasion against Daniel with regard to the king: and they could find no cause, nor suspicion, because he was faithful, and no fault, nor suspicion was found in him.

5 Then these men said: We shall not find any occasion against this Daniel, unless perhaps concerning the law of his God.

6 Then the princes, and the governors craftily suggested to the king, and spoke thus unto him: King Darius, live for ever:

7 All the princes of the kingdom, the magistrates, and governors, the senators, and judges have consulted together, that an imperial decree, and an edict be published: That whosoever shall ask any petition of any god, or man, for thirty days, but of thee, O king, shall be cast into the den of lions.

^u Supra 4. 22.

^v B. C. 539.

Ver. 31. *Darius*. He is called *Cyaxares* by the historians; and was the son of Astyages, and uncle to Cyrus.

8 Now, therefore, O king, confirm the edict, and sign the decree: that what is decreed by the Medes and Persians may not be altered, nor any man be allowed to transgress it.

9 So king Darius set forth the decree, and established it.

10 Now when Daniel knew this, that it is to say, that the law was made, he went into his house: and opening the windows in his upper chamber towards Jerusalem, he knelt down three times a day, and adored, and gave thanks before his God, as he had been accustomed to do before.

11 Wherefore those men carefully watching him, found Daniel praying and making supplication to his God.

12 And they came and spoke to the king concerning the edict: O king, hast thou not decreed, that every man that should make a request to any of the gods, or men, for thirty days, but to thyself, O king, should be cast into the den of the lions? And the king answered them, saying: The word is true according to the decree of the Medes and Persians, which it is not lawful to violate.

13 Then they answered, and said before the king: Daniel, who is of the children of the captivity of Juda, hath not regarded thy law, nor the decree that thou hast made: but three times a day he maketh his prayer.

14 Now when the king had heard these words, he was very much grieved, and in behalf of Daniel he set his heart to deliver him and even till sunset he laboured to save him.

15 But those men perceiving the king's design, said to him: Know thou, O king, that the law of the Medes and Persians is, that no decree which the king hath made, may be altered.

16 Then the king commanded, and they brought Daniel, and cast him into the den of the lions. And the king said to Daniel: Thy God, whom thou always servest, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den: which the king sealed with his own ring, and with the ring of his nobles, that nothing should be done against Daniel.

18 And the king went away to his house and laid himself down without taking

supper, and meat was not set before him, and even sleep departed from him.

19 Then the king rising very early in the morning, went in haste to the lions' den:

20 And coming near to the den, cried with a lamentable voice to Daniel, and said to him: Daniel, servant of the living God, hath thy God, whom thou servest always, been able, thinkest thou, to deliver thee from the lions?

21 And Daniel answering the king, said: O king, live for ever:

22 ^x My God hath sent his angel, and hath shut up the mouths of the lions, and they have not hurt me: forasmuch as before him justice hath been found in me: yea and before thee, O king, I have done no offence.

23 Then was the king exceeding glad for him, and he commanded that Daniel should be taken out of the den: and Daniel was taken out of the den, and no hurt was found in him, because he believed in his God.

24 And by the king's commandment, those men were brought that had accused Daniel: and they were cast into the lions' den, they and their children, and their wives: and they did not reach the bottom of the den, before the lions caught them, and broke all their bones in pieces.

25 Then king Darius wrote to all people, tribes, and languages, dwelling in the whole earth: PEACE be multiplied unto you.

26 It is decreed by me, that in all my empire and my kingdom all men dread and fear the God of Daniel. For he is the living and eternal God for ever: and his kingdom shall not be destroyed, and his power shall be for ever.

27 He is the deliverer, and saviour, doing signs and wonders in heaven, and in earth: who hath delivered Daniel out of the lions' den.

28 ^y Now Daniel continued unto the reign of Darius, and the reign of Cyrus the Persian.

CHAPTER 7.

Daniel's vision of the four beasts, signifying four kingdoms: of God sitting on his throne: and of the opposite kingdoms of Christ and Antichrist.

IN the first year of Baltasar king of Babylon, Daniel saw a dream: and the vision of his head *was* upon his bed: and writing the dream, he comprehended it in few words: and relating the sum of it in short, he said:

2 I saw in my vision by night, and behold the four winds of the heaven strove upon the great sea.

3 And four great beasts, different one from another, came up out of the sea

4 The first was like a lioness, and had the wings of an eagle: I beheld till her wings were plucked off, and she was lifted up from the earth, and stood upon her feet as a man, and the heart of a man was given to her.

5 And behold another beast like a bear stood up on one side: and there were three rows in the mouth thereof, and in the teeth thereof, and thus they said to it: Arise, devour much flesh.

6 After this I beheld, and lo, another like a leopard, and it had upon it four wings as of a fowl, and the beast had four heads, and power was given to it.

7 After this I beheld in the vision of the night, and lo, a fourth beast, terrible and wonderful, and exceeding strong, it had great iron teeth, eating and breaking in pieces, and treading down the rest with its feet: and it was unlike to the other beasts which I had seen before it, and had ten horns.

8 I considered the horns, and behold another little horn sprung out of the midst of them: and three of the first horns were plucked up at the presence thereof: and behold eyes like the eyes of a man were in this horn, and a mouth speaking great things.

9 I beheld till thrones were placed, and the Ancient of days sat: his garment was white as snow, and the hair of his head like clean wool: his throne like flames of fire: the wheels of it like a burning fire.

10 A swift stream of fire issued forth from before him: ^zthousands of thousands ministered to him, and ten thousand times a hundred thousand stood

before him: the judgment sat, and the books were opened.

11 I beheld because of the voice of the great words which that horn spoke: and I saw that the beast was slain, and the body thereof was destroyed, and given to the fire to be burnt:

12 And that the power of the other beasts was taken away: and that times of life were appointed them for a time, and a time.

13 I beheld therefore in the vision of the night, and lo, one like the son of man came with the clouds of heaven, and he came even to the Ancient of days: and they presented him before him.

14 And he gave him power, and glory, and a kingdom: and all peoples, tribes and tongues shall serve him: ^ahis power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed.

15 My spirit trembled, I Daniel was affrighted at these things, and the visions of my head troubled me.

16 I went near to one of them that stood by, and asked the truth of him concerning all these things, and he told me the interpretation of the words, and instructed me:

17 These four great beasts are four kingdoms, which shall arise out of the earth.

18 But the saints of the most high God shall take the kingdom: and they shall possess the kingdom for ever and ever.

19 After this I would diligently learn concerning the fourth beast, which was very different from all, and exceeding terrible: his teeth and claws were of iron. he devoured and broke in pieces, and the rest he stamped upon with his feet:

20 And concerning the ten horns that he had on his head: and concerning the other that came up, before which three horns fell: and of that horn that had eyes, and a mouth speaking great things, and was greater than the rest.

21 I beheld, and lo, that horn made war against the saints, and prevailed over them,

^z Apoc. 5. 11.

^a Supra 3. 100, and 4. 31: Mich. 4. 7; Luke 1. 32.

CHAP. 7. Ver. 3. *Four great beasts.* Viz., the Chaldean, Persian, Grecian, and Roman empires. But some rather choose to understand the fourth beast of the successors of Alexander the Great, more especially of them that reigned in Asia and Syria.

Ver. 7. *Ten horns.* That is, ten kingdoms, (as Apoc. 17. 12,) among which the empire of the fourth

beast shall be parcelled. Or ten kings of the number of the successors of Alexander: as figures of such as shall be about the time of Antichrist.

Ver. 8. *Another little horn.* This is commonly understood of Antichrist. It may also be applied to that great persecutor Antiochus Epiphanes, as a figure of Antichrist.

22 Till the Ancient of days came and gave judgment to the saints of the most High: and the time came, and the saints obtained the kingdom.

23 And thus he said: The fourth beast shall be the fourth kingdom upon earth, which shall be greater than all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns of the same kingdom, shall be ten kings: and another shall rise up after them, and he shall be mightier than the former, and he shall bring down three kings.

25 And he shall speak words against the High One, and shall crush the saints of the most High: and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time, and times, and half a time.

26 And judgment shall sit, that his power may be taken away, and be broken in pieces, and perish even to the end.

27 And that the kingdom, and power, and the greatness of the kingdom, under the whole heaven, may be given to the people of the saints of the most High: whose kingdom is an everlasting kingdom, and all kings shall serve him, and shall obey him.

28 Hitherto is the end of the word. I Daniel was much troubled with my thoughts, and my countenance was changed in me: but I kept the word in my heart.

CHAPTER 8.

Daniel's vision of the ram and the goat interpreted by the angel Gabriel.

IN^b the third year of the reign of king Baltasar, a vision appeared to me. I Daniel, after what I had seen in the beginning,

2 Saw in my vision when I was in the castle of Susa, which is in the province of Elam: and I saw in the vision that I was over the gate of Ulai.

b B. C. 554.

Ver. 2. A time, and times, and half a time. That is, three years and a half: which is supposed to be the length of the duration of the persecution of Antichrist.

CHAP. 8. Ver. 3. A ram. The empire of the Medes and Persians.

Ver. 5. A he goat. The empire of the Greeks, or Macedonians. — Ibid. He touched not the ground. He conquered all before him, with so much rapidity, that he seemed rather to fly, than to walk upon the earth. — Ibid. A notable horn. Alexander the Great.

3 And I lifted up my eyes, and saw: and behold a ram stood before the water, having two high horns, and one higher than the other, and growing up. Afterward

4 I saw the ram pushing with his horns against the west, and against the north, and against the south: and no beasts could withstand him, nor be delivered out of his hand: and he did according to his own will, and became great.

5 And I understood: and behold a he goat came from the west on the face of the whole earth, and he touched not the ground, and the he goat had a notable horn between his eyes.

6 And he went up to the ram that had the horns, which I had seen standing before the gate, and he ran towards him in the force of his strength.

7 And when he was come near the ram, he was enraged against him, and struck the ram: and broke his two horns, and the ram could not withstand him: and when he had cast him down on the ground, he stamped upon him, and none could deliver the ram out of his hand.

8 And the he goat became exceeding great: and when he was grown, the great horn was broken, and there came up four horns under it towards the four winds of heaven.

9 And out of one of them came forth a little horn: and it became great against the south, and against the east, and against the strength.

10 And it was magnified even unto the strength of heaven: and it threw down of the strength, and of the stars, and trod upon them.

11 And it was magnified even to the prince of the strength: and it took away from him the continual sacrifice, and cast down the place of his sanctuary.

12 And strength was given him against the continual sacrifice, because of sins: and truth shall be cast down on the

Ver. 8. Four horns. Seleucus, Antigonus, Philip, and Ptolemeus, the successors of Alexander, who divided his empire among them.

Ver. 9. A little horn. Antiochus Epiphanes, a descendant of Seleucus. He grew against the south, and the east, by his victories over the kings of Egypt and Armenia: and against the strength, that is, against Jerusalem and the people of God.

Ver. 10. Unto the strength of heaven: or, against the strength of heaven. So are here called the army of the Jews, the people of God.

ground, and he shall do and shall prosper.

13 And I heard one of the saints speaking, and one saint said to another, I know not to whom that was speaking: How long shall be the vision, concerning the continual sacrifice, and the sin of the desolation that is made: and the sanctuary, and the strength be trodden under foot?

14 And he said to him: Unto evening and morning two thousand three hundred days: and the sanctuary shall be cleansed.

15 And it came to pass when I Daniel saw the vision, and sought the meaning, that behold there stood before me as it were the appearance of a man.

16 And I heard the voice of a man between Ulai: and he called, and said: Gabriel, make this man to understand the vision.

17 And he came and stood near where I stood: and when he was come, I fell on my face trembling, and he said to me: Understand, O son of man, for in the time of the end the vision shall be fulfilled.

18 And when he spoke to me I fell flat on the ground: and he touched me, and set me upright,

19 And he said to me: I will shew thee what things are to come to pass in the end of the malediction: for the time hath its end.

20 The ram, which thou sawest with horns, is the king of the Medes and Persians.

21 And the he goat, is the king of the Greeks, and the great horn that was between his eyes, the same is the first king.

22 But whereas when that was broken, there arose up four for it: four kings shall rise up of his nation, but not with his strength.

23 And after their reign, when iniquities shall be grown up, there shall arise a king of a shameless face, and understanding dark sentences.

24 And his power shall be strengthened, but not by his own force: and he shall lay all things waste, and shall prosper,

and do more than can be believed. And he shall destroy the mighty, and the people of the saints,

25 According to his will, and craft shall be successful in his hand: and his heart shall be puffed up, and in the abundance of all things he shall kill many: and he shall rise up against the prince of princes, and shall be broken without hand.

26 And the vision of the evening and the morning, which was told, is true: thou therefore seal up the vision, because it shall come to pass after many days.

27 And I Daniel languished, and was sick for some days: and when I was risen up, I did the king's business, and I was astonished at the vision, and there was none that could interpret it.

CHAPTER 9.

Daniel's confession and prayer: Gabriel informs him concerning the seventy weeks to the coming of Christ.

IN the first year of Darius the son of Assuerus of the seed of the Medes, who reigned over the kingdom of the Chaldeans:

2 The first year of his reign, I Daniel understood by books the ^d number of the years, concerning which the word of the Lord came to Jeremias the prophet, that seventy years should be accomplished of the desolation of Jerusalem.

3 And I set my face to the Lord my God, to pray and make supplication with fasting, and sackcloth, and ashes.

4 And I prayed to the Lord my God, and I made my confession, and said: ^e I beseech thee, O Lord God, great and terrible, who keepest the covenant, and mercy to them that love thee, and keep thy commandments.

5 ^f We have sinned, we have committed iniquity, we have done wickedly, and have revolted: and we have gone aside from thy commandments, and thy judgments.

6 We have not hearkened to thy servants the prophets, that have spoken in thy name to our kings, to our princes, to our fathers, and to all the people of the land.

7 To thee, O Lord, justice: but to us confusion of face, as at this day to the

^d Jer. 25. 11, and 29. 10.

^e 2 Esd. 1. 5. — ^f Bar. 1. 17.

Ver. 14. *Unto evening and morning two thousand three hundred days.* That is, six years and almost four months: which was the whole time from the

beginning of the persecution of Antiochus till his death.

men of Juda, and to the inhabitants of Jerusalem, and to all Israel, to them that are near, and to them that are far off in all the countries whither thou hast driven them, for their iniquities by which they have sinned against thee.

8 O Lord, to us *belongeth* confusion of face, to our princes, and to our fathers that have sinned.

9 But to thee, the Lord our God, mercy and forgiveness, for we have departed from thee:

10 And we have not hearkened to the voice of the Lord our God, to walk in his law, which he set before us by his servants the prophets.

11 And all Israel have transgressed thy law, and have turned away from hearing thy voice, and the malediction, and the curse, ^g which is written in the book of Moses the servant of God, is fallen upon us, because we have sinned against him.

12 And he hath confirmed his words which he spoke against us, and against our princes that judged us, that he would bring in upon us a great evil, such as never was under all the heaven, according to that which hath been done in Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us: and we entreated not thy face, O Lord our God, that we might turn from our iniquities, and think on thy truth.

