The Argument of this Book.

To shew the prosecution of the history of God's Church, it pleased the holy Ghost to end the former second Book of the Chronicles with the same words, whereas this Book doth begin, whereas the holy Ghost, by Ezra the Priest and scribe, hath set down unto us, how wonderfully God hath delivered his people out of the seventy years captivity of Babylon (according to his promise) by Cyrus king of Persia, (commonly called Cyrus) who, having subdued the Babylonish Monarchy unto himself, by God's instigation proclaimed liberty for the Jews to return to their own land, and to build the Temple, with all favourable furniture thereunto tending. Whereupon many of the people, whose spirits God stirred up, under the conduct of Zerubbabel the Prince, and Jeshua the high Priest, went up, and built the altar of the Lord, offered sacrifice unto God, and kept the Feast of Unleavened Bread, &c. And after that laid the Foundation of the Temple, but were not able to finish the building at that time, because their Enemies that were round about them, being desirous in their crafty request, of opposing together with them in the building, and having one common worship or Religion with them, prevailed so much at Court by their evil persuasions, that the building was hindered in the following years of Cyrus, Achacæus, Artaxerxes (commonly called Ahasuerus) unto the second year of king Darius, when they, being stirred up and encouraged by the Prophets, Haggai and Zacharias, re-affected the building of the Temple, and by a very gracious and earnest command of Darius, who was thereof informed by his Deputy or Governor, set at last finished it, dedicated the Temple, and performed therein their service of God. Within a while after, when things again were fallen to decay among the people of God, Ezra the Priest was, by God's special direction, at his request, sent by king Artaxerxes, in the seventh year of his reign, with a great number of people to Jerusalem, with a very liberal grant of all necessaries, and with a full charge to redress and settle all things aright according to the law of God, which Ezra performed with great zeal and fidelity: Wherefore also this book (as likewise because he wrote it) bears his name. Concerning the Chronology or account of time, the learned, who have made it their work, do agree in opinion about it, in regard that the kings and years of the Persian Monarchy are not counted one way only, but diversly as there be divers opinions among them concerning these four kings: that followed after Cyrus, or Cyrus, namely, Ahasuerus and Artaxerxes the first, under whose reign the building of the Temple was hindered: Then who that Darius was, under whom the Temple was finished: and further was Artaxerxes the second, that sent Ezra to settle all things aright; and afterward also sent Nehemiah to build up the walls, gates and city of Jerusalem, whereas something is recorded in its due place, that the judicious Reader may choose that which be convenient best. However this abideth always true and constant, that all these things were done under the Persian Monarchy, which took its beginning from the first Cyrus, or Cyrus, from the first year of whose reign to Babel, this history beginning, extending itself unto the seventh year of king Artaxerxes the second, and to some certain time after that; as the following history of Nehemiah beginseth from the twentieth year of the said kings reign.

Ezra.
E Z R A.

CHAP. I.

C o r e s, (otherwise called Cyrus, king of Persia, caused by God's instigation, liberty to be proclaimed, for the Jews to return home to their own land out of the Babylonish captivity, and to build the Temple of God, ver. 1, 26., with a charge to his subjects, to help and assist them in all things, and to give a free gift toward the building of the Temple, 4., hereupon many of the people made themselves ready for the journey, and the subjects do them according to the king's command, 5. Cores moreover causeth the holy vestments of the Temple to be brought forth, which Nehuchadnezer had carried away, 7.

Now in the first year of Cores, [Hebr. Corec.] Otherwise commonly called Cyrus. See also of him, 1 Esdr. 4:28, and 4:13, king of Persia, [Hebr. in the one year, 26.] That is, in the fifty and twelfth year of his reign at Babel, or of the Monarchy, for he had reigned before this in Persia above twenty years.) That the word of the LORD, by the mouth of Jeremiah, might be fulfilled, [Jerem. 25:11, and 29:1, where God expressly promised to deliver his people out of the captivity of Babel, when the time should have lasted seventy years, which were now just expired: according to the opinion of some, about the year of the Creation of the World, 3434. For the captivity, according to their opinion began in the year 3454.] The LORD stirred up [or, raised up, awakened] the spirit of Cores king of Persia, that he caused a voice [there is, proclamation, as Exod. 16:6, 8. See there the Annotations, and also 1 Chron. 6:22, and below chap. 8:6, 19, 26.] to go through all his kingdom, even also in writing, saying:

1. Thus saith Cores, king of Persia; The LORD, the God of Heaven, hath given me all the kingdoms of the earth: and he hath commanded me, [Or, hath laid it upon me:] to wit, by the word of his Prophets, (which was made known unto me,) and by the fulness of my spirit. See ver. 1, and 1 Esdr. 4:28, and 4:13. Others, hath commanded concerning me] to build him an house at Jerusalem, which is in Judea. [That is, in the land of Judea.]

3. Is there any among you of all his people? [That is, Is there any one dwelling among you, that is of the people of God, being a Jew, or an Israelite?] Compare Deut. 20. on ver. 5.] be his God be with him, and let him go up to Jerusalem, which is in Judea: and let him build the house of the LORD, the God of Israel, he is the God who (dwelleth) at Jerusalem. [That is, who hath chosen this place to be there present in a special manner, to make known his Name, and to be revered according to his own precepts, and direction. Compare below chap. 6:12, and 7:15. Others thus: 'he is the God which (to wit, hence) is at Jerusalem.' So ver. 4, 6, 7.] And whosoever shall tarry behind [Hebr. from, off] any places, where he shall journey, the men of his place shall be helpful to him [Hebr. lift him up, raise him up] with flocks, and with gold, and with substance, and with beasts: besides a free gift, for the house of God, that (dwelleth) at Jerusalem.

5. Then rose up the heads of the fathers of Judah and Benjamin, [Under these are comprehended also those that afterward came up out of other Tribes.] 8:1 Tradition: and the Persians and the Levites, besides every one, whose spirit God stirred up, to go up to build the house of the LORD, who (dwelleth) at Jerusalem.

6. Now all these that were round about them, strengthened their hands with flocks, and with cattle, and with substance, and with beasts, and with precious things: [See Gen. 24. on ver. 54] besides all that was freely and willingly given. [Compare ver. 4.] 8:2 Also king Cores brought forth the vessels of the house of the LORD, which Nebuchadnezer had carried forth out of Jerusalem, and had put them in the house of his God.

8. And Cores king of Persia brought them forth, by the hand of Mithredath the Treasurer, who numbered them unto Sesbara [He is held to be Zerubbabel, who was so named in Chaldeas. See below chap. 3:2. and 5:21, and 6:7.] the Prince of Judah.

9. And this is the number of them: Thirty golden cups, a thousand golden basins, a thousand silver basins, nine, and twenty vessels.

10. Thirty golden cups, four hundred and ten other [Or, thereon, to wit, following, Or, of the second sort, or, double; that is, overlaid] silver cups, other vessels thousand. [That is, as some expound it] they were told, and delivered by the thousand, or, by thousands, as being smaller, and of a les value. Compare 1 Esdr. 5:20. on ver. 50. Some understand it of other great vessels, that were a thousand, and being added to other vessels...
C H A P. II.

A register of the captive Jews, that went up to Jerusalem with Zerubbabel the prince, and other heads, ver. 1, c. The free gifts of the Jewish Princes (when they were come to Jerusalem) toward the building of the Temple, 68.

These are the children of that country: [That is, that had dwelt a long time in Babylon, or Chaldea, whereas the other Israelites were scattered into divers lands. Others, children of the Province, or, of the country, that is, born in the land of Jery, or that were delivered thence; as this phrase may signify both, inhabitation, or birth. Compare Nehem. 7. 6.] That went up out of the captivity, of which had been carried away, [Heb., of the carrying away, or, bastimmon, removing; another Heb., of the king of Babylonia, which had carried away to Babylonia, who returned to Jerusalem and Juda, every one to his city:]