14 And the Lord hath watched upon the evil, and hath brought it upon us: the Lord our God is just in all his works which he hath done: for we have not hearkened to his voice.

15 ^a And now, O Lord our God, who hast brought forth thy people out of the land of Egypt with a strong hand, and hast made thee a name as at this day: we have sinned, we have committed iniquity,

16 O Lord, against all thy justice: let thy wrath and thy indignation be turned away, I beseech thee, from thy city Jerusalem, and from thy holy mountain. For

^g Dent. 27. 14.

^a Bar. 2. 11; Ex. 14. 22.

CHAP. 9. Ver. 11. *The man Gabriel.* The angel Gabriel in the shape of a man.

Ver. 21. *Men of desires,* that is, ardently praying for the Jews then in captivity.

Ver. 24. *Seventy weeks,* viz., of years, (or seventy times seven, that is, 490 years,) are shortened; that is, fixed and determined, so that the time shall be no longer.

Ver. 25. *From the going forth of the word,* &c. That is, from the twentieth year of king Artaxerxes,

by reason of our sins, and the iniquities of our fathers, Jerusalem, and thy people are a reproach to all that are round about us.

17 Now therefore, O our God, hear the supplication of thy servant, and his prayers: and shew thy face upon thy sanctuary which is desolate, for thy own sake.

18 Incline, O my God, thy ear, and hear: open thy eyes, and see our desolation, and the city upon which thy name is called: ⁱ for it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies.

19 O Lord, hear: O Lord, be appeased: hearken and do: delay not for thy own sake, O my God: because thy name is invoked upon thy city, and upon thy people.

20 Now while I was yet speaking, and praying, and confessing my sins, and the sins of my people of Israel, and presenting my supplications in the sight of my God, for the holy mountain of my God:

21 As I was yet speaking in prayer, behold the man Gabriel, whom I had seen in the vision at the beginning, ^j flying swiftly touched me at the time of the evening sacrifice.

22 And he instructed me, and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand.

23 From the beginning of thy prayers the word came forth: and I am come to shew it to thee, because thou art a man of desires: therefore do thou mark the word, and understand the vision.

24 ^k Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the saint of saints may be anointed.

25 Know thou therefore, and take no-

ⁱ Jer. 25. 29; Ps. 48. 2, 9, and 101. 3.

^j Supra 8. 16. — ^k Matt. 24. 15; John 1. 45.

when by his commandment Nehemias rebuilt the walls of Jerusalem, 2 Esd. 2. From which time, according to the best chronology, there were just sixty-nine weeks of years, that is, 483 years to the baptism of Christ, when he first began to preach and execute the office of Messias. — Ibid. *In straitness of times; angustia temporum:* which may allude both to the difficulties and opposition they met with in building: and to the shortness of the time in which they finished the wall, viz., fifty-two days.

tice: *nam* from the going forth of the word, to build up Jerusalem again, unto Christ the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls in straitness of times.

26 And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his. And a people with their leader that shall come, shall destroy the city and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation.

27 And he shall confirm the covenant with many, in one week: and in the half of the week the victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation, and to the end.

CHAPTER 10.

Daniel having humbled himself by fasting and penance seeth a vision, with which he is much terrified; but he is comforted by an angel.

IN^t the third year of Cyrus king of the Persians, a word was revealed to Daniel surnamed Baltassar, and a true word, and great strength: and he understood the word: for there is need of understanding in a vision.

2 In those days I Daniel mourned the days of three weeks.

3 I ate no desirable bread, and neither flesh, nor wine entered into my mouth, neither was I anointed with ointment: till the days of three weeks were accomplished.

4 And in the four and twentieth day of the first month I was by the great river which is the Tigris.

5 And I lifted up my eyes, and I saw: and behold a man clothed in linen, and his loins were girded with the finest gold:

6 And his body was like the chrysolite, and his face as the appearance of light-

ning, and his eyes as a burning lamp: and his arms, and all downward even to the feet, like in appearance to glittering brass: and the voice of his word like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw it not: but an exceeding great terror fell upon them, and they fled away, and hid themselves.

8 And I being left alone saw this great vision: and there remained no strength in me, and the appearance of my countenance was changed in me, and I fainted away, and retained no strength.

9 And I heard the voice of his words: and when I heard, I lay in a consternation, upon my face, and my face was close to the ground.

10 And behold a hand touched me, and lifted me up upon my knees, and upon the joints of my hands.

11 And he said to me: Daniel, thou man of desires, understand the words that I speak to thee, and stand upright: for I am sent now to thee. And when he had said this word to me, I stood trembling.

12 And he said to me: Fear not, Daniel: for from the first day that thou didst set thy heart to understand, to afflict thyself in the sight of thy God, thy words have been heard: and I am come for thy words.

13 But the prince of the kingdom of the Persians resisted me one and twenty days: and behold Michael, one of the chief princes, came to help me, and I remained there by the king of the Persians.

14 But I am come to teach thee what things shall befall thy people in the latter days, for as yet the vision is for days.

15 And when he was speaking such words to me, I cast down my countenance to the ground, and held my peace.

16 And behold, as it were the likeness of a son of man touched my lips: then I

1 B. C. 536.

Ver. 26. *A people with their leader.* The Romans under Titus.

Ver. 27. *In the half of the week, or, in the middle of the week, &c.* Because Christ preached three years and a half: and then by his sacrifice upon the cross abolished all the sacrifices of the law.—Ibid. *The abomination of desolation.* Some understand this of the profanation of the temple by the crimes of the Jews, and by the bloody faction of the zealots. Others of the bringing in thither the ensigns and standard of the pagan Romans. Others, in fine, dis-

tinguish three different times of desolation: viz., that under Antiochus; that when the temple was destroyed by the Romans; and the last near the end of the world under Antichrist. To all which, as they suppose, this prophecy may have a relation.

CHAP. 10. Ver. 13. *The prince, &c.* That is, the angel guardian of Persia: who according to his office, seeking the spiritual good of the Persians, was desirous that many of the Jews should remain among them.

opened my mouth, and spoke, and said to him that stood before me: O my Lord, at the sight of thee my joints are loosed, and no strength hath remained in me.

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 that 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 ^m Michael your prince.

CHAPTER 11.

The angel declares to Daniel many things to come, 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 shew thee the truth. Behold there shall stand yet three kings in Persia, and the fourth shall be enriched exceedingly 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, beside 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 dominion 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 hand.

12 And he shall take a multitude, and

m Apoc. 12. 7.

Ver. 11. *Michael your prince.* The guardian general of the church of God.

CHAP. 11. Ver. 2. *Three kings.* Viz., Cambyses, Sardanapalus, and Darius, the son of Hystaspes. — Ibid. *The fourth.* Xerxes.

Ver. 3. *A strong king,* Alexander.

Ver. 5. *The king of the south.* Ptolemy the son of Lagos, king of Egypt, which lies south of Jerusalem. — Ibid. *One of his princes,* that is, one of Alexander's princes, shall prevail over him: that is, shall be stronger than the king of Egypt. He speaks of Seleucus Nicator, king of Asia and Syria, whose successors are here called the kings of the north, because their dominions lay to the north in respect to Jerusalem.

Ver. 6. *The daughter of the king of the south* Viz., Berenice, daughter of Ptolemy Philadelphus, given in marriage to Antiochus Theos, grandson of Seleucus.

Ver. 7. *A plant, &c.* Ptolemy Evergetes, the son of Philadelphus.

Ver. 8. *The king of the north.* Seleucus Callinicus.

Ver. 10. *His sons.* Seleucus Ceraunius, and Antiochus the Great, the sons of Callinicus. — Ibid. *He shall come.* Viz., Antiochus the Great.

Ver. 11. *The king of the south.* Ptolemy Philopator, son of Evergetes.

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 up themselves to fulfil the vision, and they shall fall.

15 And the king of the north shall come, and shall cast up a mount, and shall take the best fenced cities: and the arms of the south shall not withstand, and his chosen ones shall rise up to resist, and they shall not have strength.

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

n Isa. 19. 1.

Ver. 16. *He shall come upon him.* Viz., Antiochus shall come upon the king of the south. — Ibid. *The glorious land.* Judea.

Ver. 17. *All his kingdom.* Viz., all the kingdom of Ptolemy Epiphanes, son of Philopator. — Ibid. *A daughter of women.* That is, a most beautiful woman, viz., his daughter Cleopatra. — Ibid. *To overthrow it.* Viz., the kingdom of Epiphanes: but his policy shall not succeed; for Cleopatra shall take more to heart the interest of her husband, than that of her father.

Ver. 18. *The prince of his reproach.* Scipio the Roman general, called the prince of his reproach, because he overthrew Antiochus, and obliged him to submit to very dishonourable terms, before he would cease from the war.

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 forecast 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.

Ver. 20. *One most vile.* Seleucus Philopator, who sent Heliodorus to plunder the temple: and was shortly after slain by the same Heliodorus.

Ver. 21. *One despised.* Viz., Antiochus Epiphanes, who at first was despised and not received for king. What is here said of this prince, is accommodated by St. Jerome and others to Antichrist; of whom this Antiochus was a figure.

Ver. 22. *Of the fighter.* That is, of them that shall oppose him, and shall fight against him. — Ibid. *The prince of the covenant, or of the league.* The chief of them that conspired against him: or the king of Egypt his most powerful adversary.

Ver. 25. *The king.* Ptolemy Philometor.

30 And the galleys and 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 dissemble: 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 Maozim 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 Maozim 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 principality 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 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.

CHAPTER 12.

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

BUT^o 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: ^psome unto life everlasting, and others unto reproach, to see it always.

3 But they that are learned ^qshall shine

a Apoc. 12. 7.

Ver. 30. *The galleys and the Romans.* Popilius, and the other Roman ambassadors, who came in galleys, and obliged him to depart from Egypt.

Ver. 31. *They shall place there the abomination,* &c. The idol of Jupiter Olympius, which Antiochus ordered to be set up in the sanctuary of the temple: which is here called the sanctuary of strength, from the Almighty that was worshipped there.

Ver. 38. *The god Maozim.* That is, the god of forces or strong holds.

p Matt. 25. 46; John 5. 29. — *q* Wisd. 3. 7.

Ver. 39. *And he shall increase glory, &c.* He shall bestow honours, riches and lands, upon them that shall worship his god.

Ver. 45. *Apadno.* Some take it for the proper name of a place: others, from the Hebrew, translate it *his palace*.

CHAP. 12. Ver. 3. *Learned.* Viz., in the law of God and true wisdom, which consists in knowing and loving God.

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 behold as it were two others stood: one on this side upon the bank of the river, and another on that side, on 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 it 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?

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.

CHAPTER 13.

The history of Susanna and the two elders.

NOW there was a man that dwelt in Babylon, and his name was Joakim:

r Apoc. 10. 5.

2 And he took a wife whose name was Susanna, the daughter of Helcias, 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.

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 a time, 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, but the

CHAP. 13. This history of Susanna, in all the ancient Greek and Latin Bibles, was placed in the beginning of the book of Daniel: till St. 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.

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 nobody 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. And on the next day,

28 When the people were come to Joakim her husband, the two elders also came full of wicked device against Susanna, to put her to death.

29 And they said before the people: Send to Susanna daughter of Helcias the wife of Joakim. And presently they sent.

30 And she came with her parents, and children, and all her kindred.

31 Now Susanna was exceeding delicate, and beautiful to behold.

32 But those wicked men commanded that her face should be uncovered, (for she was covered,) that so at least they might be satisfied with her beauty.

33 Therefore her friends and all her acquaintance wept.

34 But the two elders rising up in the midst of the people, laid their hands upon her head.

35 And she weeping looked up to heaven, for her heart had confidence in the Lord.

36 And the elders said: As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her.

37 Then a young man that was there hid came to her, and lay with her.

38 But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together.

39 And him indeed we could not take, because he was stronger than us, and opening the doors he leaped out:

40 But having taken this woman, we asked who the young man was, but she would not tell us: of this thing we are witnesses.

41 The multitude believed them as being the elders and the judges of the people, and they condemned her to death.

42 Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass,

43 Thou knowest that they have borne false witness against me: and behold I must die, whereas I have done none of these things, which these men have maliciously forged against me.

44 And the Lord heard her voice.

45 And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel.

46 And he cried out with a loud voice: I am clear from the blood of this woman.

47 Then all the people turning themselves towards him, said: What meaneth this word that thou hast spoken?

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 shew it

us : seeing God hath given thee the honour of old age.

51 And Daniel said to the people: Separate these two far 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 to 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 saveth 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 fulfil 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 Jakim her husband, and all her kindred,

because there was no dishonesty found in her.

64 And Daniel became great in the sight of the people from that day, and thenceforward.

65 And king Astyages was gathered to his fathers, and Cyrus the Persian received his kingdom.

CHAPTER 14.

The history of Bel; and of the great serpent worshipped by the Babylonians.

AND Daniel was the king's guest, and was honoured above all his friends.

2 Now the Babylonians had an idol called Bel: and there were 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 shew 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, besides 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:

t Ex. 23. 7.

u Deut. 19. 18 and 19.

CHAP. 14. VER. 1. *The king's guest.* It seems most probable, that the king here spoken of was

Evilmerodach, the son and successor of Nabucho donosor, and a great favourer of the Jews.

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 fed 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 ate 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, the king looked upon the table, and cried out with a loud voice: Great art thou, O Bel, and there is not any devil 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 shewed 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.

32 Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the field, to carry it to the reapers.

33 And the angel of the Lord said to Habacuc: Carry the dinner which thou hast into Babylon to Daniel, who is in the lions' den.

34 And Habacuc said: Lord, I never saw Babylon, nor do I know the den.

35 And the angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon over the den in the force of his spirit.

36 And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee.

r Ezech. 8. 3.

Ver. 26. The den of lions. Daniel was twice cast into the den of lions; once under Iarius the Mede, because he had transgressed the king's edict, by praying three times a day; and another time under Evilmerodach by a sedition of the people. This time

he remained six days in the lions' den; the other time only one night.

Ver. 32. *Habacuc.* The same, as some think whose prophecy is found among the lesser prophets but others believe him to be different.

37 And Daniel said: Thou hast remembered me, O God, and thou hast not forsaken them that love thee.

33 And Daniel arose and ate. 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 behold 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.

THE PROPHECY OF OSEE.

OSEE, or Hosea is 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, shortly after Amos. His ministry began toward the end of the reign of JEROBOAM the second (789-749 B. C.) and ended before the campaign of TEG-LATH-PHALASAR in 733-732 B. C. It was a period of anarchy and confusion.

CHAPTER 1.

By marrying a harlot, and by the names of his children, the prophet sets 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 Ozias, Joathan, Achaz, and Ezechias kings of Juda, and in the days of Jeroboam the son of Joas king of Israel.

2 The beginning of the Lord's 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 Debelaim: and she conceived and bore him a son.

4 And the Lord said to him: Call his name Jezrahel: for yet a little while, and I will visit the blood of Jezrahel upon the house of Jehu, 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 Jezrahel.

6 And she conceived again, and bore a daughter, and he said to him: Call her name, Without mercy: for I 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 I 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 shall not be numbered. ^x 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.*

^x Rom. 9. 26.