1. Who came with Zerubbabel. [See above chap. I. on ver. 8. He is called Zerubbabel, Matt. xvi. 15. Jezus, called otherwise Jehu, was Priest. See below chap. 3. 9. Hag. 1. 1.] Nehemia, Sace, Rechijah, Merodcbbiah, Bafuuan, Belsar, Bisnah, Ribun, (and) Bana. (These were the heads and leaders of the people. Compare this Register (which some conceive to have been made in Babylon) with that other, Nehem. 7. 5. c. which seemeth to have been made, or at least to have been revised) in Judah, within a while after their coming thither: there is some difference both in regard of names and of number, because some of those that were set down peradventure tarried behinds, or died by the way, and others afterward came on, and were added to the number, as in such expulsions is wont to be done. Also some names are differently accorded in both places, as the Reader may perceive by comparing both.] (This is the number of the man of the people of Israel: [that is, of the common people of Israel, that went up under the conduct of the first named heads.] 2. The children: [That is, the potteries: and so in the following verses] of Pares, two thousand, an hundred, and seventy and two. 3. The children of Scephatsa, three hundred, seventy and two. 4. The children of Amsch, seven hundred, seventy and five. 5. The children of Pabah Meab, of the children of Jezua, Jozab, [Others, Jezua (and) Jozab] two thousand, eight hundred, and twelve. 6. The children of Eleam, a thousand, two hundred, fifty and four. 7. The children of Zacharias, nine hundred, and seventy and five. 8. The children of Zachrhi, seven hundred, and three-score. 9. The children of Zerch, seven hundred, and twenty. 10. The children of Bani, six hundred, seventy and two. 11. The children of Ethel, six hundred, twenty and three. 12. The children of Aged, a thousand, two hundred, twenty and two. 13. The children of Adonikam, six hundred, fifty and five. 14. The children of Bigvah, two thousand, fifty and four. 15. The children of Atran, four hundred, fifty and four. 16. The children of Aner, of Hitnea, ninety and eight. 17. The children of Begar, three hundred, twenty and three. 18. The children of Sera, an hundred and twelve. 19. The children of Hizam, two hundred, twenty and three. 20. The children of Gilsham, ninety and six. 21. The children of Bethleem, [That is. inhabitants, or natives of Beth-lehem. So in some following verses, men, or people of this, or that place. Isam, ver. 2, 5, &c. children of this, and that place. Compare above ver. 1.] an hundred, twenty and three. 22. The men of Nechoes, fifty and six. 23. The men of Anathoth, an hundred, twenty and eight. 24. The men of Aymas, four hundred and two. 25. The children of Kebir-in, Cephab, and Bereath, seven hundred, and forty and three. 26. The children of Ramo, and Gaba, six hundred, twenty and one. 27. The men of Michmas, an hundred, twenty and two. 28. The children of Bethel, and Ai, two hundred, twenty and twelve. 29. The children of Nobe, [Otherwise called in Scripture Nob, a city of the Priests, lying in Benjamin. See 1 Sam. xxiv. 1, Nehem. 1:2.] There was another city of the same name in the Tribe of Ruben, Num. xxxiii. 30. and 32. wherefore this is called the other Nobe, Nehem. 7:3.] fifty and two. 30. The children of Magib, an hundred, fifty and six. 31. The children of the other Elam, [That is, of another than that which is mentioned above ver. 7.] two hundred, two thousand, fifty and four. 32. The children of Harim, three hundred and twenty. 33. The children of Lod, Hadid, and Ono, seven hundred, twenty and five. 34. The children of Jericho, three hundred, forty and five. 35. The children of Senes, three thousand, and six hundred, and thirty. 36. The Priests: the children of Jezua, [See 1 Chron. 24:7.] of the house of Jezua, nine hundred, seventy and three. 37. The children of Jinner, [See 1 Chron. 24:14.] a thousand, fifty and two. 38. The children of Padnum, [Who was the chiefest among the potteries of Malkia. See 1 Chron. 24:9. and 2 Chron. 9. 12.] a thousand, two hundred, forty and seven. 39. The children of Harim, [See 1 Chron. 24:8. It is observable, that of the four and twenty orders of covenants made and ordained in David’s time, there are no more than four mentioned here, whereas some do add the fifth, to wit, the house of Jezua, the son of Josaphat. Of some remission of the covenants, see Nehem. 12.] a thousand, fifty and two. 40. The Levites: the children of Jezua and Kadmos, of the children of Hadaua, seventy and four. 41. The magnates: the children of Asaph, an hundred twenty and eight. 42. The children of the Porters: the children of Sullam the children of Aser, the children of Taalmon, the children of Akkub, the children of Malala, the children of Serah, all these were an hundred, thirty and nine. 43. The Netimonials: [That is, given, or, given up. Meaning, the Gibeonites, who having preferred their lives by crafts, were appointed for servile works to Tires.]
and to the house of God. See [Ez. 9.21.23.] the children of Zebah, the children of Hasha, the children of Tabash.
44 The children of Korah, the children of Shub, the children of Pahath.
45 The children of Lebana, the children of Hagaba, the children of Achiah.
46 The children of Hagaba, the children of Samlah, the children of Timna.
47 The children of Giddel, the children of Gahar, the children of Reusa.
48 The children of Reusa, the children of Nelah, the children of Garsen.
49 The children of Nela, the children of Paseah, the children of Besai.
50 The children of Asaph, the children of Mehunim, the children of Nephunim.
51 The children of Bkun, the children of Hashaba, the children of Pathur.
52 The children of Bkash, the children of Nebida, the children of Harri.
53 The children of Bkash, the children of Siffera, the children of Ysaham.
54 The children of Nokab, the children of Hashaba.
55 The children of Salomon's servants: [24 Who being the remnant that were left of the heathen nations, were made servants and bondmen by King Solomon. See 1 Kings 9.20.11.] the children of Sepharoth, the children of Pareda.
56 The children of Dassar, the children of Darson, the children of Giddel.
57 The children of Sadash, the children of Hatath, the children of Pocphets-Hagehaim, the children of Anai.
58 All the Nethinims, and the children of Salomon's servants, were three hundred, sixty, and twenty.
59 Also these went up from Tel-melah, and Tel-hatsor, these three, Tel-melah, and Tel-hatsor, are held to be names of places, where they had dwelt in Babylon and Medopotamia: Cherub, Adan, and Immer: [meaning, with their families. Some conceive that these three were names of persons, that went up with their families: others hold that they were likewise names of places, and that the pslon are related in the following verse.] but they could not show their fathers' house, and their seed, [that is, their family, race, pedigree] whether they were of Israel.
60 The children of Delaja, the children of Tobia, the children of Nokah, fix hundred, fifty and two.
61 And the children of the Priests, the children of Habis, the children of Kes: the children of Barzillai, who had taken a wife of the daughters of Barzillai the Gileadite, and was called after their name.
62 They taught their regest [Hebr. wrigni: meaning: that the genealogy of God at that time would have to be known, to the end that it might be known of what family the Messiah should come, and that the Priesthood until the coming of Christ, might continue in Aaron's line] among those that were put in the genealogy, [or, defining thier pedigrees] but they were not found: [to wit, their names, or pedigree, or anceolous were not found] therefore were they as polluted, removed from the Priesthood. [Hebr. they were polluted from the Priesthood.] that is, they were pronounced to be unfit, and not qualified for the Priesthood, and were consequently removed from it.
63 And Hattushatha: [Some hold this to be a Persian name of some certain office or place, as Ambassador, Commissioner, Deputy, or Governor of the King, to wit, Serab. See above chap. 1. on ver. 8. Nephunim is likewise called Noph, Noph. 8.9. and 10.5. and unto them, that they should not eat of the most holy things: [Hebr. baneth of beshere: meaning, that which belongeth to the Priests part or portion of the offerings] till there good [up] a Priest with Urim, and with Thummim. [Meaning, that the high Priest, arrayed with Urim and Thummim, to ask counsel of the Lord in obscure and difficult matters. See Num. 27.21.] 64 For whole congregation together, [Hebr. as one] were forty and two thousand, and three hundred, and three score. [Counting among them the whole those that were not able to flow their pedegry, or were not of Israel. Hebr. four million, two thousand, and six.] 65 Besides their servants, and their maids, which were seven thousand, even hundred, and thirty five: and they had two hundred singing-men and singing-women. [Whom they had taken along with them to praise God for his mercy, and to exercise them in holy music, which was intermitted during the captivity.] 66 Their bever were seven hundred, thirty and fix: their men, two hundred, forty and five. 67 Their camels, four hundred, thirty and five: the oxen, six thousand, and seven hundred, and twenty.
68 And (fune) of the heads of the fathers, when they came to the house of the LORD, who (dwelteth) at Jerusalem: [That is, they, when they came to the place, where the house of the Lord had been, and was to be built again] gave freely to the house of God, to set it (up) in its pure place.
69 They gave according to their ability unto the treasure of the work. [To be kept in the treasury of the Sanctuary for the building of the Temple. See 1 Chron. 26.20.] in gold, three hundred and one thousand drams, [one dram was according to the opinion of the learned] the weight of the fourth part of a shekel, or of a French Crown. See 1 Chron. 29.7. on ver. 7. So that this sum amounted to three hundred and one thousand French Crowns. Hebr. six million and a thousand and five thousand, six hundred and five pounds. [Hebr. maxima, that is, minute.] See of this weight, 1 Chron. 26.20. and 2 Chron. 36.17. and Neh. 3.11. Of Ezekiel's misled, [see Ezek. 4.4.] and an hundred Priestly garments.
70 And the Priests, and the Levites, and (some) of the people, [Of the Levites, to wit, the singers, &c.] as followeth in the next words: together with others of the congregation, as Salomon's servants, &c. See Neh. 10.23. and 11.2. and 1 Chron. 23. on ver. 5, both the singers and the porters, and the Nethinims [see of thee above on ver. 49.] dwelt in their cities, and all Israel in their cities.

CHAP. III.

Now when the seventh month [Agreeing partly with our September, and partly with our October. In this month was the feast of the Levites kept, Lez. 23.24. Nehem. 9.12.] came [Hebr. hacheth] and the children of Israel, that were in the cities, the people gathered themselves together, as one man, [see Judges 14.24. on v. 12.] to Jerusalem.
2 And Jeshaiah, [See above chap. 2. on ver. 2.] the son of Jeshaddai, gat him up: and his brethren, that is, kindred of near kin, that were of the same kindred: and to the words in the following verses: the Priests, and Zadokiah, the son of Solomith, [that is, his grand-child: for he was the son of Pedais, who was the son of Solochab, 1 Chron. 5.17.18.19.] In Is. 1.12. he is called Zadokiah, and
and his brethren, and they built the temple of the Lord, of the sons of those that had been the first fruits laid upon its foundation, that house being (now) before their eyes, &c.

The meaning is, that they, now beholding with their eyes the laying of the foundation of this Temple and comparing the same with the foundation of the first Temple, might easily gather from the increase how much this building differed from the former. See 2 Esd. 2:5. "They may lift up their voice with shouting, (and) with joy."

13 So that the people discerned not the voice of the shout of joy from the voice of the weeping of the people for the house sitten with a great shout, (so) that the voice was heard afar off.

CHAP. IV.

The adversaries of the people of God design craftily to build the Temple with them, and to have one common worship or religion with them, ver. 1, &c. which being denied them, they prevailed so much at court by money and false accusations in writing, that the building of the Temple, city, walls, &c. was forbidden and hindered, until the second year of the reign of king Darius, 4, &c.

Now when the adversaries of Judah and Benjamin [See of these 7:8,9,] heard, that the children of the captivity, [Hebr. transplantation, carrying away, wandering: that is, which had been carried away, and held captive in Babylon: so often in the [equil] built the Temple unto the LORD the God of Israel;

2 Then came to Zerubbabel, and to the heads of the fathers, and laid unto them, [Let us build with you, for we will seek your God, as ye do (for,) [Feigning friendship, and community or fellowship in religion, but seeking under that cloak to hinder the good work, or to bring in their idolatry into the Temple, or to introduce with it the pure worship of God. See 1 Kings 17:39,32,31,32,32.33.

This therefore the hypocritical request was denied them also, we have offered unto him since the days of Ezer-Hidden, that was Sanhelib's son, and reigned after him, 1 Kings 19,37. the king of Affar, who caused us to come up other.

3 But Zerubbabel, and Jeshua, and the rest of the heads of the fathers of Israel laid unto them also: It is not fitting you and we [Hebr. you and we not: or, you and we have not, to (any thing) to do with one another in this thing:] should build an house unto our God; but we alone will build it here may the Hebrew Particle Fa-chad (which often signifies together, jointly, with another) be fitly taken in this place: as fa-incho, also signifies one alone, or, apart by himself, one only or single man, or person. See likewise 2 Esd. 19:49. Hoë 1:11. 7. Item Efr. 1:33. 15. Others, we (that are here) together will, &c. or, we our selves (alone) well together, &c. unto the LORD, the God of Israel, according to the king Cœrus, king of Persia, hath commanded us.

4 Nevertheless, the people of the land [As above chap. 3.3, &c. weaken the hands of the people of God, and trouble them in the building. That is, they brake the course and zeal of God's people, and made them faint-hearted, and (to go on) the flower in the work of building.

5 And they hired counsellors against them, to frustrate their counsel: [To wit, the good intent and purpose of the Jews all the days of Cyrus, the king of Persia, until the reign of Darius, [Hebr. Darieus. See below on ver. 24.] the king of Persia.

6 And under the reign of Artaxerxes, [Hebr. Artaxerxes, otherwise called Artāxērēs. Who this man was, there arc divers opinions. Some conceive him to have been Cambyses, the son of Cyrus; others, the t:
mous Xerxes; in the beginning of his reign, they wrote an
accusation against the inhabitants of Juda and Jerusalem.
7 And in the dates of Artaxerxes [Heb. Arashe-
schaphshetha, otherwise called Artaxerxes, whom some
think to have been Artaxerxes Longimanus; that is,
the long-haired Artaxerxes] wrote Bileam, [oth. in
peace, that it, in time of peace; silently, when the Jews,
thought not of it. Or, peaceably that is, with willing
peace to the king.] Mihebereth Taked, and the remnant [Heb.
the refugy, remnant, remainder, that is, the other,
the remnant] of his company, [meaning the other members
of the Council, whom the Kings of Persia had placed in
those places that lay beyond the river: Euphrates] unto
Artaxerxes king of Persia: And the writing of the let-
tter was in the Syrian tongue, and interpreted in the
Syrian tongue. [that is, not only written in Syrian char-
acters or letters, but also in Syrian words, as some do
expiate it. Syrian, that is, Chaldean, which language
the Jews did likewise learn in Babylon.] 8 Rehum the Cha-
cellor, [Chal. Lord, or, Master of the Council, that is, Pr
cident of the Council or Chancellor] and Simael the Scribe,
[or Secretary] wrote a letter against Jerusalem, taking
Artaxerxes, in this manner: [or these, as followeth, as we shalt], &c., &c.
9 Then [To wit, as written] (wrote) Rehum the Chancellor, and Simael the Scribe, and the remit of their
company, the Delators, the Arpharsadites, the Tarshish-
ites, the Apharsathites, the Babylonians, the Sera
sand, the Debesites, the Elamites; [all these names of divers heathenish nations, which the King of
Assyria had sent over to go and dwell in the room of
the ten tribes of Israel, out of all which a Council was
gathered and let up in those parts for the Kings device.] 10 And the remit of the nations, whom the great
and famous Ashaper [Called Esther, above ver. 2.]
carried over, and caused to dwell in the city of Samaria,
[eth. city of the Samaritans] also the remit on this side
the river, Euphrates, and on such a time, [or, (at the
same time, Chal. cheneheth, this thereto be the date of
the letter, which was put before or above it; as at
this day many still use to do. So below ver. 10, and ver.
17. in the Kings answer: And chap. 7.12. Out of
which places it may be gathered, that Ceheneheth is not
the name of a certain people, as some do imagine.]
11 This is a copy of the letter which they sent, to
him, (or, all those which were sent to Artaxerxes, the
most part, Chal. the man 3. that is, every one, every man, that is, the
side the river, and on such a time. 12 Be it known unto the king, that the Jews which came up from
above, are come to us to Jerusalem, building this rebellious
and that evil city, the walls whereof they
finisheth, and join the Foundations together. [Chal. pro-
pelty, some or, patch (them) together.]
13 Be it now known unto the king, that if the same
inhabitants shall be built up, and the wall finisheth, that they will not
give (or pay) tribute. [The Chaldee word signifieth
properly musnare, and consequently custom, tribute, tax-
ation, or fees which every one was to pay unto the King
according to the proportion of his goods. Nehum. 5.4.
See likewise below ver. 20, and chap. 7.24.] ancient im-
polts, [that is, import, that was of old wont to be set up
on all kinds of merchandise. Oth. tribute, or, pol-
money] and toll, [set upon Havens or Ports, and in
purchasing on the roads or high-walls, or over rivers &c.
Some do make of these three sorts or kinds but two,
and rendeth it thus: they will not give (or pay) the ancient
toll or cot, and (ye) thine shall to win, if thou, O king,
hinder not their purpose. Oth. in thine; to win, Jerusalem;
endame the revenue, or, the treasury of the
king. 14 Now because we draw (or have) fable from the
(king's) palace, [Chal. the salt of the palace, or, with the
taste, &c.] that is, because we are brought up in the
kings palace, and have our maintenance from thence, or,
our wages paid us. Thus the word sallar is derived from
salt, because salt is very necessary for the lutenance of
men: the word bread is also commonly taken for means
of lutenance: and it is not meet for us to see the kings
honour: [Chal. properly, naked:st, barenes, ma-
cing bare, which some understand of the robbin
and plundering him of his means, from the former wits
therefore we have none, and make (shes) known unto
the king. 15 That they may search in the book of the Chronicles
[Chal. of the remembrances] of his Father, [so hal
time in the book of the Chronicles, and know (that is,
perceive) that the same city hath been a rebellious cit,
and endangering kings and countries, and that they
can have razed. [Chal. made, So ver. 19.] edition with
in the same of old time: [Chal. from the dates of ere-
ternity. So ver. 19.] therefore was the same city laid
waste. 16 We were certified, the king, that if the same
city shall be built up (again), and the walls thereof finished,
by that means then shall have no portion on this side the
River. [That is, they shall withdraw from thee, and
calm to revolve whatsoever thou politest on this side
Euphrates.] 17 The king sent answer unto Rehum the Chancellor,
or Simael the Scribe, and the remit of their companies, [That is,
collieges, or allocutis] that dwell at Samaria, toge-
ter with the remit on this side the River, (thus): Peace,
and at such time, [Chal. Schedlan, and Cheteb.
Compare above ver. 10. Others take both for names of
places, where Rehum and Simael dwelt.] 18 The letter which he sent us, hath been plainly read
before me. 19 And as command was given [Chal. fir. And
so often in the sequel] by me, they have feared and
found, that it were from city from old times, as above ver.
15. lift up itself against kings, and rebellion and re-
volting hands have been raised therein. 20 (There) have been mighty kings also over Jerusalem,
they have ruled over all (countries) on the other side
of the River: And tribute, ancient impolts and toll hath been
given (or paid) unto them. 21 Now thou give command to hinder those men, [To
wit, the Jews] that that same be not built up, until com-
dand shall be given me. 22 be ye warned, (from) committing defaults in
this (thing): Why should destruction grow to the damage
of the king. 23 Now from that time, the copy of the letter Artaxer-
ness' last was read before Rehum and Simael the Scribe,
and their companies, they went in haste to Jerusalem unto
the Jews, and hindered them with arm [that is, with
armed strength] and power. 24 Then ceased the work of the house of God, who
(dwellers) at Jerusalem, yet it ceased until the fourth
year of the reign of Darius, [By this man Tames do
understand Darius the son of Hyttapis, who reigned
after Cambyses. Others think that it was Darius Nothas,
who reigned after Artaxerxes Longimanus, and before
Artaxerxes Memnon. The attentive Reader may be
able to judge thereof himself.] the king of Persia.

CHAP. V.

Zerubbabel and Nehemiah, being encouraged by the Prophets Haggai and Zachariah, began again to build the Temple, ver. 1. 2. Whereas the kings governor would to the reason, where they give unto him, and be writ-
ted unto the king about it, effecting that the king would be pleased to cause the truth of the matter to be searched.
out, and to signify his will and pleasure touching the same, ver. 8, &c.