CHAP. 1. Ver. 2. *A wife of fornications.* That is, a wife that hath been given to fornication. This was to represent the Lord's proceedings with his people Israel, who, by spiritual fornication, were continually offending him.—Ibid. *Children of fornications.* So called from the character of their

mother, if not also from their own wicked dispositions.

Ver. 6. *Without mercy.* Lo-Ruhamah.

Ver. 9. *Not my people.* Lo-ammi.

Ver. 10. *The number, &c.* Viz., of the true Israelites, the children of the church of Christ.

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 Jezrahel.

CHAPTER 2.

Israel is justly punished for leaving God. The restoration of grace to the church of Christ.

SAY ye to your brethren: You are my people, and to your sister: Thou hast obtained mercy.

2 Judge your mother, judge her: because she is not my wife, and I am not her husband. Let her put away her fornications from her face, and her adulteries from between her breasts.

3 I will strip her naked, and set her as in the day that she was born: and I will make her as a wilderness, and will set her as a land that none can pass through, and will kill her with drought.

4 And I will not have mercy on her children: for they are the children of fornications.

5 For their mother hath committed fornication, she that conceived them is covered with shame: for she said: I will go after my lovers, that give me my bread, and my water, my wool, and my flax, my oil, and my drink.

6 Wherefore behold I will hedge up thy way with thorns, and I will stop it up with a wall, and she shall not find her paths.

7 And she shall follow after her lovers, and shall not overtake them: and she shall seek them, and shall not find, and she shall say: I will go, and return to my first husband, because it was better with me then, than now.

8 And she did not know that I gave her corn, and wine, and oil, and multiplied her silver, and gold, which they have used in the service of Baal.

9 Therefore will I return, and take away

Ver. 11. One head, viz. Christ. — Ibid. Great is the day of Jezrahel. That is, of the seed of God; for Jezrahel signifies the seed of God.

CHAP. 2. Ver. 1. Say to your brethren, &c., or, Call your brethren. My people: and your sister, Her that hath obtained mercy. This is connected with the latter end of the foregoing chapter, and relates to the converts of Israel.

Ver. 2. Your mother. The synagogue.

Ver. 14. I will allure her, &c. After all her disloyalties, I will still allure her by my grace, &c., and send her vinedressers, viz. the apostles; originally her own children, who shall open to her the gates of hope, as heretofore at her coming into the land of promise, she had all good success after she had satis-

my corn in its season, and my wine in its season, and I will set at liberty my wool, and my flax, which covered her disgrace.

10 And now I will lay open her folly in the eyes of her lovers: and no man shall deliver her out of my hand:

11 And I will cause all her mirth to cease, her solemnities, her new moons, her sabbaths, and all her festival times.

12 And I will destroy her vines, and her fig trees, of which she said: These are my rewards, which my lovers have given me: and I will make her as a forest, and the beasts of the field shall devour her.

13 And I will visit upon her the days of Baalim, to whom she burnt incense, and decked herself out with her earrings, and with her jewels, and went after her lovers, and forgot me, saith the Lord.

14 Therefore, behold I will allure her, and will lead her into the wilderness: and I will speak to her heart.

15 And I will give her vinedressers 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.

16 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.

17 And I will take away the names of Baalim out of her mouth, and she shall no more remember their name.

18 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.

19 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 commiserations.

fied the divine justice by the execution of Achan in the valley of Achor. Jos. 7.

Ver. 16. My husband. In Hebrew, Ishi. Baali, my lord. The meaning of this verse is: that whereas Ishi and Baali were used indifferently in those days by wives speaking to their husbands; the synagogue, whom God was pleased to consider as his spouse, should call him only Ishi, and abstain from the name of Baali, because of its affinity with the name of the idol Baal.

Ver. 17. Baalim. It is the plural number of Baal: for there were divers idols of Baal.

Ver. 19. I will espouse thee, &c. This relates to the happy espousals of Christ with his church: which shall never be dissolved.

20 And I will espouse thee to me in faith: and thou shalt know that I am the Lord.

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 these shall hear Jezrahel.

23 And I will sow her unto me in the earth, and I will have mercy on her that was without mercy.

24 ^y And I will say to that which was not my people: Thou art my people: and they shall say: Thou art my God.

CHAPTER 3.

The prophet is commanded again to love an adulteress; to signify God's love to the synagogue. The wretched state of the Jews for a long time, till at last they shall be converted.

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 theraphim.

5 ^z 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.

CHAPTER 4.

God's judgment against the sins of Israel: Juda is warned not to follow their example.

HEAR the word of the Lord, ye children of Israel, for the Lord shall

^y Rom. 9. 25; 1 Peter 2. 10.

Ver. 21. *Hear the heavens, &c.* All shall conspire in favour of the church, which in the following verse is called Jezrahel, that is, the seed of God.

Ver. 24. *That which was not my people, &c.* This relates to the conversion of the Gentiles.

CHAP. 3. Ver. 4. *Theraphim.* Images or representations,

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 fowls of the air: yea, the fishes of the sea also shall be gathered together.

4 But yet let not any man judge: and let not a man be rebuked: for thy people 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 ^a 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,

^z Ezech. 34. 23. — ^a Isa. 24. 2.

Ver. 5. *David their king.* That is, Christ, who is of the house of David.

CHAP. 4. Ver. 4. *Let not any man judge, &c.* As if he would say: It is in vain to strive with them, or reprove them, they are so obstinate in evil.

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 sacrifice 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.

CHAPTER 5.

God's threats against the priests, the people, and provinces 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.

8 Blow ye the cornet in Gabaa, the trumpet in Rama: howl ye in Bethaven, behind thy back, O Benjamin.

9 Ephraim shall be in desolation in the day of rebuke: among the tribes of Israel I have shewn 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 rottenness 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.

CHAPTER 6.

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

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 ^b He will revive us after two days: on

b 1 Cor. 15. 4.

priests of the race of Aaron; but served the calves at Bethel and Dan.

Ver. 7. *Children that are strangers.* That is, aliens from God: and therefore they are threatened with speedy destruction.

Ver. 10. *As they that take up the bound.* That is, they that remove the boundary, encroaching on the property of their neighbours: figuratively, their going beyond the boundary of the laws of God.

Ver. 15. *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 that was worshipped there.

CHAP. 5. Ver. 1. *O priests.* What is said of priests in this prophecy is chiefly understood of the priests of the kingdom of Israel; who were not true

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 hewed *them* by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light.

6 ° For I desired 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: Israel is defiled.

11 And thou also, O Juda, set thee a harvest, when I shall bring back the captivity of my people.

CHAPTER 7.

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 lest they may say in their hearts, that I remember all their wickedness: their own devices now have beset them about, they have been done before my face.

3 They have made the king glad with

c 1 Kings 15. 22; Eccl. 4. 17; Matt. 9. 13.

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 mingling 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 them, 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 calleth 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

manner with blood, as to suffer none to walk there without imbruing the soles of their feet in blood.

CHAP. 7. Ver. 3. *Made the king glad*, &c. To please Jeroboam, and their other kings they have given themselves up to the wicked worship of idols, which are mere falsehood and lies.

CHAP. 6. Ver. 8. *Supplanted with blood*. That is, undermined and brought to ruin, for shedding of blood: and, as it is signified in the following verse, for conspiring with the priests (of Bethel) like robbers, to murder in the way such as passed out of Sichem to go towards the temple of Jerusalem. Or else supplanted with blood, signifies flowing in such

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.

CHAPTER 8.

The Israelites are threatened with destruction for their impiety 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.

2 They shall call upon me: O my God, we, Israel, knew 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 have made idols to themselves, that they might perish.

5 Thy call, 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.

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.

CHAPTER 9.

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

REJOICE not, O Israel: rejoice not as the nations do: for thou hast committed fornication against thy God, thou hast loved a reward upon every corn-floor.

2 The floor and the winepress shall not feed them, and the wine shall deceive them.

3 They shall not dwell in the Lord's land: Ephraim is returned to Egypt, and hath eaten unclean things among the Assyrians.

4 They shall not offer wine to the Lord, neither shall they please him: their sacrifices shall be like the bread of mourners: all that shall eat it shall be defiled: for their bread is life for their soul, it shall not enter into the house of the Lord.

5 What will you do in the solemn day, in the day of the feast of the Lord?

6 For behold they are gone because of destruction: Egypt shall gather them together, Memphis shall bury them: nettles shall inherit their beloved silver, the bur shall be in their tabernacles.

7 The days of visitation are come, the days of repaying are come: know ye, O Israel, that the prophet was foolish, the spiritual man was mad, for the multitude of thy iniquity, and the multitude of thy madness.

8 The watchman of Ephraim was with my God: the prophet is become a snare of ruin upon all his ways, madness is in the house of his God.

9 ^dThey have sinned deeply, as in the days of Gabaa: he will remember their iniquity, and will visit their sin.

10 I found Israel like grapes in the desert, I saw their fathers like the firstfruits of the fig tree in the top thereof: but they went in to Beelphegor, and alienated themselves to that confusion, and became abominable, as those things were, which they loved.

11 As for Ephraim, their glory hath flown away like a bird from the birth, and from the womb, and from the conception.

12 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 ^e 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 revolvers.

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.

CHAPTER 10.

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

ISRRAEL 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 a 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 wardens of its temple that rejoiced over it in its glory because it is departed from it.

e 1 Kings 8. 5.

f Isa. 2. 19; Luke 23. 30; Apoc. 6. 16.

CHAP. 10. Ver. 5. *The kine of Bethaven.* The golden calves of Jeroboam.

Ver. 6. *Itself also is carried, &c.* One of the golden calves was given by king Manahem, to Phul, king of the Assyrians, to engage him to stand by him.

Ver. 10. *Their two iniquities.* Their two calves.

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: *f* Cover us; and to the hills: Fall upon us.

9 ^g 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 nations 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 ^h 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 ⁱ Salmana 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.

CHAPTER 11.

God proceeds in threatening Israel for their ingratitude: yet he will not utterly destroy them.

AS the morning passeth, so hath the king of Israel passed away. Because

g Judges 20. 1. — *h* Jer. 4. 3.

i Judges 8. 12.

Ver. 14. *As Salmana, king of the Midianites, was destroyed by the house, that is, by the followers of him that judged Baal; that is, of Gideon, who threw down the altar of Baal; and was therefore called Jerubaal. See Judges 6. and 8.*

CHAP. 11. Ver. 1. *I called my son.* Viz., Israel. But as the calling of Israel out of Egypt, was a figure

Israel was a child, and ² 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, O Ephraim, shall I protect thee, O Israel? 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 like 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, and the house of Israel with deceit: but Juda went down as a witness with God, and is faithful with the saints.

CHAPTER 12.

Israel is reprimanded for sin. God's favours to them.

EPHRAIM feedeth on the wind, and followeth the burning heat: all the

*A Matt. 2. 15. — 1 Gen. 19. 24.
in Gen. 15. 25, and 22. 24.*

of the calling of Christ from thence; therefore this text is also applicable to Christ, as we learn from Matt. 2. 15.

Ver. 2. *They called.* Viz., Moses and Aaron called: but they went away after other gods and would not hear.

Ver. 8. *Adama, &c.* Adama and Seboim were

day long he multiplied lies and desolation: and he hath made a covenant with the Assyrians, and carried oil into Egypt.

2 Therefore there is a judgment of the Lord with Juda, and a visitation for Jacob: he will render to him according to his ways, and according to his devices.

3 ^m In the womb he supplanted his brother: and by his strength he had success with an angel.

4 And he prevailed over the angel, and was strengthened: he wept, and made supplication to him: he found him in Bethel, and there he spoke with us.

5 Even the Lord the God of hosts, the Lord is his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and hope in thy God always.

7 *He is like Chanaan*, there is a deceitful balance in his hand, he hath loved oppression.

8 And Ephraim said: But yet I am become rich, I have found me an idol: all my labours shall not find me the iniquity that I have committed.

9 And I *that am* the Lord thy God from the land of Egypt, will yet cause thee to dwell in tabernacles, as in the days of the feast.

10 And I have spoken by the prophets, and I have multiplied visions, and I have used similitudes by the ministry of the prophets.

11 If Galaad be an idol, then in vain were they in Galgal offering sacrifices with bullocks: for their altars also are as heaps in the furrows of the field.

12 ⁿ Jacob fled into the country of Syria, and Israel served for a wife, and was a keeper for a wife.

13 ^o 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.

*n Gen. 28. 5.
o Ex. 14. 21 and 22.*

two cities in the neighbourhood of Sodom: and underwent the like destruction.

CHAP. 12. Ver. 11. *If Galaad be an idol, &c.* That is, if Galaad with all its idols and sacrifices be like a mere idol itself, being brought to nothing by Theglathphalasar: how vain is it to expect, that the idols worshipped in Galgal shall be of any service to the tribes that remain.

CHAPTER 13.

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

WHEN Ephraim spoke, a horror seized Israel: and he 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 that say: Sacrifice men, 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 floor, and as the smoke out of the chimney.

4^p 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 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: ^q 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: ^r 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: ^s 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.

CHAPTER 14.

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 ripped 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.

7 His branches shall spread, and his glory shall be as the olive tree: and his smell as that of Libanus.

8 They shall be converted that sit under his shadow: they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus.

9 Ephraim shall say, What have I to do any more with 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.

p Isa. 43. 11. — q 1 Kings 8. 5.

CHAP. 14. Ver. 1. *Perish, because she hath stirred up her God to bitterness. It is not a curse or*

r 1 Cor. 15. 54; Heb. 2. 14. — s Ezech. 19. 12.

imprecation, but a prophecy of what should come to pass.

THE PROPHECY OF JOEL.

JOEL, prophesied in the kingdom of Judea. He foretells under figure 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. The period of the ministry of JOEL cannot be determined with certainty; it was probably after the Babylonian exile.

CHAPTER 1.

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

THE word of the Lord that came to Joel the son of Phathuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land: did this ever happen in your days, or in the days of your fathers?

3 Tell ye of this to your children, and let your children tell their children, and their children to another generation.

4 That which the palmerworm hath left, the locust hath eaten: and that which the locust hath left, the bruchus hath eaten: and that which the bruchus hath left, the mildew hath destroyed.

5 Awake, ye that are drunk, and weep, and mourn all ye that take delight in drinking sweet wine: for it is cut off from your mouth.

6 For a nation is come up upon my land, strong and without number: his teeth are like the teeth of a lion: and his cheek teeth as of a lion's whelp.

7 He hath laid my vineyard waste, and hath pilled off the bark of my fig tree: he hath stripped it bare, and cast it away; the branches thereof are made white.

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 vinedressers have howled 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.

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 storehouses 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

u Infra 2. 15.

CHAP. I. Ver. 4. That which the palmerworm hath left, &c. Some understand this literally of the devastation of the land by these insects: others under-

stand it of the different invasions of the Chaldeans, or other enemies.

thirsteth after rain, for the springs of waters are dried up, and fire hath devoured the beautiful places of the wilderness.

CHAPTER 2.

The prophet foretells the terrible day of the Lord: exhorts sinners to a 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 pleasure 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 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 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.

v Isa. 13. 10; Ezech. 32. 7; Infra 3. 15; Matt. 24. 29; Mark 13. 24; Luke 21. 25. — w Jer. 30. 7;

CHAP. 2. Ver. 1. *The day of the Lord.* That is, the time when he will execute justice upon sinners.

Ver. 2. *A numerous and strong people.* The Assyrians, or Chaldeans. Others understand all this of an army of locusts laying waste the land,

10 At their presence the earth hath trembled, the heavens are moved: ^v 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 exceeding great, for they are strong and execute his word: ^w for 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 in mourning.

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

14 ^y 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, ^z 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 heathen 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 be filled with them: and I will no more make you a reproach among the nations.

20 And I will remove far off from you the northern enemy: and I will drive him into a land unpassable, and desert, with his face towards the east sea, and his hinder part towards the utmost sea: and his stench shall ascend, and his rotten-

Amos 5. 18; Soph. 1. 15. — x Ps. 85. 5; John 4. 2. y John 3. 9. — z Supra 1. 14.

Ver. 20. *The northern enemy.* Some understand this of Holofernes and his army: others, of the locusts,

ye shall go up, because he hath done proudly.

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 ears which the locust, and the bruchus, and the midlew, and the palmerworm have 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 my 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, ^a 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 I will pour forth my spirit.

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

31 ^b 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, ^c 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.

CHAPTER 3.

The Lord shall judge all nations in the valley of Josaphat. The evils 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 ploughshares into swords, and your spades into spears. Let the weak say: I am strong.

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

12 Let them arise, and let the nations

^a Isa. 44. 3. Acts 2. 17. — ^b Supra 2. 10.

Matt. 24. 29; Luke 21. 25. Acts 2. 20. — ^c Rom. 10. 13.

come up into the valley of Josaphat: for there I will sit to judge all nations round about.

13 ^d Put ye in the sickles, for the harvest is ripe: come and go down, for the press is full, the fats run over: for their wickedness is multiplied.

14 Nations, nations in the valley of destruction: for the day of the Lord is near in the valley of destruction.

15 ^e The sun and the moon are darkened, and the stars have withdrawn their shining.

16 ^f And the Lord shall roar out of Zion, and utter his voice from Jerusalem: and the heavens and the earth shall be moved, and the Lord shall be the hope of his people, and the strength of the children of Israel.

17 And you shall know that I am the Lord your God, dwelling in Zion my

holy mountain: and Jerusalem shall be holy and strangers shall pass through it no more.

18 And it shall come to pass in that day, that the mountains shall drop down sweetness, and the hills shall flow with milk: and waters shall flow through all the rivers of Juda: and a fountain shall come forth of the house of the Lord, and shall water the torrent of thorns.

19 Egypt shall be a desolation, and Edom a wilderness destroyed: because they have done unjustly against the children of Juda, and have shed innocent blood in their land.

20 And Judea shall be inhabited for ever, and Jerusalem to generation and generation.

21 And I will cleanse their blood which I had not cleansed: and the Lord will dwell in Zion.

THE PROPHECY OF AMOS.

AMOS prophesied in Israel before OSEE, during the latter part of the reign of JEROBOAM the second (789-749 B.C.). He was called from following the flock to denounce GOD'S judgments to the people of Israel, and the neighbouring nations, for their repeated crimes, in which they continued without repentance.

CHAPTER 1.

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

THE words of Amos, who was among the herdsmen of Thecua: which he saw concerning Israel in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel two years before the earthquake.

2 And he said: ^k The Lord will roar

from Zion, and utter his voice from Jerusalem: and the beautiful places of the shepherds have mourned, and the top of Carmel is withered.

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

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

^d Apoc. 14. 15. — ^e Supra 2. 10 and 31.

^f Jer. 25. 30; Amos 1. 2. — ^g Amos 9. 13.

^k Jer. 25. 30; Joel 3. 16.

CHAP. 3. Ver. 18. *A fountain shall come forth of the house of the Lord, &c.* Viz., the fountain of grace in the church militant, and of glory in the church triumphant: which shall water the torrent or valley of thorns, that is, the souls that before, like barren ground brought forth nothing but thorns: or that were afflicted with the thorns of crosses and tribulations.

Ver. 20. *Judea — and Jerusalem.* That is, the spiritual Jerusalem, viz., the church of Christ.

CHAP. 1. Ver. 1. *The earthquake.* Many understand this of a great earthquake, which they say was

felt at the time that king Ozias attempted to offer incense in the temple. But the best chronologists prove that the earthquake here spoken of must have been before that time: because Jeroboam the second, under whom Amos prophesied, was dead long before that attempt of Ozias.

Ver. 3. *For three crimes — and for four.* That is, for their many unrepented of crimes. — Ibid. *I will not convert it.* That is, I will not spare them, nor turn away the punishments I design to inflict upon them.

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 holdeth the sceptre from the house of pleasure: and the people of Syria shall be carried away to Cyrene, 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.

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 Asotus, 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 hath ripped up the women with child of Galaad to enlarge his border.

14 And I will kindle a fire in the wall of Rabba: 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 Melchom shall go into captivity, both he, and his princes together, saith the Lord.

CHAPTER 2.

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

1 Num. 21. 24; Deut. 2. 24.

Ver. 15. *Melchom.* The god or idol of the Ammonites otherwise called Moloch, and Melech: which in Hebrew signifies a king, and Melchom their king.

CHAP. 2. Ver. 13. *I will scream.* Unable to bear

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 Carioth: 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 Juda, 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 Juda, 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 I cast out the Amorrhite 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 Amorrhite.

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: Prophecy not.

13 Behold, I will scream under you as

m Ex. 14. 22; Deut. 8. 14.

any longer the enormous load of your sins, &c. The spirit of God, as St. Jerome takes notice, accommodates himself to the education of the prophet, and inspires him with comparisons taken from country affairs.

a wain squeaketh 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 stout of heart among the valiant shall flee away naked in that day, saith the Lord.

CHAPTER 3.

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 up out of the land of Egypt, saying:

2 You only have I known of all the families of the earth: therefore will I visit upon you all your iniquities.

3 Shall two walk together except they be agreed?

4 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?

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

6 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?

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

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

9 Publish it in the houses of Azotus, 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.

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

CHAP. 3. Ver. 2. *Visit upon.* That is, punish. Ver. 6. *Evil in a city.* He speaks of the evil of punishments of war, famine, pestilence, desolation, &c., but not of the evil of sin, of which God is not the author.

11 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.

12 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.

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

14 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.

15 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.

CHAPTER 4.

The Israelites are reproved for their oppressing the poor, for their idolatry, and their incorrigibility.

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

2 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 boiling pots.

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

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

5 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.

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

7 I also have withholden the rain from

CHAP. 4. Ver. 1. *Fat kine.* He means the great ones that lived in plenty and wealth.

Ver. 3. *Armon.* A foreign country; some understand it of Armenia.

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

8 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.

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

10 I sent death upon you in the way of Egypt, I slew your young men with the sword, even to the captivity of 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, ^o 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 formeth the mountains and createth the wind, and declar-eth 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.

CHAPTER 5.

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 Galgal, neither shall you pass over to Bersabee: for Galgal 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 worm-wood, 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: ^p 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 rebuketh in the gate: and have abhorred him that speaketh perfectly.

11 Therefore because you robbed the poor, and took the choice prey from him: ^q 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 husbandman to mourning, and such as are skilful in lamentation to lament.

17 And in all vineyards there shall be

ⁿ ARK. 2. 18. — ^o Gen. 19. 24. — ^p Infra 9. 6.

^q Soph. 1. 13. — ^r Ps. 96. 10; Rom. 12. 9.

CHAP. 5. VER. 5. *Bethel*, — *Galgal*, — *Bersabee*. The places where they worshipped their idols.

VER. 8. *Arcturus and Orion*. Arcturus is a bright

star in the north: Orion a beautiful constellation in the south.

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

wailing: because I will pass through in the midst of thee, saith the Lord.

18 ^s 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 ^t 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.

23 Take away from me the tumult of thy songs: 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 ^u Did you offer victims and sacrifices to me in the desert for 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.

CHAPTER 6.

The desolation of Israel for their pride and luxury.

WOE ^vto 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 Geth 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;

^s Jer. 30. 7; Joel 2. 11; Soph. 1. 15.
^t Isa. 1. 11; Jer. 6. 20; Mal. 1. 12.

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 ^w 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.

CHAPTER 7.

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

^u Acts 7. 42. — ^v Luke 6. 24.
^w Jer. 51. 14.

Ver. 25. *Did you offer, &c.* Except the sacrifices that were offered at the first, in the dedication of the tabernacle, the Israelites offered no sacrifices in the desert.

Ver. 26. *A tabernacle, &c.* All this alludes to the idolatry which they committed, when they were drawn away by the daughters of Moab to the worship of their gods. Num. 25.

THREE things the Lord God shewed 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 the Lord.

4 These things the Lord God shewed to me: and behold the Lord called for judgment unto fire, and it devoured the great deep, and ate up a part at the same time.

5 And I said: O Lord God, cease, I beseech thee, who shall raise up Jacob, for he is a little one?

6 The Lord had pity upon this: Yea this also shall not be, said the Lord God.

7 These things the Lord shewed to me: and behold the Lord was standing upon a plastered wall, and in his hand a mason's trowel.

8 And the Lord said to me: What seest thou, Amos? And I said: A mason's trowel. And the Lord said: Behold, I will lay down the trowel in the midst of my people Israel. I will plaster them over no more.

9 And the high places of the idol shall be thrown down, and the sanctuaries of Israel shall be laid waste: and I will rise up against the house of Jeroboam with the sword.

10 And Amasias the priest of Bethel sent to Jeroboam king of Israel, saying: Amos hath rebelled against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus saith Amos: Jeroboam shall die by the sword, and Israel shall be carried away captive out of their own land.

12 And Amasias said to Amos: Thou seer, go, flee away into the land of Juda: and eat bread there, and prophesy there.

13 But prophesy not again any more in Bethel: because it is the king's sanctuary, and it is the house of the kingdom.

CHAP. 7. Ver. 1. *The locust, &c.* These judgments by locusts and fire, which, by the prophet's intercession, were moderated, signify the former invasions of the Assyrians under Pul and Tiglath-pileser, before the utter desolation of Israel by Sennacherib.

Ver. 11. *Jeroboam shall die by the sword.* The prophet did not say this: but that the Lord would rise up against the house of Jeroboam with the

14 And Amos answered and said to Amasias: I am not a prophet, nor am I the son of a prophet: but I am a herdsman plucking wild figs.

15 And the Lord took me when I followed the flock, and the Lord said to me: Go, prophesy to my people Israel.

16 And now hear thou the word of the Lord: Thou sayest, thou shalt not prophesy against Israel, and thou shalt not drop *thy word* upon the house of the idol.

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.

CHAPTER 8.

Under the figure of a hook, which bringeth down the fruit, the approaching desolation of Israel is foreshewed for their avarice and injustices.

THREE things the Lord shewed to 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 scream in that day, saith the Lord God: 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

sword: which was verified, when Zacharias, the son and successor of Jeroboam, was slain by the sword. 4 Kings 15. 10.

Ver. 14. *I am not a prophet.* That is, I am not a prophet by education: nor is prophesying my calling or profession: but I am a herdsman, whom God was pleased to send hither to prophesy to Israel.

Ver. 16. *The house of the idol.* Viz., of the calf worshipped in Bethel.

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 midday, and I will make the earth dark in the day of light :

10 ^x And I will turn your feasts into mourning, and all your songs into 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 faint for thirst.

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

CHAPTER 9.

The certainty of the desolation 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 ^y 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 them. ^z And I will set my eyes upon them for evil, and not for good.

5 And the Lord the God of hosts is he who 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 : ^a 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 : ^b and the Philistines out of Cappadocia, and the Syrians out of Cyrene?

8 Behold the eyes of the Lord God are upon the sinful 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 sift the house of Israel among all nations, as corn is sifted 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 ^c 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 ^d the mountains

^x Tob. 2. 6 ; 1 Mac. 1. 41. — ^y Ps. 138. 8.
^z Jer. 44. 11.

^a Supra 5. 8. — ^b Deut. 2. 23 ; Jer. 47. 4.
^c Acts 15. 16. — ^d Joel 3. 18.

CHAP. 9. Ver. 6. *His ascension.* That is, his high throne. — *Ibid.* *His bundle.* That is, his church bound up together by the bands of one faith and communion.

Ver. 7. *As the children of the Ethiopians.* That is as black as they, by your iniquities.

Ver. 13. *Shall overtake, &c.* By this is meant the great abundance of spiritual blessings ; which, as it were, by a constant succession, shall enrich the church of Christ.

shall drop sweetness, and every hill shall be tilled.

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.

THE PROPHECY OF ABDIAS.

ABDIAS, or Obadiah, may have been written about 500 B. C., after the return of some of the Babylonian captives to Jerusalem.

CHAPTER 1.

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

THE vision of Abdias. Thus saith the Lord God to Edom: 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 exceeding contemptible.

3 The pride of thy heart hath lifted thee up, who dwellest in the clefts of the rocks, and settest 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 in to 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^g 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 thy valiant men of the south shall be afraid, that man may be cut off from the mount of Esau.

10^h 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 stoodest 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

^g A. M. cire. 3234. Ante C. 780. — ^f Jer. 49. 14.

^g Isa. 29. 14; 1 Cor. 1. 19. — ^h Gen. 27. 42.

CHAP. I. Ver. 12. *Thou shalt not look, &c., or, thou shouldst not, &c.* It is a reprehension for what they had done, and at the same time a declaration that these things should not pass unpunished.—

Ibid. *Thou shalt not magnify thy mouth.* That is, thou shalt not speak arrogantly against the children of Juda as insulting them in their distress.

thou shalt not be sent out against his army in the day of his desolation.

14 Neither shalt thou stand in the cross-ways 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 remains 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: and they shall possess the country of Ephraim, and the country of Samaria: and Benjamin shall possess Galaad.

20 And the captivity of this host of the children of Israel, all the places of the Chanaanites even to Sarepta: and the captivity of Jerusalem that is in Bosphorus, shall possess the cities of the south.

21 And saviours shall come up into mount Sion to judge the mount of Esau: and the kingdom shall be for the Lord.

THE

PROPHECY OF JONAS.

JONAS prophesied in the reign of JEROBOAM the second (789-749 B. C.) according to 4 Kings 14. 25. To whom also he foretold his success in restoring all the borders of Israel. He was of GETH OPHER in the tribe of ZABULON, and consequently of GALILEE.

CHAPTER 1.

Jonas being sent to preach in Ninive, fleeth away by sea: a tempest riseth: of which he being 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 Ninive the great city, and preach 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 Joppe, 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 shipmaster 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:

CHAP. 1. Ver. 2. *Ninive*. The capital city of the Assyrian empire.

Ver. 3. *Tharsis*. Which some take to be Tharsus of Cilicia, others to be Tartessus of Spain, others to be Carthage.

Ver. 5. *A deep sleep*. This is a lively image of the insensibility of sinners, fleeing from God, and threatened on every side with his judgments: and yet sleeping as if they were secure.