N
ow Haggai the Prophet, and Zacharia the son of Iddo, [That is, his sons, or Grandchild: For he was the son of Berekiah, who was the son of Iddo, Zec. 1. 1.] Prophets, prophesied unto the Jews, [in the second year of King Darius, see Hag. 2. 1. Zec. 1. 1.] that were in Judea and Jerusalem: In the name [that is, by the command] of the God of Israel (did they prophesi) unto them. [commanding them to re-] build the building of the Temple. [Then Haggai prophesied the son of Seilhechiel, and Zechariah the son of Jedaiah, [Who had carried up the captives out of Babylon. See above chap. 2. 1. and 3. 2. and 4. 24.] and began to build the house of God, who dwelt at Jerusalem, and with them the Prophets of God that underprophecied them. [Strengthening the zealosity by the word of the Lord, and repowering the flow and onward ones. See Hag. chap. 1. and 2. and Zec. 1. 16.]

3 As that time came unto them, that Haggai the Deity on the side of the River, and Sera-Borgna [Haggai. Sarche-Borgna] and their company, and said thus unto them, Who hath given you a command to build this house, and to finish this wall?

4 Then said we thus unto them, [As is related below ver. 11. &c.] (And) what were the names of the men that build this building? [because they had ill-wisely asked this question, below ver. 10. Others take these words thus, (Moreover they asked) what are the names of the men that have built this building]

5 But the eye of their God was upon the Elders of the Jews, That is, God watched over them, and took care for them, that they builded them not, until the matter came to Darius, and then they brought a letter back, concerning the same.

6 The letter of the letter that that Haggai the Deity on the side of the River, with Sarch-Borgna and his company, with the Ephraimites, that were on both sides of the River, sent unto king Darius.

7 They sent a relation unto him; and therein was written therein: the king Darius be at peace.

8 Be it known unto the king, that we went into the country of Judea, to the house of the great, which is built with great stones, [Haggai. stone of setting, or rolling] that is, which could not be carried, but must be rolled to and fro by Engines. Others, marble-stone, and were laid in Jerusalem: [Intimating that the work was already brought to that place, that the beams and rafters were laid for floorings] and that work is done speedily, and goodly upon prosperously their hands.

9 Then asked we those Elders, and said thus unto them, Who hath given you a command to build this house, and to finish this wall?

10 Furthermore, we asked of them, their names also, to certify them unto thee, that we might write the names of the men that were the heads among them: And they returned unto us this kind of answer, saying, We are the priests of the God of heaven and earth, and build the house that was builded many years ago. For a great king of Israel [Namely, Solomon] had builded it, and finished it.

11 But after that our Fathers had provoked the God of heaven unto wrath, they were delivered into the hand of Nebuchadnezzar the king of Babylon, the Chaldæans, who destroyed this house, and carried the people away to Babylon. See 2 Chron. 36. 17. &c.

12 But in the first year of Cyrus the king of Babylon, king Cyrus gave command to build this house of God. [See 2 Chron. 36. 22. &c. Ezra 1. 1. &c.]

13 And the valiant of the house of God, that were of gold and silver, which Nebuchadnezzar had taken away out of the Temple that was at Jerusalem, and brought them into the Temple of Babylon, before did king Cyrus which forsooth was delivered unto one, whose name was Senacherib. [See above chap. 1. on ver. 8.] whom he [To wit, Cyrus or Cyrus] had made Deity.

14 And he said unto him; take these vessels, go, carry them down into the Temple which is at Jerusalem, and let the house of God be builded upon its place.

15 Then came the same Senacherib: He laid [Cyrus] the foundations of the house of God, who dwelt at Jerusalem: [Or whom (meaning the Temple) is at Jerusalem] and there shut he them up, [From that time until now, but it is not) set forth.

16 Now when it was seen good to the king, [Cyrus] (be) good with the king: that is, if the king findeth it good, or if it be acceptable unto him; let there be work made in the king's treasure-house (that is, in the king's Chancery, or court of Records, where all writings worthy to be remembered and recorded, were laid up and kept. See chap. 6. 1.) which is there at Babylon, whether he be (or that) a command was given by king Cyrus, to build this house of God at Jerusalem: And let them send the kings pleasure as concerning this matter. [or, let the king find his pleasure as concerning this matter.] Cyrus, let him send the kings pleasure (that is, let the king send his pleasure) as concerning this matter.

Then king Darius gave command: [After they had made search, and found out King Cyrus his charge, Darius gave command to build up the Temple: The words of this command follow in the next verse.] And they took counsel in the Chancery, or in court of Rolls. [Cyrus. in the house of books] where the treasures were laid up, [See above chap. 1. on ver. 17.] in the city of Babylon, [Understand, not the city of Babylon, but the country and dominion of Babylon taken in a large sense, and Media also reckoned under it.]

2 And (there) was found at Ashdod: [Some hold this to be Eschatana, where the Kings of Media kept their court in summer, from whence they conceived this place to have had the name of Ashdod, as their court in winter was kept at Seleucia by the River Tigris, Oth. in a chief, or on board] in the castle that is in the country of Media, a roll, [As if we should say, rolled togeth-] er, a part of a book, called in Latin volume, in English volume because the books of old were written in long rolls made of the bark of trees, and wound on rollers, Psl. 41. 8. and Jer. 36. 2. and Ezek. 2. 9. we finde a roll of a book, and Ezek. 2. 10. Rev. i. 5. a book written within and without, which is thought to have been a roll to the Jews have yet at this day in their synagogues, the book of the Law of Moses written in a long roll of parchment; and therein was written thus, REMEMBRANCE OF GOD: [This feemeth to have been the supercription of the ensuing memorial or record.]
3 In the first year of king Cyrus; king Cyrus gave this command: The house of God at Jerusalem, the [some house shall be built in the place where they offer offerings. [Or, for a place, etc., and the foundations thereof shall be hewn: [Chald. properly, bearing] that is, so heavy and strong, that they may be able to bear the building. The height thereof three score ells (or cubits) [this is understood by some of content or permission, that the Temple should be raised up to high, whereas Solomon's Temple was but thirty ells high. 1 Kings 6:7. 8. Now it appears by 2 Kings 25:9, that this building was not comparable to Solomon's Temple. See likewise above chap. 3, 11.] and the breadth thereof three score ells.

4 With three rows of great stones, [As above chap. 5, 8. See there] and one row of new timber: And the charge shall be given out of the king's house: And all the gold and silver vessel of the house of God, which Nebuchadnezzar carried away out of the Temple which was at Jerusalem, and brought unto Babylon, shall be restored to go to the Temple which is [for shall be] at Jerusalem, to his place, [sowit, of the Temple; or every one to his place; meaning this of the vessels] and thou shalt be carried down [Oh, ye shall carry them down, or carry ye them down] to the house of God.

5 Now thou Tshinrai, Deputy on the other side of the River [Kuphatas] thou, Shisar, with thy company, and the Artachsases, and the Ashshures, and the Persian, and the Mede, and the Greeks, and the Syrians, and the Egyptians, and the Cushites, and the Ammonites. And the Chaldeans, and all the tribes of Asshur, that are in the land of Jerusalem, unto the house of God, and unto the king, and unto the priests.

6 Let them alone in the labour of the house of God: [That is, let them go on unhindered and un molested in the labour or work.] Let the Governor of the Jews, and the Elders of the Jews build this house of God in its place.

7 As for any money that is given to any at the house of God, whosoever is willing, let the overseer of the money give thereof unto the overseer of the house of God, that there the money be delivered in the house of God. [See Exod. 3, 11., unto the God of heaven, and pray for the life of the king and his children.

8 Moreover, command is given by me, that whosoever shall alter this word [That is, transit this command of mine, or do in any wise contrary thereto. So in the following verses, item Dan. 3, 2, and 6, ver. 9, and 16.] a piece of timber shall be pulled (down) from his house, and set up, wherein he shall be hanged up: [Or, shall be hanged up] and his house be made a seek for it. [So Dan. 2, 5. and 3, 28.]

9 Now the God that hath caused his name to dwell there, throw down all kings and nations that shall strive for their hand, to alter (and) to destroy this house of God which is at Jerusalem. I Darius have given the command; let it be done speedily.

10 Then Tshinrai, the Deputy on that side of the River, Shisar, and his company, did set fast to, according to the king Darius had sent. [That is, according to the command which the king had sent.] And the Elders of the Jews builded, and went up perforce, through the Prophecy of Haggai the Prophet, and Zacharias the son of Iddo: And they built and finished it, according to the command of the king of Israel, and according to the command of Cyrus. [See above chap. 1, 14. and 5, 13. and in this chapter ver. 5, 69.]

and Darius, [See above chap. 4. ver. 14.] and Ahasafsia the king of Persia (to that he by Darius, do understand the son of Hystaphes, hold this man to be Ahasafsia-Lotamnus: that is, the Long-banded Artaxerxes: But those that hold Darius, mentioned in the text, to be Darius Nohus, understand by this Ahasafsia Artaxerxes Mamon: that is, the mindfull, or remembering Artaxerxes, who reigned a long time with his fathers and after that yet a long time alone, so that some do attribute unto him in all, threecore and two years.] 15 And this house was finished in the third day of the month Adar, [Agreeing for the greatest part with February, and likewise with a part of March] that was the first year of the reign of king Darius. 16 And the children of Israel, the Priests, the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. [Compare Exod. 20, Num. 7, on ver. 16. 1 Kings 8, 65. Nehum. 12, on ver. 27.] 17 And they offered toward the dedication of this house of God, an hundred bullocks, two hundred rams, and four hundred lambs, and twelve beagles for a sin-offering for all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their distincts, and the Levites in their orders, for the service of God. [That is, every one in his order, rank, copy, and his minisrty or service] that is Artaxerxes, according to the prescript of the book of Mofes. [See Num. 3, 67, 68. item ver. 2, and chap. 8, 9, 69. Understand with all, that they renewed the ordinance made by David, 1 Chron. 24, 3, 4, 5, 69.]