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 whether 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.

16 And the men feared the Lord exceedingly, and sacrificed victims to the Lord, and made vows.

CHAPTER 2.

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: ^aI 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

^j Matt. 12. 40, and 16. 4; Luke 11. 30; 1 Cor. 15. 4.

^k Ps. 119. 1.

CHAP. 2. Ver. 11. *Spoke to the fish.* God's speaking to the fish, was nothing else but his will, which all things obey.

CHAP. 2. Ver. 3. *Of three days' journey.* By 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 ^lThe 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 are 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 spoke to the fish: and it vomited out Jonas upon the dry land.

CHAPTER 3.

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

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

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

3 And Jonas arose, and went to Ninive, according to the word of the Lord: now Ninive 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 Ninive shall be destroyed.

5 ^mAnd the men of Ninive 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 Ninive; and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes.

^l Ps. 68. 1.

^m Matt. 12. 41; Luke 11. 32.

computation of some ancient historians, Ninive was about fifty miles round: so that to go through all the chief streets and public places was three days' journey.

7 And he caused it to be proclaimed and published in Ninive 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.

CHAPTER 4.

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

AND Jonas was exceedingly troubled, and was angry:

2 And he prayed to the Lord, and said: I beseech thee, O Lord, is not this what I said, when I was 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.

n Jer. 11. 8; Joel 2. 14.

CHAP. 4. Ver. 1. *Was exceedingly troubled, &c.* His concern was lest he should pass for a false prophet; or rather, lest God's word, by this occasion, might come to be slighted and disbelieved.

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?

o Ps. 85. 5; Joel 2. 13.

Ver. 6. *The Lord God prepared an ivy.* Hede ram. In the Hebrew it is Kikajon, which some render a gourd: others a palmerist, or palmeto Christi.

THE

PROPHECY OF MICHEAS.

MICHEAS, of Morasthi, 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. 22. That MICHEAS lived in the days of king ACHAB, one hundred and fifty years before the time of EZECHIAS, under whom this MICHEAS prophesied. His ministry coincided with the earlier part of that of ISAIAH.

CHAPTER 1.

Samaria for her sins shall be destroyed by the Assyrians; they shall also invade Juda and Jerusalem.

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

2 ⁹ 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 ⁷ 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 destruction all her idols: for they were gathered together of the hire of a harlot, and unto the hire of a harlot they shall return.

8 Therefore will I lament and howl: I will go stripped and naked: I will make a wailing like the dragons, and a mourning like the ostriches.

9 Because her wound is desperate, because it is come even to Juda, it hath touched the gate of my people even to Jerusalem.

10 Declare ye it not in Geth, weep ye not with tears: in the house of Dust sprinkle yourselves with dust.

11 And pass away, O thou that dwellest in the Beautiful place, covered with thy shame: she went not forth that dwelleth in the confines: the House adjoining shall receive mourning from you, which stood by herself.

12 For she is become weak unto good that dwelleth in bitterness: for evil is come down from the Lord into the gate of Jerusalem.

13 A tumult of chariots hath astonished

p. B. C. 735-69.

CHAP. I. Ver. 7. Her wages. That is, her donations or presents offered to her idols: or the hire of all her trade and labour. — *Ibid.* *Of the hire of a harlot, &c.* They were gathered together by one idolatrous city, viz., Samaria: and they shall be carried away to another idolatrous city, viz., Ninive.

Ver. 8. It hath touched the gate, &c. That is, the destruction of Samaria shall be followed by the invasion of my people of Juda, and the Assyrians shall come and lay all waste even to the confines of Jerusalem.

Ver. 10. Declare ye it not in Geth. Viz., amongst the Philistines, lest they rejoice at your calamity. — *Ibid.* *Weep ye not, &c.* Keep in your tears, that you may not give your enemies an occasion of insulting over you; but in your own houses, or in your houses of dust, your earthly habitation, sprinkle yourselves with dust, and put on the habit of peni-

q. Deut. 32. 1; Isa. 1. 2. — r. Isa. 26. 21.

tents. Some take the house of dust (in Hebrew, *Aphrah*) to be the proper name of a city.

Ver. 11. Thou that dwellest in the Beautiful place, viz., in Samaria. In the Hebrew the *Beautiful place* is expressed by the word *Sapir*, which some take for the proper name of a city. — *Ibid.* *She went not forth, &c.*, that is, they that dwell in the confines came not forth, but kept themselves within, for fear. — *Ibid.* *The House adjoining, &c.* Viz., Judea and Jerusalem, neighbours to Samaria, and partners in her sins, shall share also in her mourning and calamity; though they have pretended to stand by themselves, trusting in their strength.

Ver. 12. She is become weak, &c. Jerusalem is become weak unto any good; because she dwells in the bitterness of sin.

Ver. 13. It is the beginning, &c. That is, Lachis was the first city of Juda that learned from Samaria

the inhabitants of Lachis: it is the beginning of sin to the daughter of Sion, for in thee were found the crimes of Israel.

14 Therefore shall she send messengers to the inheritance of Geth: the houses of lying to deceive the kings of Israel.

15 Yet will I bring an heir to thee that dwellest in Maresa: even to Odollam shall the glory of Israel come.

16 Make thee bald, and be polled for thy delicate children: enlarge thy baldness as the eagle: for they are carried into captivity from thee.

CHAPTER 2.

The Israelites by their crying injustices provoke God to punish them. He shall at last restore Jacob.

WOE to you that devise that which is unprofitable, and work evil in your beds: in the morning light they execute it, because their hand is against God.

2 And they have coveted fields, and taken them by violence, and houses they have forcibly taken away: and oppressed a man and his house, a man and his inheritance.

3 Therefore thus saith the Lord: Behold, I devise an evil against this family: from which you shall not withdraw your necks, and you shall not walk haughtily, for this is a very evil time.

4 In that day a parable shall be taken up upon you, and a song shall be sung with melody by them that say: We are laid waste and spoiled: the portion of my people is changed: how shall he depart from me, whereas he is returning that will divide our land?

5 Therefore thou shalt have none that

shall cast the cord of a lot in the assembly of the Lord.

6 Speak ye not, saying: It shall not drop upon these, confusion shall not take them.

7 The house of Jacob saith: Is the spirit of the Lord straitened, or are these his thoughts? Are not my words good to him that walketh uprightly?

8 But my people, on the contrary, are risen up as an enemy: you have taken away the cloak off from the coat: and them that passed harmless you have turned to war.

9 You have cast out the women of my people from their houses, in which they took delight: you have taken my praise for ever from their children.

10 Arise ye, and depart, for there is no rest here for you. For that uncleanness of the land, it shall be corrupted with a grievous corruption.

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 ^ssheepcotes, 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.

^s That is, sheepfold.

the worship of idols, and communicated it to Jerusalem.

Ver. 14. *Therefore shall she send, &c.* Lachis shall send to Geth for help: but in vain: for Geth, instead of helping, shall be found to be a house of lying and deceit to Israel.

Ver. 15. *An heir, &c. Maresa* (which was the name of a city of Juda) signifies *inheritance*: but here God by his prophet tells the Jews, that he will bring them *an heir* to take possession of their *inheritance*: and that the *glory of Israel* shall be obliged to give place, and to retire even to *Odollam*, a city in the extremity of their dominions. And therefore he exhorts them to penance in the following verse.

CHAP. 2. Ver. 4. *How shall he depart, &c.* How do you pretend to say that the Assyrian is departing; when indeed he is coming to divide our lands amongst his subjects?

Ver. 5. *Thou shalt have none, &c.* Thou shalt have no longer any lot or inheritance in the land of the people of the Lord.

Ver. 6. *It shall not drop, &c.* That is, the prophecy shall not come upon these. Such were the sentiments of the people that were unwilling to believe the threats of the prophets.

Ver. 8. *You have taken away, &c.* You have even stripped people of their necessary garments: and have treated such as were innocently passing on the way, as if they were at war with you.

Ver. 9. *You have cast out, &c.*, either by depriving them of their houses; or, by your crimes, given occasion to their being carried away captives, and their children, by that means, never learning to praise the Lord.

Ver. 11. *Would God, &c.* 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 indignation, with which they should be made drunk; that is, stupefied and cast down.

CHAPTER 3.

For the sake of the truth, opposing the sect, of false prophets, following the law, and of Judaea, preserving Judaea, Jerusalem, and the temple, and the church, and the people, and the king, and the empire, and the world.

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 flayed 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 with their teeth, and preach peace: 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.

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 divided for money: and they leaned upon the Lord, saying: Is not the Lord in the midst of us? no evil shall come upon us.

1 Eszech. 33. 17, Sept. 3. 12. — 4 Jer. 23. 13.
2 Is. 3. 2.

CHAP. 4. Ver. 1. *Neither shall they learn, for the law of Christ is a law of peace, and all his true*

12 Therefore, because of you, ¹ 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.

CHAPTER 4.

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

AND ² 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 every one in the name of his 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 halteth: and her that I had cast out, I will gather up: and her whom I had afflicted.

7 ³ And I will make her that halted, a remnant: and her that hath been afflicted, a mighty nation: ⁴ and the Lord will reign over them in mount Sion, from this time now and for ever.

8 And thou, O cloudy tower of the flock, of the daughter of Sion, 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

3 Sept. 3. 19.
2 Dan. 7. 14; Luke 1. 32.

subjects, as much as lies in them, love and keep peace with all the world.

with grief? Hast thou no king in thee, or is thy counsellor perished, because sorrow hath taken thee as a woman in labour?

10 Be in pain and labour, O daughter of Sion, as a woman that bringeth forth: for now shalt thou go out of the city, and shalt dwell in the country, 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 Sion.

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 Sion: for I will make thy horn iron, and thy hoofs I will make 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.

CHAPTER 5.

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

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

2 nd AND THOU, BETHLEHEM Ephrata, art a little one among the thousands of Juda: 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 shepherds, and eight principal men.

6 And they shall feed the land of Assyria with the sword, and the land of Nemrod 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 tarrieth 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 enemies 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 sorceries out of thy hand, and there shall be no divinations in thee.

12 And I will destroy thy graven things,

y Matt. 2. 6: John 7. 42.

CHAP. 5. Ver. 1. *Daughter of the robber.* Some understand this of Babylon; which robbed and pillaged the temple of God: others understand it of Jerusalem; by reason of the many rapines and oppressions committed there.

Ver. 2. *His going forth, &c.* That is, he who as man shall be born in thee, as God was born of his Father from all eternity.

Ver. 5. *The Assyrian.* That is, the persecutors of the church: who are here called Assyrians by the prophet: because the Assyrians were at that time the chief enemies and persecutors of the people of God. — Ibid. *Seven shepherds, &c.* Viz. the pastors of God's church, and the defenders of the faith. The number seven in scripture is taken to signify many: and when eight is joined with it, we are to understand that the number will be very great.

Ver. 6. *They shall feed, &c.* They shall make

spiritual conquests in the lands of their persecutors, with the sword of the spirit, which is the word of God. Eph. 6. 17.

Ver. 7. *The remnant of Jacob.* Viz. the apostles, and the first preachers of the Jewish nation: whose doctrine, like dew, shall make the plants of the converted Gentiles grow up, without waiting for any man to cultivate them by human learning.

Ver. 8. *As a lion, &c.* This denotes the fortitude of these first preachers; and their success in their spiritual enterprises.

Ver. 10. *I will take away thy horses, &c.* Some understand this, and all that follows to the end of the chapter, as addressed to the enemies of the church. But it may as well be understood of the converts to the church: who should no longer put their trust in any of these things.

and a favour to His people

and thy statutes out of the midst of thee: and thou shalt no more adore the works of thy hands.

13 And I will pluck up thy groves out of the midst of thee: and will crush thy cities.

14 And I will execute vengeance in wrath and in indignation among all the nations that have not given ear.

CHAPTER 6.

and expostulates with the Jews for their ingratitude and sins: for which they shall be punished.

HEAR ye what the Lord saith: Arise, contend thou in judgment against the mountains, and let the hills hear thy voice.

2 Let the mountains hear the judgment of the Lord, and the strong foundations of the earth: for the Lord will enter into judgment with his people, and he will plead against Israel.

3 ^c O my people, what have I done to thee, or in what have I molested thee? answer thou me.

4 For I brought thee up out of the land of Egypt, and delivered thee out of the house of slaves: and I sent before thy face Moses, and Aaron, and Mary.

5 ^a O my people, remember, I pray thee, what Balach the king of Moab purposed: and what Balaam the son of Beor answered him, from Setim to Galgal, that thou mightest know the justices of the Lord.

6 What shall I offer to the Lord that is worthy? wherewith shall I kneel before the high God? shall I offer holocausts unto him, and calves of a year old?

7 May the Lord be appeased with thousands of rams, or with many thousands of fat he goats? shall I give my first-born for my wickedness, the fruit of my body for the sin of my soul?

8 I will shew thee, O man, what is good, and what the Lord requireth of thee: ^b Verily, to do judgment, and to love

^c Jer. 2. 5.
^a Num. 22. 23.

CHAP. 6. Ver. 1. *The mountains, &c.* That is, the great ones, the princes of the people.

Ver. 5. *From Setim to Galgal.* 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

mercy, and to walk solicitous with thy God.

9 The voice of the Lord crieth to the city, and salvation shall be to them that fear thy name: hear, O ye tribes, and who shall approve it?

10 As yet there is a fire in the house of the wicked, the treasures of iniquity, and a scant measure full of wrath.

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 ^c 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 inhabitants thereof a hissing, and you shall bear the reproach of my people.

CHAPTER 7.

The prophet laments, that notwithstanding all his preaching, the generality are still corrupt 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 firstripe 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.

^b Zach. 7. 9; Matt. 23. 23; Deut. 6. 2, and 26. 16.
^c Deut. 28. 31; Agg. 1. 6.

course of the Jordan, in their march from Setim to Galgal.

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.

Ver. 10. *Full of wrath, &c.* That is, highly provoking in the sight of God.

Ver. 16. *The statutes of Amri, &c.* The wicked ways of Amri and Achab, idolatrous kings.

3 The evil of their hands they call good: the prince requireth, 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 he 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 ^d For the son dishonoureth the father, and the daughter riseth up against her mother, the daughter in law against her mother in law: ^e 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, my enemy, over me, because I am fallen: 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.

d Matt. 10. 21. — *e* Matt. 10. 36.

CHAP. 7. Ver. 10. *She shall be covered, &c.* Viz., Babylon my enemy.

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.

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 Galaad according to the days of old.

15 According to the days of thy coming out of the land of Egypt I will shew 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 ^f 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 from the days of old.

f Jer. 10. 6; Acts 10. 43.

Ver. 11. *The law.* Viz., of thy enemies, who have tyrannized over thee.

Ver. 13. *The land, &c.* Viz., of Babylon.

THE
PROPHECY OF NAHUM.

NAHUM was a native of Elcese, or Elcesai, probably in Judea. He prophesied the utter destruction of Ninive, by the Babylonians and Medes: which happened in the reign of JOAKIM, about 607 B. C. He probably wrote about 625 B. C.

CHAPTER 1.

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 Elcesite.

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.

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 fadeth away.

5 The mountains tremble at him, and the hills are made 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.^h

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?

^h 2 Tim. 11. 9.

CHAP. 1. Ver. 8. *Of the place thereof.* Viz., of Ninive.

Ver. 11. *Shall come forth one, &c.* Some understand this of Sennacherib. But as his attempt against the people seems to have been prior to the prophecy of Nahum, we may better understand it of Holofernes.

Ver. 12. *Though they were perfect, &c.* That is, however strong or numerous their forces may be,

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 ⁱ Behold upon the mountains 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.

CHAPTER 2.

God sends his armies against Ninive to destroy it.

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.

2 For the Lord hath rendered the pride

ⁱ Isa. 52. 7; Rom. 10. 15.

they shall be cut off; and their prince or leader shall pass away and disappear.

Ver. 14. *Will give a commandment.* That is, a decree, concerning thee, O king of Ninive, thy seed shall fail, &c.

Ver. 15. *Belial.* The wicked one, viz., the Assyrian.

CHAP. 2. Ver. 2. *Hath rendered the pride of Jacob, &c.* He hath punished Jacob for his pride:

of Jacob, as the pride of Israel: because the spoilers have laid them waste, and have marred their vine branches.

3 The shield of his mighty men is like fire, the men of the army are clad in scarlet, the reins of the chariot are flaming in the day of his preparation, and the drivers are stupefied.

4 They are in confusion in the ways, the chariots jostle one against another in the streets: their looks are like torches, like lightning running to and fro.

5 He will muster up his valiant men, they shall stumble in their march: they shall quickly get upon the walls thereof: and a covering shall be prepared.

6 The gates of the rivers are opened, and the temple is thrown down to the ground.

7 And the soldier is led away captive: and her bondwomen were led away mourning as doves, murmuring in their hearts.

8 And as for Ninive, her waters are like a great pool, but the men flee away. *They cry:* Stand, stand, but there is none that will return back.

9 Take ye the spoil of the silver, take the spoil of the gold: for there is no end of the riches of all the precious furniture.

10 She is destroyed, and rent, and torn: the heart melteth, and the knees fail, and all the loins lose their strength: and the faces of them all are as the blackness of a kettle.

11 Where is now the dwelling of the lions, and the feeding place of the young lions, to which the lion went, to enter in thither, the young lion, and there was none to make them afraid?

12 The lion caught enough for his whelps, and killed for his lionesses: and he filled his holes with prey, and his den with rapine.

13 Behold I come against thee, saith the Lord of hosts, and I will burn thy chariots even to smoke, and the sword shall devour thy young lions: and I will cut off thy prey out of the land, and the voice

j Mich. 7. 11.

and therefore Ninive must not expect to escape. Or else, rendering the pride of Jacob means rewarding, that is, punishing Ninive for the pride they exercised against Jacob.

Ver. 3. *Of his mighty men, &c.* He speaks of the Chaldeans and Medes sent to destroy Ninive. — Ibid. *Stupefied, consopiti.* That is, they drive on furiously like men intoxicated with wine.

of thy messengers shall be heard no more.^j

CHAPTER 3.

The miserable destruction of Ninive.

W^{OE} ^k 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: ^l and I will discover thy shame to thy face, and will shew 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: her young children were dashed in pieces at the top of every street, and they cast lots upon her nobles, and all her great men were bound in fetters.

11 Therefore thou also shalt be made

k Ezech. 24. 9; Hab. 2. 12. — l Isa. 47. 3.

Ver. 5. *Stumble in their march.* By running hastily on.

CHAP. 3. 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.

drunk, and shalt be despised: and thou shalt seek help from the enemy.

12 All thy strong holds shall be like fig trees with their green figs: if they be shaken, they shall fall into the mouth of the eater.

13 Behold thy people in the midst of thee are women: the gates of thy land shall be set wide open to thy enemies, the fire shall devour thy bars.

14 Draw thee water for the siege, build up thy bulwarks: go into the clay, and tread, work it and make brick.

15 There shall the fire devour thee: thou shalt perish by the sword, it shall devour thee like the bruchus: assemble together like the bruchus, make thyself many like the locust.

16 Thou hast multiplied thy merchan-

dises above the stars of heaven: the bruchus hath spread himself and flown away.

17 Thy guards are like the locusts: and thy little ones like the locusts of locusts which swarm on the hedges in the day of cold: the sun arose, and they flew away, and their place was not known where they were.

18 Thy shepherds have slumbered, O king of Assyria, thy princes shall be buried: thy people are hid in the mountains, and there is none to gather them together.

19 Thy destruction is not hidden, thy wound is grievous: all that have heard the fame of thee, have clapped their hands over thee: for upon whom hath not thy wickedness passed continually?

THE

PROPHECY OF HABACUC.

HABACUC prophesied in JUDA about 605-600 B. C., some time before the invasion of the CHALDEANS, which he foretold.

CHAPTER 1:

The prophet complains of the wickedness of the people, that results to him the consequence he is going to take of them by the Chaldeans.

THE burden that Habacuc the prophet saw.

2 How long, O Lord, shall I cry, and thou wilt not hear? shall I cry out to thee suffering violence, and thou wilt not save?

3 Why hast thou shewn me iniquity and grievance, to see rapine and injustice before me? and there is a judgment, but opposition is more powerful.

4 Therefore the law is torn in pieces, and judgment cometh not to the end: because the wicked prevaieth against the just, therefore wrong judgment goeth forth.

5 "Behold ye among the nations, and see: wonder, and be astonished: for a

work is done in your days, which no man will believe when it shall be told.

6 For behold, I will raise up the Chaldeans, a bitter and swift nation, marching upon the breadth of the earth, to possess the dwelling places that are not their own.

7 They are dreadful, and terrible: from themselves shall their judgment, and their burden proceed.

8 Their horses are lighter than leopards, and swifter than evening wolves; and their horsemen shall be spread abroad: for their horsemen shall come from afar, they shall fly as an eagle that maketh haste to eat.

9 They shall all come to the prey, their face is like a burning wind: and they shall gather together captives as the sand.

10 And their prince shall triumph over

n Acts 13. 34

Ver. 17. *The locusts of locusts.* The young locusts.

CHAP. I. Ver. 1. *Burden.* Such prophecies more

especially are called *burdens*, as threaten grievous evils and punishments.

kings, and princes shall be his laughing-stock: and he shall laugh at every strong hold, and shall cast up a mount, and shall take it.

11 Then shall his spirit be changed, and he shall pass, and fall: this is his strength of his god.

12 Wast thou not from the beginning, O Lord my God, my holy one, and we shall not die? Lord, thou hast 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 that 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 drag, and gathered them into his net: for this he will be glad and rejoice.

16 Therefore will he 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 2.

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 I 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.

o John 3. 36; Rom. 1. 17; Gal. 3. 11; Heb. 10. 38.

Ver. 11. *Then shall his spirit, &c.* Viz., the spirit of the king of Babylon. It alludes to the judgment of God upon Nabuchodonosor, recorded Dan. 4., and to the speedy fall of the Chaldean empire.

CHAP. 2. Ver. 1. *Will stand, &c.* Waiting to see what the Lord will answer to my complaint, viz., that the Chaldeans, who are worse than the Jews, and who attribute all their success to their own strength, or to their idols, should nevertheless prevail over the people of the Lord. The Lord's answer is, that the prophet must wait with patience and faith: that all should be set right in due time; and the enemies of God and his people punished according to their deserts.

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: ^o 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 heapeth together that which is not his own? how long also doth he load himself with thick clay?

7 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?

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

13 Are not these things from the Lord

p Ezech. 24. 9; Nah. 3. 1.

Ver. 5. *As wine deceiveth, &c.* Viz., by affording only a short passing pleasure; followed by the evils and disgrace that are the usual consequences of drunkenness: so shall it be with the proud enemies of the people of God; whose success affordeth them only a momentary pleasure, followed by innumerable and everlasting evils.

Ver. 6. *Thick clay.* Ill-gotten goods, that, like mire, both burden and defile the soul.

Ver. 13. *Are not these things, &c.* That is, shall not these punishments that are here recorded, come from the Lord upon him that is guilty of such crimes.

— *Ibid.* *The people shall labour, &c.* Viz., the enemies of God's people.

CHAPTER 3.

of beasts: for the people shall labour in a great fear: 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 friend, and presenteth his gall, 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 shameful 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 forger thereof hath trusted in a thing of his 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 ⁹ But the Lord is in his holy temple: let all the earth keep silence before him.

g Ps. 10. 5.

Ver. 17. *The iniquity of Libanus.* That is, the iniquity committed by the Chaldeans against the temple of God, signified here by the name of Libanus.

CHAP. 3. Ver. 1. *For ignorances.* That is, for the sins of his people. In the Hebrew, it is *Sigio-nach*, which some take to signify a musical instrument, or tune, with which this sublime prayer and canticle was to be sung.

Ver. 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. *Ibid.* *Thy 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.

Ver. 3. *God will come from the south, &c.* God 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 Hebrew *Theman*) and from mount Pharan to give his law to his people in the desert. See Deut. 34. 2.

Ver. 4. *Horns, &c.* That is, strength and power, which, by a Hebrew phrase, are called horns. Or beams of light, which come forth from his hands. Or it may allude to the cross, in the horns 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.

Ver. 5. *Death shall go before his face, &c.* Both

1 A PRAYER OF HABACUC THE PROPHET FOR IGNORANCES.

2 O 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 Pharan:

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.

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 Madian 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?

death and the devil shall be the executioners of his justice against his enemies: as they were heretofore against the Egyptians and Chanaanites.

Ver. 6. *He beheld, &c.* 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. Apoc. 20. 11. *Ibid.* *The ancient mountains, &c.* 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.

Ver. 7. *Ethiopia*, the land of the Blacks, and *Madian*, are here taken for the enemies of God and his people: who shall perish for their iniquity.

Ver. 8. *With the rivers, &c.* He alludes to the wonders 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, retired 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 oath he had made to their 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 the 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?

Who will ride upon thy horses: and thy chariots are salvation.

9 Thou wilt surely take up thy bow: according to the oaths 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.

The deep put forth its voice: the deep lifted up its hands.

11 The sun and the moon stood still in their habitation, 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 wentest forth for the salvation of thy people: for salvation with thy Christ.

Thou struckest the head of the house of the wicked: thou hast laid bare his foundation even to the neck.

14 Thou hast cursed his sceptres, the

head of his warriors, them that came out as a whirlwind to scatter me.

Their joy was like that of him that devoureth the poor man in secret.

15 Thou madest a way in the sea for thy horses, in the mud of many waters.

16 I have heard and my bowels were troubled: my lips trembled at the voice.

Let rottenness enter into my bones, and swarm under me.

That I may rest in the day of tribulation: that I may go up to our people that are girded.

17 For the fig tree shall not blossom: and there shall be no spring in the vines. The labour of the olive tree shall fail: and the fields shall yield no food: the flock shall be cut off from the fold, and there shall be no herd in the stalls.

18 But I will rejoice in the Lord: and I will joy in God my Jesus.

19 The Lord God is my strength: and he will make my feet like the feet of harts: and he the conqueror will lead me upon my high places singing psalms.

THE

PROPHECY OF SOPHONIAS.

SOPHONIAS or Zephaniah prophesied in the beginning of the reign of Josias (641-610 B. C.) and was consequently a contemporary of Jeremias. He foretold the punishments of the Jews, for their idolatry and other crimes; also the punishments that were to come on divers nations; the coming of messianic times, the conversion of the Gentiles and of the Jews.

CHAPTER 1.

For divers enormous sins, the kingdom of Juda is threatened with severe judgment.

THE word of the Lord that came to Sophonias the son of Chusi, the son of Godolias, the son of Amarias, the son

of Ezechias, in the days of Josias the son of Amon king of Juda.

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

Ver. 13. *The head of the house of the wicked.*—Such was Pharaoh heretofore: such shall Antichrist be hereafter.

Ver. 15. *Thou madest a way in the sea, &c.,* to deliver thy people from the Egyptian bondage: and thou shalt work the like wonders in the spiritual way, to rescue the children of the church from their enemies.

Ver. 16. *I have heard, &c.* Viz., the evils that are now coming upon the Israelites for their sins; and that shall come hereafter upon all impenitent sinners; and the foresight that I have of these miseries makes me willing to die, that I may be at rest,

before this general tribulation comes, in which all good things shall be withdrawn from the wicked.—Ibid. *That I may go up to our 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 attend 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, ver. 18 and 19.

CHAP. 1. Ver. 2. *Gathering, I will gather, &c.* That is, I will assuredly take away, and wholly con-

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 this 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 cry 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 hushed, 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 lees: 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: ^s 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 ^t 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 ^u Neither shall their silver and their gold be able to deliver them in the day of the wrath of the Lord: ^v 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.

CHAPTER 2.

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

ASSEMBLE yourselves together, be gathered together, 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 any means you may be hid in the day of the Lord's indignation.

4 For Gaza shall be destroyed, and Ascalon shall be a desert, they shall cast out Azotus at noonday, and Accaron shall be rooted up.

5 Woe to you that inhabit the sea coast, O nation of reprobates: 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 shepherds, and folds for cattle:

7 And it shall be the portion of him that

^s Amos 5. 11. — ^t Jer. 20. 7; Joel 2. 11; Amos 5. 18.

same, either by captivity, or death, both men and beasts out of this land.

Ver. 4. *The wardens, &c.* Viz., of the temples of the idols. *Idolaters*, in Hebrew, the *Chemarims*, that is, such as kindle the fires, or burn incense.

Ver. 5. *Melchom*. The idol of the Ammonites.

Ver. 10. *The Second*. A part of the city so called.

^u Ezech. 7. 19. — ^v Infra 3. 8.

Ver. 11. *The Morter*. *Maktesh*. A valley in or near Jerusalem. — *Ibid.* *The people of Chanaan*. So he calls the Jews, from their following the wicked ways of the Chanaanites.

Ver. 12. *Settled on their lees*. That is, the wealthy, and such as live at their ease, resting upon their riches, like wine upon the lees.

shall remain of the house of Juda, 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 blasphemies of the children of Ammon, with which they reproached 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 Gomorrha, 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 ^w 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 singing *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.

CHAPTER 3.

A woe to Jerusalem for her sins. A prophecy of the conversion of the Gentiles, and of the poor of Israel: God shall be with them. The Jews shall be converted at last.

WOE to the provoking, and redeemed city, the dove.

w Isa. 34. 11.

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 ^x 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 unjustly 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: ^y for with the fire of my jealousy shall all the earth be devoured.

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 boasters, 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.

x Ezech. 22. 27: Mich. 3. 11. — *y* Supra 1. 18.

CHAP. 2. Ver. 13. *The beautiful city, viz., Nineve, which was destroyed soon after this, viz., in the sixteenth year of the reign of Josias.*

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 Zion: shout, O Israel: be glad, and rejoice with all thy heart, O daughter of Jerusalem.

15 The Lord hath taken away thy judgment, he hath turned away thy enemies: the king of Israel the Lord is in the midst of thee, thou shalt fear evil no more.