19 Also the children of the captivity kept the passover on the fourteenth day of the first month. [Called Abbil. See Exod. 12, 2, 6, and 13, 4, 5.] 20 For the Priests and the Levites had cleansed themselves as one man; they were all clean: and they saw the passover for all the children of the captivity, and for their brethren the Priests, and for themselves. [Compare 2 Chron. 29, 12, 13, and 30, 17, and 31, 6.] 21 So the children of Israel which were come again out of the captivity, together with all (or every one) that had separated himself unto them from the uncleanness of the heathen of the land. [According to the law, Ex. 12, 48. and Num. 5, 14.] to seek the LORD the God of Israel, [that is, in this place, to serve him with the heart, and to walk in his ways] did eat. [So to wit, the passover.]

22 And they kept the feast of unleavened bread (loaves) [even days with joy. For the LORD had made them joyful, and turned the heart of the king of Assyria. He was properly King of Peres, but Assyria and Chaldea (which it times pale had plagued Israel) were now under his dominion. Perhaps he also kept his court at this time in Assyria: For some do write that Darius having divided the government with his son, he gave Assyria also unto himself, and gave them, to strengthen their hands in the work of the house of God, the God of Israel. [that is, to make them courageous and cheerful to go about this work. Compare above chap. 1, 16.]
Now after these transactions, in the reign of Artaxerxes Longimanus, [see above chap. 6. on v. 14.] king of Persia, Ezra the son of Seraiah, son of Azariah, son of Meremoth, son of Hilkiah,
2. the son of Shallum, the son of Zakdiel, the son of Antebud, the son of Arubam,
3. the son of Arubam, the son of Avaris; the son of Meremoth,
4. the son of Zerubbabel, the son of Urbi, the son of Bukki,
5. the son of Ahlaius, the son of Pinedeo, the son of Eleazar, the son of Aaron. [Compare 1 Chron. 6. 4-9. where the progenitors of Ezra are specified in a greater number; some being here left out for better's sake; the chief Priest. [see 2 Kings 25. on v. 8.]
6. This Ezra went up from Babylon, and he was a ready Scribe; [Heb. writer; whereby is meant one that is well versed in the holy scripture, and is a Teacher or master of it, or accustomed to, The same word is also often used in the new Testament. See below ver. 11. and below.]
7. For 8. For Ezra Compare [Ezra 4. 5.] in the law of Moses, which the Lord the God of Israel hath given: And the king granted him all his request, according to the hand of the Lord on him. [That is, because the Lord was with him, and blessed his labors and purposes, ordering and governing him by his divine providence, according to his will and design. Compare v. 9.]
8. Also (some) of the children of Israel, and of the Priests, and the Levites: [This is said here in general, by way of anticipation, but how the Levites met Ezra by the way, and went up along with him, see the context below chap. 1. 8. 9. 11. and the Scribes, and the Priests, and the Levites, (see above chap. on verse 1.) went up to Jerusalem, in the seventh year of king Artaxerxes.]
9. And he came to Jerusalem in the fifth moneth; [Called Ab, answering partly to Aby, and partly to August. that was the seventh of the king.
10. For upon the first day of the first moneth [Called Abib, or, Nisan] was the beginning; [Heb. the laying of the ground-work, or foundation. Some take it for the conclusion or adjournment, of the taking up from Babylon. And on the first day of the fifth moneth they went to Jerusalem, according to the good hand of the Lord upon him. [Compare above ver. 6. with the notes on them, and below v. 11.]
11. For Ezra had grieved his heart to seek the law of the Lord, and to do (it), and to teach in Israel the statutes and the judgments. [Heb. instruction and right.]
12. Now this is the copy of the letter that king Artaxerxes gave unto Ezra the Priest, the Scribe: The Scribe of the words of the commandments of the Lord, and of his statutes concerning Israel. Artaxerxes, king of kings, unto Ezra the Priest, The Scribe of the law of the God of heaven, perfect (peace), [Heb. to the perfect (Scribe)] and as such a time. [See above chap. on verse 11.]
13. Command is given me, that whatsoever of the people of Israel, and of his Priests and Levites in my Kingdom, is willing to go (up) to Jerusalem, that go with thee.
14. Forasmuch as thou art sent before the king, and of his seven Counsellors, [Compare Esther 1. 14.] to make inquirie into that, the last days, and so forth, according to the law of the God, [to inform thyself, whether the law of God be well kept, or no, and to enquire, and so forth, according to the law, all that is decayed and fallen to ruine] which is in thine hand; [that is, which thou hast perpetually, taken and laid along with thee, with which thou converted and dealt, and with which thou knowest to use ready upon any occasion whatsoever. So bel. 25.]

And to carry the silver and gold, which the king and his Counsellors have freely given unto the God of Israel, whose dwelling is at Jerusalem;
16. Together with all the silver and gold that thou shalt find: [That is, card attain too; get in all the countries of Babylonia, with the free-gifts of the people, and of the Priests, who give willingly for the house of their God which is at Jerusalem.
17. That thou mayst buy siveness for the service of the house of thy God, give (them) again before the God of Jerusalem,
18. Now the rest that shall be needful for the service of thy God, which thou shalt choose to bestow, thou shalt do (that) according to the good pleasure of your God.
19. And the vessels that are given thee for the service of the house of thy God, give (them) again before the God of Jerusalem.
20. Now the rest that shall be needful for the service of thy God, which thou shalt choose to bestow, thou shalt do (that) according to the good pleasure of your God.
21. And command is given me, being king Artaxerxes, unto all (the) treasurers that are on the side of the River, that whatsoever Ezra the Priest, the Scribe of the law of the God of heaven shall require of you, it be done speedily.
22. Into an hundred talents of silver, [Of a talent, see Exod. 25. on verse 39.] and to an hundred Cords of wheat, and to an hundred Barrels of oil, [Of these measures, Oil and Barrels, see 1 Kings 4. on verse 21. and 1 Kings 7. on verse 6.] and salt without measure. [That is, without prescribing the measure thereof, or as much as they should have need of.]
23. Whosoever is according to the command of the God of heaven, let it be carefully done for the house of the God of heaven. For why should there be great wrath upon the Kingdom of the king and his children? Intimating that he should afflic the God with wrath and judgment upon himself, his kingdom and children, if he should do otherwise.]
24. Also we certify you, concerning all Priests, and Levites, Scribes, Porters, Musicians, and such others, that are in the service of the house of the God, that it shall not be lawful to take tribute, old impost, and toll. [See above chap. 4. on verse 13.] upon them.
25. And thou Ezra, according to the will of the God that is in thine hand. [That is, which God hath given thee, or hath wrought in thee. Or, understand the law of God, wherein the will of God is revealed, as above verse 14.] for such is the office of the Judge and Examiner of matters. [Which may judge all the people that are on that side of the River, all those that know the laws of the God, and unto him that knoweth them not, shall ye make (them) known.]
26. And whosoever shall not do the law of the God, and the law of the king, let judgement be done speedily upon him, whether he be unto death, or unto banishment. [Child. rooting out; because any country or birthplace, is like a field, wherein he is planted and rooted, and the expelling or driving out from thence, is like a rooting out, or unto confiscation of goods, or unto bonds.
27. Prized be the Lord. [These are now Ezra's words. Heb. blessed, &c.] The God of our Fathers, that hath put such a thing into the heart of the king, to adorn the house of the Lord, which is at Jerusalem.
28. And hath inclined kindredly [Of good disposed favor] toward me, before the face of this king, and of his Counsellors, and of all the kings that were before him. So I strengthened my self. [That is, I took courage.] according to the hand of the Lord, my God upon me, [compare
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E Z R A.

pure above on ver. 6.] and the heads out of Israel gathered together to go up with me.

CHAP. VIII.

A register of those that went up with Ezra, ver. 1. Ezra viewed the people by the way at Abamos, and finding no Levites among them, senteth to Caphatias, and geteth from them some wise and understanding Levites, and Nehemiah, 5. proclaimed a fast, to beg of God a prosperous journey, 21. delivereth all the treasures to the chief of the Priests and Levites to keep, and to deliver them in the house of the Lord, 24. He taketh his journey, and cometh suitably to Jerusalem, 31. The treasures are faithfully delivered, where they ought to lie, and the kings commissions and commands are delivered unto his Deputies and Governors, and obeyed by them, 33.

Now these are the heads of their fathers, with their genealogy, which went up with me from Babylon, under the reign of king Artaxerxes.

2. Of the children [Or, sons; that is, pollution; and so in the sequel of Piscinae, Gesofim, of the children of Ishmael, Daniel; 42. of the children of Judas, David, Nathan.

3. Of the children of Sebela, the children of Parosh, Zadokiah, and with him were reckoned by genealogies in males, an hundred and fifty.

4. Of the children of Pahath, Moab, Eliechim, the son of Scriba, and with him two hundred males.

5. Of the children of Sebela the son of Pahathi, and with him three hundred males.

6. Of the children of Adisa, Ethel, the son of Jonathan, and with him fifty males.

7. And of the children of Ezai, Zelea, the son of Athisa, and with him four hundred males.

8. And of the children of Sebela, Zebedao, the son of Michael, and with him four hundred males.

9. Of the children of Zea, Obod, the son of Jephelet, and with him two hundred and eight men.

10. And of the children of Setamid, the son of Josaphath, and with him an hundred and three and sixty males.

11. Of the children of Abzi, Zacharia, the son of Behel, and with him twenty and eight and eight men.

12. And of the children of Artax, Zacharia, the son of Kneu, and with him an hundred and ten males.

13. And of the last children [That is, the lastborn children, as some understand it: or this may be added in respect of the other, that went up with Zrubbabel, of Atonitum, whose names were those of Eliphelet, and Selam, and with them three and sixty males.