16 In that day it shall be said to Jerusalem: Fear not: to Zion: Let not thy hands be weakened.

17 The Lord thy God in the midst of thee is mighty, he will save: he will re-

joice over thee with gladness, he will be silent in his love, he will be joyful over thee in praise.

18 The triflers that were departed from the law, I will gather together, because they were of thee: that thou mayest no more suffer reproach for them.

19 Behold I will cut off all that have afflicted thee at that time: and I will save her that halteth, and will gather her that was cast out: and I will get them praise, and a name, in all the land where they had been put to confusion.

20 At that time, when I will bring you: and at the time that I will gather you: for I will give you a name, and praise among all the people of the earth, when I shall have brought back your captivity before your eyes, saith the Lord.

THE

PROPHECY OF AGGEUS.

AGGEUS 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 Juda, 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 Messiah should honour it with his presence: signifying withal how much the church of the New Testament should excel that of the Old Testament.

CHAPTER 1.

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

IN ^athe second year of Darius ^athe 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 Juda, 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.

3 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 ^bYou have sowed much, and brought in 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 behold it became less, and you brought it home, and I blowed 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 Josedec 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, spoke, 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 Josedec 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.

CHAPTER 2.

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.

IN^c 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 Josedec 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?

c B. C. 520.

5 Yet now take courage, O Zorobabel, saith the Lord, and take courage, O Jesus the son of Josedec 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: ^d 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 Lord came to Aggeus the prophet, saying:

12 Thus saith the Lord of hosts: Ask the priests 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 all 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

d Heb. 12. 26.

CHAP. 2. 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. 19. 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.

went into the press, to press out fifty vessels, and they became twenty.

18 ^a I struck you with a blasting wind, and all the works of your hand with the mallow and with hail, yet there was none among you that returned to me, saith the Lord.

19 Set your hearts from this day, and henceforward, from the four and twentieth day of the ninth month: from the day that the foundations of the temple of the Lord were laid, and lay it up in your hearts.

20 Is the seed as yet sprung up? or hath the vine, and the fig tree, and the pomegranate, and the olive tree as yet diminished? from this day I will bless you.

21 And the word of the Lord came a second time to Aggeus in the four and twentieth day of the month, saying:

22 Speak to Zorobabel the governor of Juda, saying: I will move both heaven and earth.

23 And I will overthrow the throne of kingdoms, and will destroy the strength of the kingdom of the Gentiles: and I will overthrow the chariot, and him that rideth therein: and the horses and their riders shall come down, every one by the sword of his brother.

24 In that day, saith the Lord of hosts, I will take thee, ^fO Zorobabel the son of Salathiel, my servant, saith the Lord, and will make thee as a signet, for I have chosen thee, saith the Lord of hosts.

THE

PROPHECY OF ZACHARIAS.

ZACHARIAS begins 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.

CHAPTER 1.

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

IN ^gthe eighth month, in the second year of king Darius, the word of the Lord came to Zacharias the son of Barachias, the son of Addo, the prophet, saying:

2 The Lord hath been exceeding angry with your fathers.

3 And thou shalt say to them: Thus saith the Lord of hosts: ^h Turn ye to me, saith the Lord of hosts: and I will turn to you, saith the Lord of hosts.

4 Be not as your fathers, to whom the former prophets have cried, saying: Thus saith the Lord of hosts: Turn ye from your evil ways, and from your wicked thoughts: but they did not give ear,

neither did they hearken to me, saith the Lord.

5 Your fathers, where are they? and the prophets, shall they live always?

6 But yet my words, and my ordinances, which I gave in charge to my servants the prophets, did they not take hold of your fathers, and they returned, and said: As the Lord of hosts thought to do to us according to our ways, and according to our devices, so he hath done to us.

7 In the four and twentieth day of the eleventh month which is called Sabath, in the second year of Darius, the word of the Lord came to Zacharias the son of Barachias, the son of Addo, the prophet, saying:

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees, that were in the bottom:

^e Amos 4. 9.
^f Ezech. 44. 13.
^g E. C. 520.

^h Isa. 21. 12, and 31. 6, and 45. 22; Jer. 3. 12; Ezech. 18. 30, and 20. 7, and 33. 11; Osee 14. 2; Joel 2. 12; Mal. 3. 7.

^{Ver. 24.} *O Zorobabel.* This promise principally relates to Christ, who was of the race of Zorobabel.

CHAP. 1. Ver. 8. *A man.* An angel in the shape of a man. It was probably St. Michael, the guardian angel of the church of God.

and behind him were horses, red, speckled, and white.

9 And I said: What are these, my Lord? and the angel that spoke in me, said to me: I will shew thee what these are:

10 And the man that stood among the myrtle trees answered, and said: These are they, whom the Lord hath sent to walk through the earth.

11 And they answered the angel of the Lord, that stood among the myrtle trees, and said: We have walked through the earth, and behold all the earth is inhabited, and is at rest.

12 And the angel of the Lord answered, and said: O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry? this is now the seventieth year.

13 And the Lord answered the angel, that spoke in me, good words, comfortable words.

14 And the angel that spoke in me, said to me: Cry thou, saying: Thus saith the Lord of hosts: ⁱ I am zealous for Jerusalem, and Sion with a great zeal.

15 And I am 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 behold 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 shewed me four smiths.

ⁱ Infra 8. 2.

Ver. 10. *These are they, &c.* The guardian angels of provinces and nations.

Ver. 12. *The seventieth year.* Viz., from the beginning of the siege of Jerusalem, in the ninth year of king Sedecias, to the second year of king Darius. These seventy years of the desolation of Jerusalem and the cities of Juda, are different from the seventy years of captivity foretold by Jeremias; which began in the fourth year of Joakim, and ended in the first year of king Cyrus.

21 And I said: What come these to do? 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.

CHAPTER 2.

Under the name of Jerusalem, he prophesieth 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 behold a man, with a measuring line in his hand.

2 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.

3 And behold the angel that spoke in me went forth, and another angel went out to meet him.

4 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.

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

6 O, O flee ye out of the land of the north, saith the Lord, for I have scattered you into the four winds of heaven, saith the Lord.

7 O Sion, flee, 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

Ver. 18, 20. *Four horns, — four smiths.* The four horns represent the empires, or kingdoms, that persecute and oppress the people of God: the *four smiths* or *carpenters* (for *faber* may signify either) represent those whom God makes his instruments in bringing to nothing the power of persecutors.

CHAP. 2. Ver. 4. *Jerusalem shall be inhabited without walls.* This must be understood of the spiritual Jerusalem, the church of Christ.

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.

CHAPTER 3.

In a vision Satan appeareth accusing the high priest. He is cleansed from his sins. Christ is promised, and great fruit from his passion.

AND the Lord shewed 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 also shalt 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 ^j 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 grav-ing 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.

CHAPTER 4.

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 all of 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.

j Luke 1. 78.

CHAP. 3. Ver. 1. *Jesus*, alias Josue, the son of Josedec, the high priest of that time.

Ver. 3. *With filthy garments*. Negligences and sins.

Ver. 5. *I will give thee, &c.* Angels to attend and assist thee.

Ver. 8. *Portending men*. That is, men, who by words and actions are to foreshew wonders that are to come. — Ibid. *My servant the 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.

Ver. 9. *The stone*. Another emblem of Christ, the rock, foundation, and corner stone of his church. — Ibid. *Seven eyes*. The manifold providence of

Christ over his church, or the seven gifts of the spirit of God. — Ibid. *One day*. Viz., the day of the passion of Christ, the source of all our good: when this precious stone shall be graven, that is, cut and pierced, with whips, thorns, nails, and spear.

CHAP. 4. Ver. 2. *A candlestick, &c.* The temple of God that was then in building; and in a more sublime sense, the church of Christ.

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 lights.

7 Who art thou, O great mountain, before Zorobabel? thou shalt become a plain: and he shall bring out the chief stone, and shall give equal grace to the grace thereof.

8 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 funnels of gold?

13 And he spoke 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.

CHAPTER 5.

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 behold 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

Ver. 7. *Great mountain.* So he calls the opposition made by the enemies of God's people; which nevertheless, without any army or might on their side, was quashed by divine providence. — Ibid. *Shall give equal grace, &c.* Shall add grace to grace, or beauty to beauty.

Ver. 10. *Little days.* That is, these small and feeble beginnings of the temple of God. — Ibid. *The tin plummet.* Literally, *the stone of tin.* He means the builder's plummet, which Zorobabel shall hold in his hand for the finishing the building. — Ibid. *The seven eyes.* The providence of God, that over-sees and orders all things.

Ver. 14. *Two sons of oil.* That is, the two anointed ones of the Lord; viz., Jesus the high priest, and Zorobabel the prince.

sweareth in like manner shall be judged by it.

4 I will bring it forth, saith the Lord of hosts: and it shall come to the house of the thief, and to the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

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 Sennaar, and that it may be established, and set there upon its own basis.

CHAPTER 6.

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.

CHAP. 5. Ver. 1. *A volume.* That is, a parchment, according to the form of the ancient books, which, from being rolled up, were called *volumes*.

Ver. 6. *This is their eye.* This is what they fix their eye upon: or this is a resemblance and figure of them, viz., of sinners.

Ver. 11. *The land of Sennaar.* Where Babel or Babylon was built, Gen. 11, where note, that *Babylon* in holy writ is often taken for the city of the devil: that is, for the whole congregation of the wicked: as *Jerusalem* is taken for the city and people of God.

CHAP. 6. Ver. 1. *Four chariots.* The four great empires of the Chaldeans, Persians, Grecians, and Romans. Or perhaps by the fourth chariot are re-

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 grised 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 grised went forth to the land of the south.

7 And they that were most strong, went out, and 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 quieted 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 Hoidai, and of Tobias, and of Idaias; thou shalt come in that day, and shalt go into the house of Josias, the son of Sophonias, 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:

^k 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,

^k Luke 1. 78.

presented the kings of Egypt and of Asia, the descendants of Ptolemy and Seleucus.

Ver. 6. *The land of the north.* So *Babylon* is called; because it lay to the north in respect of Jerusalem. The black horses, that is, the Medes and Persians; and after them Alexander and his Greeks, signified by the white horses, went thither because they conquered Babylon, executed upon it the judgments of God, which is signified, ver. 8, by the expression of *quieting his spirit*. — Ibid. *The land of the south.* Egypt, which lay to the south of Jerusalem,

and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and Tobias, and Idaias, and to Hem, the son of Sophonias, 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 you shall 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.

CHAPTER 7.

The people inquire concerning fasting: they are admonished to fast from sin.

AND ^lit 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 Rogommelech, 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: ^m 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?

^l B. C. 518. — ^m Isa. 58. 5.

and was occupied first by Ptolemy, and then by the Romans.

Ver. 13. *Between them both.* That is, he shall unite in himself the two offices or dignities of king and priest.

CHAP. 7. Ver. 3. *The fifth month.* They fasted on the tenth day of the fifth month; because on that day the temple was burnt. Therefore they inquire whether they are to continue that fast, after the temple is rebuilt. See this query answered in the 19th verse of the following chapter.

8 And the word of the Lord came to Zacharias, saying:

9 Thus saith the Lord of hosts, saying: "Judge ye true judgment, and shew 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 know not: and the land was left desolate behind them, so that no man passed through or returned: and they changed the delightful land into a wilderness.

CHAPTER 8.

Joyful promises to Jerusalem: fully verified in the church of Christ.

AND the word of the Lord of hosts came to me, saying:

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,

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 then 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.

CHAPTER 9.

God will defend his church, and bring over even her enemies to the faith. The meek coming of Christ, to bring peace, to deliver the captives by his blood, and to give us all good things.

THE burden of the word of the Lord in the land of Hadrach, 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.

5 Ascalon shall see, and shall fear, and Gaza, and shall 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 Jebusite.

8 And I will encompass 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 ⁹ Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem. BEHOLD THY KING will come 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

q Isa. 62. 11; Matt. 21. 5.

CHAP. 8. Ver. 19. *The fast of the fourth month, &c.* They fasted, on the ninth day of the fourth month, because on that day Nabuchodonosor took Jerusalem, Jer. 52. 6. On the tenth day of the fifth month, because on that day the temple was burnt, Jer. 52. 12. On the third day of the seventh month, for the murder of Godolias, Jer. 41. 2. And on the tenth day of the tenth month, because on that day the Chaldeans began to besiege Jerusalem, 4 Kings 25. 1. All these fasts, if they will be obedient for the future, shall be changed, as is here promised, into joyful solemnities.

Ver. 23. *Ten men, &c.* Many of the Gentiles became proselytes to the Jewish religion before

Christ: but many more were converted to Christ by the apostles and other preachers of the Jewish nation.

CHAP. 9. Ver. 1. *Hadrach.* Syria.

Ver. 7. *His blood.* It is spoken of the Philistines, and particularly of Azotus, (where the temple of Dagon was,) and contains a prophecy of the conversion of that people from their bloody sacrifices and abominations to the worship of the true God.

Ver. 8. *That serve me in war.* Viz., the Machabees.

Ver. 13. *Thy sons, O Sion, &c.* Viz., the apostles, who, in the spiritual way, conquered the Greeks, and subdued them to Christ.

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 wine springing forth virgins?

CHAPTER 10.

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.

7 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 afar 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 will gather them from among the Assyrians: and will bring them to the land of Galaad, 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.

CHAPTER 11.

The destruction of Jerusalem and the temple. God's dealings with the Jews, and their reprobation.

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 Basan, 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 the lions, because the pride of the Jordan is spoiled.

4 Thus saith the Lord my God: Feed the flock of the slaughter,

5 Which they that possessed, slew, 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

r Apoc. 16. 12; Isa. 11. 15.

Ver. 16. *Holy stones.* The apostles, who shall be as pillars and monuments in the church.

Ver. 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, maketh virgins to bud, or spring forth, as it were, like flowers among thorns; because it has a wonderful efficacy to give and preserve purity.

CHAP. 11. Ver. 1. *O Libanus.* So Jerusalem, and more particularly the temple, is called by the prophets, from its height, and from its being built of the cedars of Libanus. — Ibid. *Thy cedars.* Thy princes and chief men.

Ver. 6. *Every one into his neighbour's hand, &c.* This alludes to the last siege of Jerusalem, in which the different factions of the Jews destroyed one another; and they that remained fell into the hands

neighbour's hand, and into the hand of his king: 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 a *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 is 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. ^aAnd 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 prized 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.

CHAPTER 12.

God shall protect his church against her persecutors. The mourning of Jerusalem.

THE burden of the word of the Lord upon *Israel*. Thus saith the Lord, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man in him:

2 Behold I will make *Jerusalem* a lintel of surfeiting to all the people round about: and *Juda* also shall be in the siege against *Jerusalem*.

3 And it shall come to pass in that day, that I will make *Jerusalem* a burdensome stone to all people: all that shall lift it up shall be rent and torn, and all the kingdoms of the earth shall be gathered together against her.

4 In that day, saith the Lord, I will strike every horse with astonishment, and his rider with madness: and I will open my eyes upon the house of *Juda*, and will strike every horse of the nations with blindness.

5 And the governors of *Juda* shall say in their heart: Let the inhabitants of *Jerusalem* be strengthened for me in the Lord of hosts, their God.

6 In that day I will make the governors of *Juda* like a furnace of fire amongst wood, and as a firebrand amongst hay: and they shall devour all the people round about, to the right hand, and to the left: and *Jerusalem* shall be inhabited again in her own place in *Jerusalem*.

7 And the Lord shall save the tabernacles of *Juda*, as in the beginning: that the

^a Matt. 27. 9.

of their king, that is, of the Roman emperor, of whom they had said, John 19. 15, *We have no king but Cæsar.*

Ver. 1. *Two rods.* Or shepherd's staves, meaning the different ways of God's dealing with his people; the one, by sweet means, called the rod of *Beauty*: the other, by bonds and punishments, called the *Cord*. And where both these rods are made of no use or effect by the obstinacy of sinners, the rods are broken, and such sinners are given up to a reprobate sense, as the Jews were.

Ver. 8. *Three shepherds in one month.* That is, in a very short time. By these three shepherds prob-

ably are meant the latter princes and high priests of the Jews, whose reign was short.

Ver. 13. *The statuary.* The Hebrew word signifies also a *potter*.

Ver. 15. *A foolish shepherd.* This was to represent the foolish, that is, the wicked princes and priests that should rule the people, before their utter desolation.

CHAP. 12. Ver. 2. *A lintel of surfeiting.* That is, a door into which they shall seek to enter, to glut themselves with blood: but they shall stumble, and fall like men stupefied with wine. It seems to allude to the times of Antiochus, and to the victories of the Machabees.

house of David, and the glory of the inhabitants of Jerusalem, may not boast and magnify themselves against Juda.

8 In that day shall the Lord protect the inhabitants of Jerusalem, and he that hath offended among them in that day shall be as David: and the house of David, as that of God, as an angel of the Lord in their sight.

9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers: ^tand 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 firstborn.

11 In that day there shall be a great lamentation in Jerusalem ^ulike the lamentation of Adadremmon in the plain of Mageddon.

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.

CHAPTER 13.

The fountain of Christ. Idols and false prophets shall be extirpated: Christ shall suffer: his people shall be tried by fire.

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 ^v 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

t John 19. 37. — *u* 2 Par. 35. 22.

Ver. 11. *Adadremmon*. A place near Mageddon, where the good king Josias was slain, and much lamented by his people.

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 prophets shall be confounded, every one by his own vision, when he shall prophesy, neither shall they be clad with a garment of sackcloth, to deceive:

5 But he shall say: I am no prophet, I am a husbandman: for Adam is my example from my youth.

6 And they shall say to him: What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me.

7 Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of hosts: ^wstrike the shepherd, and the sheep shall be scattered: and I will turn my hand to the little ones.

8 And there shall be in all the earth, saith the Lord, two parts in it shall be scattered, and shall perish: but the third part shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined: and I will try them as gold is tried. They shall call on my name, and I will hear them. I will say: Thou art my people: and they shall say: The Lord is my God.

CHAPTER 14.

After the persecutions of the church shall follow great prosperity. Persecutors shall be punished: so shall all that will not serve God in his church.

BEHOLD the days of the Lord shall come, and thy spoils shall be divided in the midst of thee.

2 And I will gather all nations to Jerusalem to battle, and the city shall be taken, and the houses shall be rifled, and the women shall be defiled: and half of the city shall go forth into captivity, and the rest of the people shall not be taken away out of the city.

3 Then the Lord shall go forth, and shall

v Ezech. 30. 13. — *w* Matt. 26. 31; Mark 14. 27.

CHAP. 14. Ver. 2. *I will gather, &c.* This seems to be a prophecy of what was done by Antiochus.

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 toward 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 ² as you fled from the face of the earthquake in the days of Ozias king of Juda: 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.

z Amos 1. 1.

Ver. 6. *No light.* Viz., in that dismal time of persecution of Antiochus, when it was *neither day nor night*: (ver. 7) because they neither had the comfortable light of the day, nor the repose of the night.

Ver. 7. *In the time of the evening there shall be light.* An unexpected light shall arise by the means of the Machabees, when things shall seem to be at the worst.

Ver. 8. *Living waters.* Viz., the gospel of Christ.

Ver. 10. *All the land shall return, &c.* This, in some measure, was verified by the means of the Machabees: but is rather to be taken in a spiritual sense, as relating to the propagation of the church and kingdom of Christ, the true Jerusalem, which alone shall never fall under the anathema of destruction, or God's curse.

Ver. 12. *The flesh of every one shall consume, &c.* Such judgments as these have often fallen upon the persecutors of God's church, as appears by many instances in history.

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 have 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 Juda 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, the 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 King, 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.

Ver. 14. *Even Juda, &c.* The carnal Jews, and other false brothers, shall join in persecuting the church.

Ver. 15. *Shall be like this destruction.* That is, the beasts shall be destroyed as well as the men: the common soldiers as well as their leaders.

Ver. 16. *They that shall be left, &c.* That is, many of them that persecuted the church shall be converted to its faith and communion. — Ibid. *To keep the feast of tabernacles.* This feast was kept by the Jews in memory of their sojourning forty years in the desert, in their way to the land of promise. And in the spiritual sense is duly kept by all such Christians as in their earthly pilgrimage are continually advancing towards their true home, the heavenly Jerusalem; by the help of the sacraments and sacrifice of the church. And they that neglect this must not look for the kind showers of divine grace, to give fruitfulness to their souls.

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 bridle 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 Juda shall be sanctified to the Lord of hosts: and all that sacrifice shall come, and take of them, and shall see the in them: and the merchant shall be no more in the house of the Lord of hosts in that day.

THE PROPHECY OF MALACHIAS.

MALACHIAS, whose name signifies The Angel of the Lord, was contemporary with NEHEMIAS, and by some is believed to have been the same person as ESDRAS. He was the last of the prophets, in the order of time, and flourished about 450-445 B. C. He foretells the coming of Christ; the reprobation of the Jews and their sacrifices; and the calling of the Gentiles, who shall offer up to God in every place an acceptable sacrifice.

CHAPTER 1.

God reproaches the Jews with their ingratitude: 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 Malachias.

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 ² 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.

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 with whom the Lord is angry for ever.

5 And your eyes shall see, and you shall say: The Lord be magnified upon the border of Israel.

y B. C. 450.

Ver. 20. *That which is upon the bridle, &c.* The golden ornaments of the bridles, &c., shall be turned into offerings in the house of God. And there shall be an abundance of caldrons and phials for the sacrifices of the temple: by which is meant, under a figure, the great resort there shall be to the temple, that is, to the church of Christ, and her sacrifice.

Ver. 21. *The merchant shall be no more, &c.* Or, as some render it, *The Chanaanite shall be no more, &c.*, that is, the profane and unbelievers shall have no title to be in the house of the Lord. Or there shall be no occasion for buyers or sellers of oxen, or

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 beseech 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, that will shut the doors, and will kindle the fire

z Rom. 9. 13.

sheep, or doves, in the house of God, such as Jesus Christ cast out of the temple.

CHAP. 1. Ver. 2. *I have loved Jacob, &c.* I have preferred his posterity, to make them my chosen people, and to lead them with my blessings, without any merit on their part, and though they have been always ungrateful; whilst I have rejected Esau, and executed severe judgments upon his posterity. Not that God punished Esau, or his posterity, beyond their desert: but that by his free election and grace he loved Jacob, and favoured his posterity above their deserts. See the annotations upon Rom. 9.

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 ^a 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 puffed it away, saith the Lord of hosts, and you brought in of rapine 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 offereth 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.

CHAPTER 2.

The priests are sharply reproved for neglecting their covenant. The evil of marrying with idolaters, and too easily putting away their wives.

AND now, O ye priests, this commandment is to you.

2 ^b 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 shoulder to you, and I 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.

10 ^c 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 bellowing, 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

^a Ps. 112. 3. — ^b Lev. 26. 14; Deut. 28. 15.

^c Matt. 23. 9; Eph. 4. 6.

Ver. 11. *A clean oblation.* Viz., the precious body and blood of Christ in the eucharistic sacrifice.

Ver. 13. *Behold of our labour, &c.* You pretended labour and weariness, when you brought your offerings, and so made it of no value, by offering it with an evil mind. Moreover, what you offered was both defective in itself, and gotten by rapine and extortion.

CHAP. 2. Ver. 3. *I will cast the shoulder to you.*

I will cast away the *shoulder*, which in the law was appointed to be your portion, and fling it at you in my anger: and will reject both you and your festivals like dung.

Ver. 7. *The angel.* Viz., the minister and messenger.

Ver. 13. *With tears.* Viz., by occasion of your wives, whom you have put away: and who came to weep and lament before the altar.

then your 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 wearied 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?

CHAPTER 3.

Christ shall come to his temple, and purify the priesthood. They that continue in their evil ways shall be punished: but true penitents shall receive a blessing.

BEHOOLD^d I send my angel, and he shall prepare the way before my face. And presently the Lord, whom you 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 hireling 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: and 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: ^eReturn to me, and I will return to you, saith the Lord of hosts. And you have said: Wherein shall we return?

^d Matt. 11. 10; Mark 1. 2; Luke 1. 17. and 7. 27.

Ver. 16. *Iniquity shall cover his garment.* Viz., of every man that putteth away his wife without just cause; notwithstanding that God permitted it in the law, to prevent the evil of murder.

8 Shall a man afflict God? for you afflict me. And you have said: Wherein do we afflict thee? in tithes and in firstfruits.

9 And you are cursed with want, and you afflict me, even the whole nation of you.

10 Bring all the tithes into the storehouse, that there may be meat in my house, and try me in this, saith the Lord: if I open not unto you the flood-gates of heaven, and pour you out a blessing even to abundance.

11 And I will rebuke for your sakes 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 nations shall call you blessed: for you shall be a delightful land, saith the Lord of hosts.

13^f Your words have been unsufferable 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 him not.

CHAPTER 4.

The judgment of the wicked, and reward of the just. An exhortation to observe the law. Elias shall come for the conversion of the Jews.

FOR behold the day shall come kindled as a furnace: and all the proud,

^e Zach. 1. 3. —, ^f John 21. 14.

CHAP. 3. Ver. 1. *My angel.* Viz., John the Baptist, the messenger of God, and forerunner of Christ.

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 ^h Remember the law of Moses my servant, which I commanded him in Horeb for all Israel, the precepts, and judgments.

5 ⁱ 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.

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 was surnamed Machabeus, most likely because compared to a hammer (Aramaic Maqqābā'). 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 St. Augustine, (lib. 18. De Civ. Dei, c. 36,) they are received by the Church: who, in settling her canon of the scriptures, chose rather to be directed by the tradition she had received from the Apostles of Christ, than by that 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. They cover the period 175-136 B. C.

CHAPTER 1.

The reign of Alexander and his successors: Antiochus enters and profanes the temple of God: and converts into 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 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.^k

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.

^g Luke 1. 78. — ^h Ex. 20.; Deut. 4. 5 and 6.

ⁱ Matt. 17. 10; Mark 9. 10; Luke 1. 17.

^j B. C. 336.

^k B. C. 323.

CHAP. 4. Ver. 6. *He shall turn the heart, &c.* By bringing over the Jews to the faith of Christ, he shall reconcile them to their fathers, viz., the patriarchs and prophets; whose hearts for many ages have been turned away from them, because of their refusing to believe in Christ. — Ibid. *With anathema.*

In the Hebrew, *Cherem*, that is, with utter destruction.

CHAP. 1. Ver. 7. *Divided his kingdom, &c.* This is otherwise related by Q. Curtius; though he acknowledges that divers were of that opinion, and that it had been delivered by some authors, lib. 10. But here we find from the sacred text, that he was in error.

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 ^l 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 license 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 prepuces, ^m and departed from the holy covenant, and joined themselves to the heathens, and were sold to do evil.

17 ⁿ 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 Ptolemee king of Egypt, but Ptolemee 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, ^o 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 ^p the king sent the chief collector 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.

^l B. C. 175.

^m That is, uncircumcised.

ⁿ B. C. 170. — ^o B. C. 170.

^p B. C. 168.

Ver. 11. *Antiochus the Illustrious.* Epiphanes, the younger son of Antiochus the Great, who usurped the kingdom, to the prejudice of his nephew Demetrius, son of his elder brother Seleucus Philopator. — Ibid. *Of the kingdom of the Greeks.* Counting,

not from the beginning of the reign of Alexander but from the first year of Seleucus Nicator.

Ver. 30. *The chief collector, &c.* Apollonius.

Ver. 35. *The city of David.* That is, the castle of Sion.

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 people, 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 Juda 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 five and twentieth day of the month they sacrificed upon the altar of the idol that was over 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.

q Tob. 2. 6: Amos 3. 10. — r B. C. 168.

s B. C. 168. — t 2 Mac. 6. 10.

Ver. 38. *An evil devil.* That is, an adversary watching constantly to do harm, as the evil spirit is always watching and seeking whom he may devour.

Ver. 57. *The abominable idol, &c.* Viz., the statue of Jupiter Olympius.

CHAPTER 2.

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 Eleazar, who was surnamed Abaron: and Jonathan, who was surnamed Apphus.

6 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: her 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 Gentiles 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 they 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: it 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 shewed 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 innocence: 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 do 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 Assideans, 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 ^w Was not Abraham found faithful in temptation, and it was reputed to him unto justice?

53 ^x Joseph in the time of his distress kept the commandment, and he was made lord of Egypt.

54 ^y Phinees our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood.

55 ^z Jesus, whilst he fulfilled the word, was made ruler in Israel.

56 ^a Caleb, for bearing witness before the congregation, received an inheritance.

57 ^b David by his mercy obtained the throne of an everlasting kingdom.

58 ^c Elias, while he was full of zeal for the law, was taken up into heaven.

59 ^d Ananias and Azarias and Misael by believing, were delivered out of the flame.

60 ^e Daniel 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.

^w Gen. 22. 2. — ^x Gen. 41. 40.
^y Num. 25. 13, Eccl. 45. 28. — ^z Jos. 1. 2.

CHAP. 2. Ver. 42. *The Assideans.* A set of men that led a religious life; and were zealous for the law and worship of God.

Ver. 48. *They yielded not the horn, &c.* That is,

^a Num. 14. 6; Jos. 14. 14. — ^b 2 Kings 2. 4.
^c 4 Kings 2. 11. — ^d Dan. 3. 50. — ^e Dan. 6. 22.

they suffered not the power of Antiochus, that **mas** of sin, to abolish the law and religion of God.

Ver. 55. *Jesus.* That is, Josue.

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 3.

Judas Machabeus succeeds his father, and overthrows Apollonius and Seron. 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 salvation 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 destroyed 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 fell down 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 Seron captain of the army of Syria heard that Judas had assembled a company of the faithful, and a congregation 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 revenged 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 difference 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 Seron 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 because 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 purposed to go into Persia, and to take tributes of the countries, 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 Judea, and Jerusalem:

35 And that he should send an army

against them, to destroy and root out the strength of Israel, and the remnant 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 kingdom, in the hundred and forty-seventh year: and he passed over the river Euphrates, and went through the higher countries.

38 Then Lysias chose Ptolemee 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 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 fame 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