14. And of the children of Biglai, Isbaiah and Zobbib, and with them seventy males.

And I gathered them together at the river, going to [That is, to] Abamos, some understanding by this word Abamos, Allibana, or, Adilana, a Country or Province of Assyria, so called (according to their opinion) from the chiefest River Adravas. Others understand by the word River mentioned in the Text, Espar, and by Abamos another River, that runneth into the Esparites, or, which receiveth the Esparites running by it. See below ver. 21, 31.] and we compassed the foresaid three days. Then I viewed the people, and the Priests, and found that one of the children of Levi, [Having the charge of the Priests, for there were some three of the priestly stock or line, who were also of the Tribe of Levi, See above v. 2 and further above chap. 7, with the Annotations.

16. Then sent I Elielger, to Ariel, to Semajia, and to Elanib, and to Nathan, and to Zachari, and to Medeal, the heads: and to Jorji, and to Elanib, [To wit, for them to come to me, and to receive a charge unto Iddo, as followeth the teachers. [Hebr. properly, making wife, or, understanding, giving understanding that is, instructing, teaching, or, understanding (men) for the Hebrew word is used both ways. So Dan. 11, 3. and 12, 3.] 17. And I gave them charge unto Iddo, the head in that place [This Iddo seemeth to have been the chiefest teacher, or, master of the Levites, that were there.] Caphatias: [This is held to be the land of the Caphatias, where the greatest was, called Man Caphatias, or, Hyrcanum, between the Caphian and Hyrcanian mountains; from whence (although it was a great way off from thence) yet by the blessing of God, the benefit and help of the Kings command, and the ordinary Penfections-collectives, which were every way appointed to conduct them, and to further them in their journey] they speedily came to Jerusalem, and I put the words into their mouth; [as 2 Sam. 14, 3, 4, 5. for so say to Iddo, his brother, [Hebr. Aethin: some take that to be a proper name] and (to) the Nehemias, [see above chap. v. on ver. 43.] Others, appointed. Hebr. given, or, given up in the place Caphatias, that they should bring unto us missives for the house of our God.

18. And they brought unto us, according to the good hand of our God upon us, [As above chap. 7, 9. and below ver. 31.] a man of understanding, of the children of Machi, the son of Levi, the son of Israel; namely, [Hebr. and] Scriba, with his sons and brethren, eighteen.

19. And Assaph, and with him Tegil, of the children of Merari, with his brethren, and their sons, twenty.

20. And of the Nehemias, whom David and the Prince had given for the service of the Levites, [When he appointed the courses of the Levites, 1 Chron. 25. 26. See also 1 Chron. 25. and 1 Chron. 26. two hundred and twenty Nehemias, which were all named by name.

21. Then I proclaimed a fast there at the river of Abamas, [Or, of Abamos: to below ver. 31.] that we might humble our souls, [Compare Lev. 16, on ver. 9.] before the face of our God, to requite of him a right way for us, and for our little ones, and for all our people, [That he would please to conduct, defend, and bring us in safety and with good successe unto Jerusalem.

22. For I was ashamed to deplore the king an bode, and hore-men, to help us against the enemy, in the way, because we had fleden unto the king, saying, The hand of our God is open upon us for good, [To defend them] whereas, to make their reproach at the king and his worth, and against all them that for sake him. [To refrain, or to destroy them by his almighty and avenging hand.

23. So we fasted, and requested that thing of our God, and he lett himself to be interceded of us. [Or, he was interceded of us. See Gen. 25. on ver. 13.] 24. Then I separated twelve of the chief of the Priests; Scriba, Hesajah, and ten of their brethren with them.

25. And I weighed unto them the silver, and the gold, and the vestments, being the offering of the house of our God, which the king and his counsellors, and his Princes, and all Israel, that were found there, had offered.

26. I then weighed unto them, hand six hundred and fifty talents of silver, [See Exod. 25, on ver. 39.] and in hundred silver vessels in talents; [or, of talents which may be thus understood, that every piece weighed a talent] of gold, an hundred talents.

27. [See and twenty golden vases, and a thousand drams.]

28. And I said unto them, [To be holy [Hebr. an holy] unto the LORO, and these vessels are holy: also this silver, and this gold, the free-will gifts unto the LORD of our Fathers.

29. Watch (ye) and keep it, until ye weigh it up in pre-
and my mantle: [See Gen. 37 5 on ver. 59.] and I placed out (some) of the hair of mine head, and of my beard, [not out of doubting or desiring, or out of superstition, (forbidden, Lev. 19:27, but) out of exceeding great grief and perplexity at this abomination] and fast down astonished. [Or, solitude; desolate.

Then these assembled themselves unto me, all those that trembled as the words of the God of Israel, [That is, those that feared the Lord and His Word from the heart. Compare Isa. 66:5, 6, 7, because of the transgression of those that had been carried away: [Heb. of the carrying away: as above chap. 35. and elsewhere often] but I sit still astonished until the evening-offering. [See Ezek. 29:39, 41. Num. 28: on ver. 4.]

And about the evening-offering I rose up from my heaving, when I had now run my garments, and my mantle. And I bowed my self on my knees, and spread out my hands unto the LORD, my God.

And I said, My God, I am astonished, and wholly, to lift up my face to thee, my God: for our transgressions are multiplied even above (our) head, and our guilt is grown great unto the heaven. [Compare 2 Chron. 38, on ver. 9.]

From the days of our Fathers: are we in great guilt unto this day: and for our iniquities have we, our kings (and) our Priests, been delivered into the bands of the kings of the lands, in sword, in captivity, and in prey, and in confusion of face, as it is this day.

And now as we were, (for) a little moment, grace hath been shewed from the LORD our God, to leave us an eSports. [That is, lome that have escaped: to ver. 13, 14, 15, and to give us a till, (that is, some of our estate. Compare zefi. 12:27, 28.) in his holy place, [Heb. in the place of his holiness] to enlighten our eyes, (that is, to refresh, or revive us. Compare 1 Sam. 14:27, 29.) our God, and to give us a little life in our bondage. [That is, separation, revising, that wemay, (as it were) fetch breath; a little forbearance.

For we are bond-men; yet our God hath not forsaken us in our bondage, but he hath inclined mercy: As above chap. 7:28 unto us before the face of the kings of Persia, that he might give us (a little) life, to excite the face of our God, and to set up the desolations thereof; [that is, to repulse and reform the decayed house and worship of God] and to give us a Prince, [that is, such as are wont to be called up by vassals of gods and cities, in Judea, and at Jerusalem. (Equating that God had already in a manner begun to secure and safeguard them against their enemies round about.)

And now, O our God, what shall we say after this: for we have forsaken thy commandments.

Which thou hast commanded by thy Prophets, [Hebr. command of the Prophets, saying:] and the land, into which ye go to inherit it, is a heathen land, [Hebr. a land of heathen: a comparison taken from a woman, or some other parent, that is separated from the company and society of men by reason of some uncleanness. See Lev. 11, on ver. 2, and Num. 9:20, on ver. 9.] through the fulness of the nations of the lands, because of their abominations, whereby they have filled it, from the one end to the other, [Hebr. from mouth to mouth; that is, every where from one end to another; or thus that one uncleanness hath continually followed and succeeded another. Compare King: 10:11, and 11:16, with their uncleanness.

Now then ye shall not give your daughters unto their sons, nor take their daughters for your sons, neither shall ye seek their peace, (that is, their welfare, prosperity) or their good, for ever; that ye may grow strong, and eat the good of the land, and cause your children to inherit (it) for ever. [See Gen. 17, on ver. 7.]

And after all that is come upon us, for our evil works, and for our great transgression: because sin, O our
CHAPTER X.

The people weep with Ezra, ver. 1, 9. Sathania con-
fronts Ezra, and gives him good counsel, ver. 2. Which he
followeth, by engaging the chief of the Priests, the Le-
vites, and all the people, by oath, to do according to the
laws of God, ver. 4. All the people by a solemn proclamation
are assembled unto Jerusalen, where Ezra prevails with them,
and reenforces all things into good order according to the
laws of God, ver. 7. The names of the Priests and Levites
that had also married strange wives, and were parted from
them, ver. 18.

Ezra prayed them, and when he made (this) confession, [Of the sins of all the people in gen-
eral, and of this great sin of marriage made and contracted
with the idolatrous heathens in particular] weeping, and
calling himself down before the house of God, there assembled unto him out of Israel a very great congregation,
of men, and women, and children; for the people wept
with a great weeping.

Then Sathania, the son of Pethuel, (one of the sons)
of Elasa, opposed, [That is, he uttered himself, began to
speak. See Judges 18, on ver. 3.] and said unto Ezra,
We have transgressed against our God, and we have
caused strange wives of the nations of the Land to dwell
(with us). [That is, have married them, or taken them
into matrimonial society and cohesion. See ver. 10, 14-17, 18, and Nehem. 13: 23: 27] but now there is hope
for Israel, concerning this. [To win this hope; that we
endavour by true repentance to escape Gods judg-
ment; which is in the law.] 3 Now then, let us make a covenant with our God, to
cut off (these) wives, and whatsoever is born of them
be departed away, according to the counsel of the Lord, and
of those that tremble before the commandments of our God;
[as above chap. 9: 4] and let there be done according to
the law.

Arise, for this matter belongeth unto thee, [Or, (arch) upon thee: that is, concerneth thee, it is thy
affair.] and be strong, and let us be strong, and do it.
5 Then Ezra arose, and made the chief of the Priests,
the Levites, and all Israel to fear, that they should do ac-
ccording to this word: and they were.
6 And Ezra rose up from before the house of God;
[Tov, out of the place of the peoples court, and went
into the chamber of Johanan the son of Eliasheb, there
to adjudge and deliberate concerning a faire way and order
for the execution of that which is mentioned in the fe-
quel] when he came thither, he did neither eat bread, nor
drink water; [that is, he took no sustenance at all, nei-
ter meat, nor drink:] for he was mourning for the transgress-
one of them that had been carried away. [See above chap.
9: 4. to in the sequel.]
7 And they caused a voice to pass [That is, a precep-
to be published, a proclamation to be made, as above
chap. 4.] throughout Judah and Jerusalem, unto all the
children of the captivity, that they should gather them-
selves together unto Jerusalem.
8 And (that) whatsoever should not come within three
days, according to the counsel of the Princes, and of the elders,
all his substance should be banned: and he himself should
be separated from the congregation of them that had been
carried away. [Heb. carrying away. The meaning is,
that he should be held as an excommunicated person, cut
off, and banished from the congregation.
9 Then all the men of Judah and Benjamin gathered
themselves together at Jerusalen, within three days; it
was the ninth month, [Called Chislev, answering to part
of November, and part of December] on the twentieth
(day) of the month: and all the people fell in the streets
of the house of God. [See Nehem. 2: 7, where some do
gather, that there is meant the place of the court of the
Temple, which at this time lay yet open and unwalled]
trembling [through consciousness of their sins, and for
fear of Gods punishment; for this thing, and because of
the great showers of rain.
10 Then Ezra the Priest stood up, and said unto them,
We have transgressed, and caused strange wives to dwell
(with you); to increase the guilt of Jerusalem. [Heb. to
add unto the guilt of Israel.
11 Now then make [Heb. give] confession unto the LORD God of your Fathers, and do his pleasure, and sep-
parate your selves from the nations of this land, and from
the strange wives.
12 And all the congregation answered, and said with
aloud [Heb. great voice:] according to thy words, so
it behoveth us [compare above ver. 8] to do.
13 But the people are many, and it is a time of great
rain; (so) that we are not able to stand [Heb. no power
is (in us to stand)] here without: neither is it a work of
one day or two; for many of us have transgressed [Heb.
we have multiplied to transgress] in this thing.
14 Let us pray, our Prince of all the congregation
stands (over this) matter. [This is thus supplied from
the following verse, and (let) all that are in our cities,
that cause strange wives to dwell (with them), come at appointed times, and with them the elders, as hav-
ing particular knowledge of the inhabitants of their
places, and being able to inform the great council at Jeru-
salem of all that happened of every city, [Heb. of
city and city] and the judges thereof, until we turn
away from the breach of the wrath of our God, for this
matter. [Others, as long as this thing lasteth; or, until
the thing be ended.] Item, concerning this thing,
15 Only Jonathan the son of Asiel, and Jozaphat,
the son of Tukia stood over this matter: [That is, be-
meth that these alone among the Priests, were not guilty
of this offence. Compare herewith which followeth]
and, and Shipilam, and Sibbechah, the Levite helped them.
16 And the children of the captivity did [in the]
Ezra the Priest (with the men, the heads of the Fa-
thers, according to the house of their Fathers, and they all
(called) by (their) names, separated themselves, and they
are on the first day of the tenth month, [Called Teshub,
answering partly to December, and partly to Jan-
uary] to examine the matter.
17 And they made an end with all the men, that had
caused strange wives to dwell (with them): by the first
day of the first month, [Called Abib, or, March, an-
swering to a part of March, and to a part of April.]
18 And there were found of the sons of the Priests, that had caused strange wives to dwell with them: of the sons of Jezroel the son of Jeradai, and his brethren, Maseijah, and Eliezer, and Sibth, and Gedaliah. 19 And they gave their hand, [that is, they promised by giving the hand.] that they would cause their wives to depart, and being guilty (they offered) a Ram of the flock for their guilt. [See Lev.4:13,16, where the Priests as well as the common people are enjoined, besides the confession of their sin, to bring their offering also.] 20 And of the children of Immer, Hanani, and Zebed. 21 And of the children of Harim: Maseijah, and Elia, and Semaja, and Sibth, and Zigia. 22 And of the children of Pahur: Elioemsi, Maseijah, Ismael, Nathaniel, Zehabad, and Elia. 23 And of the Levites: Zerub, and Simei, and Kelaja, (the same is Kelita,) Petahia, Juda, and Elietzer. 24 And of the singers, Eliafeb: and of the porters, Sallem, and Telem, and Nuri. 25 And of Israel: [Hereunto have been related the guilty ones in the Ecclesiastical state, that were Churchmen, that pertaining to the ministrants and service of the Temple: now follow those that were without among the people] of the children of Pethor, Ramia, and Jerzia, and Malchis, and Mijamis, and Eleazer, and Malchis, and Benaja. 26 And of the children of Elam: Nathania, Zebahy, and Sibth, and Abi, and Jeremeth, and Elia. 27 And of the children of Zarsu: Eliumai, Eliafeb, Nathania, and Jeremeth, and Zabad, and Aria. 28 And of the children of Bebai: Jehanan, Hanamia, Sabbai, Atibai. 29 And of the children of Benia: Meflamm, Malch, and Adai, Taph, and Seli, Jeremeth. 30 And of the children of Pahat-Moab: Adna, and Chei, Benaja, Maseijah, Mathania, Bezalet, and Eimni, and Manaseb. 31 And of the children of Harim: Elietzer, Jofia, Malchis, Semaja, Simeon, Benjamin, Malch, Rem, Semarja; 32 Of the children of Hasum: Mathnia, Mathatha, Zabad, Eliphelet, Jeremai, Manaseb, Simei. 33 Of the children of Bani: Maadai, Amram, and Hei. 34 Of the children of Bani: Zabad, Eliphelet, Chechub, [Or, Chekhubi.] 35 Vanai, Mereomoth, Eliafeb. 36 Mathania, Mathni, and Iesai. 37 And Bani, and Benmi, Simei. 38 And Semajia, and Nathan, and Adaia. 39 And Semajia, and Nathan, and Adaia. 40 Mabnadbai, [Or, Mabnadbai] Sefai, Saref. 41 Arcalet, and Semajia, and Semarja. 42 Sallom, Amaria, Sheph. 43 Of the children of Nebo: Jeiel, Mattithia, Zabad, Zebina, Hadda, [Or, Hadda] and Joel, Benaja. 44 All these had taken strange wives: and some of them had wives, by whom they had gotten children. [Hebr. and they had yet sons, or, children: intimating that they left their heathenish wives, as well those that had children, as those that had none, as is affirmed above ver.9. Others, and among them were wives that had brought forth children.]
The Argument of this Book.

Nehemia, (being Cup-bearer to the King of Persia Artaxerxes the second, that is mentioned by that name in the word of God) having heard of the sad and miserable condition of his people, at also of the city, walls and gates of Jerusalem, humbled himself there in the sight and presence of God, by fasting and prayer. And having gained his opportunity, addressed himself by way of petition unto the King, and obtained of him this favour, as to be sent by him as his Lieutenant or Governor unto Jerusalem, with a charge and commission to rule there for a while, and to repair and restore whatsoever was amiss and out of order. Which Nehemia, being moved with a special zeal unto God's glory, performed in a very faithful, wise, pious, and constant manner, overcoming many difficulties and impediments, that were cast in his way by Satan, to stop and hinder him in this holy work, both by enemies abroad, and by false brethren and hypocrites at home, that held correspondence with the enemy. He also freed the congregation from the heavy oppression of the rich, and restored the publick worship of God by special duties, fasting and prayer, together with a renewing of a firm covenant with God, he furnished Jerusalem with a sufficient number of inhabitants, dividing the rest of the people in their several dwelling-places. And after he had twelve years together commendably administered his place of Government, he returned again unto King Artaxerxes, in the three and thirtieth year of his Reign, and was after a while again sent by the King to Jerusalem, where he removed and reformed many abuscs, that were crept in during of his absence, with great courage and resolution. This Book bears the name of Nehemia, because therein is contained, whatsoever happened in Judea during the time of his Government there, and because it was written by himself, by the inspiration of the Spirit of God, as plainly appears in divers places of this Book.
NEHEMIA.

CHAP. I.

Nehemia (the king's cup-bearer, ver. 11.) receiveth tidings at Susa of the sad condition of his people, as he knoweth of the walls and gates of Jerusalem, ver. 1, &c. mounted exceedingly, fasted, prayed, and besought God for mercy and favour, and especially that he would bless his design, and prosper his request, which he intended to put up to the king.

The alls [Or. words] of Nehemia, the son of Hachaliah. And it came to pass in the month Chislev, [see Ezra 10 on ver. 9.] According to the holy or Ecephalitical year, it was the ninth month: But after the account of the Chaldeans, who began the year in September, it was the third month, in the twentieth year, of king Athshaphofa, as below chap. ii. See there! when I was in the palace of Darius; [the metropolis or chief city of Susa, built (as some do write) by Darius Hystaspis.] 2 Then Hanani, one of my brethren, [That is, kindmen, or countrymen, Jews; came and [certain] men of Judah; and I asked them concerning the Jews that had escaped, [Heb. the escaping] (which were left of the captivity) and concerning Jerusalem.

And they told unto me, the remnant that were left of the captivity were in the country; [Or, province; the land of Canaan is so called, because it was now under the subjection of the Persian Monarchy.] are in great misery, [Heb. in great evil: That is, misery and affliction.] and in reproach: And the wall of Jerusalem is torn, and the gates thereof are burnt with fire.

And it came to pass when I heard these words, then I sat down and wept, and mourned (certain) days: And I fasted and prayed before the face of the God of heaven.

And I said, O LORD God of heaven, how great and terrible God: [Compare Dan. 9. 4.] that keepeth covenant and mercy for them that love him, and keep his commandments. [Compare Exod. 20. 6. and 34. 7. Num. 14. 18. Deut. 5. 10. Psal. 89. 3. and 103. 8. and 245. 8.] Let, I beseech thee, shine for thy servants, which I pray before thy face this day, [that is, now, at this time] day and night, for the children of Israel thy servants: and I make confession of the sins of the children of Israel, which we have sinned against thee; also I and my Father's house, we have sinned.

We have exceedingly corrupted [it] against thee. [Heb. we have with corruption, or, corrupting corrupted; that is, we have dealt very corruptly against thee, and have made our selves every way guilty by our sins.] neither have we kept the commandments, nor the statutes, nor the judgments. [As of thee these three words, Deut. 5. on ver. 31.] which thou commandedst thy servant Moses.

Remember, I pray, the word, which thou commandedst thy servant Moses, saying, [Deut. 30. 19. I shall transfere, and I will scatter you among the nations.

And ye shall return unto me, and keep my commandments and do them; though the exiled ones were at the end of heaven, I will gather them from thence, [see Deut. 30. 19. with the Annotations] and so bring them unto the place that I have chosen, to cause my Name to dwell there.

Yet they are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

O LORD, I beseech thee, let shine for thy servants, and to the prayer of thy servants, that delight to fear thy Name, and cause I beseech thee, thy servant to speed well this day, and grant him mercy before the face of this man: [Namely, King Athshapho, as the following words, and the beginning of the next chapter do shew. Hebo. give him unto mercy, or, compassion: that is, work now in the heart of the King, that he may pity and comemiterate me and my people, and graciously yield unto my requist.] See ver. 42. on ver. 12.] now I was the king's cup-bearer.

CHAP. II.

Nehemia finding his opportunity petitioneth king Athshapho.
Then is come to pass in the month Nisan, [Oth. called Abib. Exod. 13. 4.] in the sixteenth year of the reign of Artaxerxes, [See Ezra 6. on v. 14.] which was in the year eighty-four. [When this was read before the king, and if [whence it was now again read, to fill one for lacking the wine that was fet for him, hereby is intimated the cause why Nehemiah tarried so long.] took up the wine, and gave (it) unto the king: now I had never been [Hebr. evil] 1 that year, nor was far from the face of the king. See Ezra 4. on v. 17.] before his face. [When I was sent to come before the king, or to be in his presence: But (as he should say) it was otherwise with me now.]

2 And the king said unto me, Why is the countenance sad, that thou art not like the other men? [Heb. why, that thou art not as other men.] for why is the color of thy countenance [Heb. yok, which is sometimes taken for face.] before the king? [See Exod. 4. 7, 2 Sam. 15. 17. Prov. 22. 7, with the annex.] of the guards of my father's house, and the gates are confused with fire? [by what I see here, to nameth Jerusalem, which he thus defineth, to excuse his own linds, and to move the king the more.] 1

3 And the king said unto me, What is that great matter? [That is, to let him live long, a manner of writting a petition, used in those countries.] See Dan. 4. 4, and 5. 3, 10, and 6. 22.] how [Heb. why] should not my countenance be sad, when the city the place [Heb. the house, which is sometimes taken for face.] before the king? [See Exod. 4. 7, 2 Sam. 15. 17. Prov. 22. 7, with the annex.] of the guards of my father's house, and the gates are confused with fire? [by what I see here, to nameth Jerusalem, which he thus defineth, to excuse his own linds, and to move the king the more.] 1

4 And the king said unto me, What is that great matter? [Heb. what art thou now requesting?] Then I prayed [to wit within myself, in mine heart] unto the God of heaven.

5 And I said unto the king, If it seem good unto the king, [Heb. if it be good with the king:] to ve to the king. [Heb. good before the face of the king:] when I bad [let him] ascertain that [Heb. in the time of twelve years. See below chap. 5. 14, and 13 64.] of the guard of the guards of my father's house, and the gates are confused with fire?

6 And the king said unto me, when the queen [Oth. wife, and her] [See the queen] [Heb. and the queen that was with him] [See Exod. 4. 17, v. 17.] and if thy servants be acceptable [Heb. good before the face of the king:] when I had [let him] ascertain that [Heb. in the time of twelve years. See below chap. 5. 14, and 13 64.] of the guard of the guards of my father's house, and the gates are confused with fire?

7 Moreover, I said unto the king, If it seem good unto the king, let letters be given unto me to the governors beyond the river: [Euphrates:] and so in the sequel] that they may convey me over, till I shall be come into Judea.

8 Also a letter unto Asaph the keeper of the Garden of pleasures, [That is, the forester or keeper of the groves. See 1 King. 4. 13. 5. Garden of pleasure. Heb. Pardeleth:] that is, Paris, whereby some do understand the country from mountain to mountain, beyond the Euphrates, [or, all the region of the Antilupi, so called by reason of the singular delight and pleasure of that place, so that there was also a little town or city called the Paradise.] which the king bath, that be may give me wood to build the gates of the palace, which is at the house, [meaning the house of God, that is, the Temple, and before court (called here, as some conceive, the palace) layeth open. Compare Ezra 10. on v. 12, 1 Chron. 29. 1.] and for the wall of the city, and for the houseth, that I shall enter into: And the king granted them unto me, according to the good band of my God upon me.

9 Then I came to the governors on that side the river, and gave them the letters: And the king had sent Captains of the army and beermens with me.

10 Now when Sanballat the Horonai, [So called from Horonaim, one of the chiefest cities of the Moabites, as apparently.] There is the twenty-sixth year of Artaxerxes, [See Ezra 6. on v. 14.] which was in the year eight and thirty. [When this was read again, to fill one for lacking the wine that was fet for him, hereby is intimated the cause why Nehemiah tarried so long.] took up the wine, and gave (it) unto the king: now I had never been [Hebr. evil] that year, nor was far from the face of the king. See Gen. 40. on v. 7, before his face. [When I was sent to come before the king, or to be in his presence: But (as he should say) it was otherwise with me now.]

11 And I came to Jerusalem, and was there three days. [Compare Ezra 8. v. 32.]

12 After that I gave me up in the night, I, and (some) few men with me, neither told I any man, what my God had given in mine heart to do to Jerusalem: neither was there any beast with me, save the beast that I rode upon.

13 And I went out by night through the valley-gate, [That is, where this valley had formerly been, and was afterward let up again. See chap. 3. 13. So of the isle, and the Dragis Fountain, [or, Serpis Fountain. Some do understand by this, the fountain of the water of Sillos, which run very still and softly, likewise the creeping of the serpent or snake. See 1 Sam. 8. 6, and below ch. 3. 15.] and to the dung-gate, [Thorough which they carried forth the soil and filth of the city into the brook Kidron, as some conceive] and I brake off the walls of Jerusalem, which were torn, [In wit, properly to know what they lacked, and what was to be done to them.] Oh, I viewed the walls, yea, how they were torn, yea, So also v. 15, and the gates thereof, [or, the gates of Jerusalem, which were confused with fire.

14 And I went out unto the Fountain-gate, [Thorough which they went to the Fountain of the water of Sillos, as some do gather from ch. 3. 15.] and to the king's pool, [See below chap. 3. 15, 6. and 2 King. 18. 17, and 20. 20.] but there was no place for the beast (that was) under me to pass: [by reason of the heaps of stones that lay in the way, occasioned by the wall that was fallen down and broken in pieces; so that he was fain to light, and go on foot.]

15 Then went I up in the night thereof [Oth. b] the brook, [Kidron. See thereof, v. 15. on v. 23, v. 24, Gideon, as others conceive. See thereof 2 Chron. 32. 30, and 33. 14.] and I brake of the wall. [See on v. 13.] and I turned back, and came in through the valley-gate, so I returned.

16 And the rulers knew not whether I was gone, and what I did: For bitherto I had made known nothing to the Jews, nor to the Priests, nor to the Nobles, [Heb. to the white ones:] that is, that wore white garments, as great Lords did in Kings Courts. See Esth. 8. 15. So below chap. 5. 7, and 6. 17, and 7. 5, and 13 17.] nor to the Rulers, nor to the others. [Heb. the remnant:] that did the work. [That is, the city-captains, or elders, or those to whom the outer light was given in the command and authority over the workmen.]

17 Then I said unto them, ye (as the misery that we are in, that Jerusalem lieth waste, and the gates thereof are...
we burn with fire: come, and let us build up the wall of Jerusalem, that there be no more reproach.

18 And I 1acquaint them with the hand of my God, which had been good upon me, [Compare above ver. 8.] as also with the words of the king, which he had spoken unto me: and they believed the words that I spake. [That is, they took courage to go undauntedly about this good and commendable work.]

19 Now when Sanballat the Horonite, and Tobiah the Ammonite servant, and Geshem the Arab, heard this, then they mocked us, and despised us; and they said: what is this thing that ye do? are ye rebelling against the king? Then I said unto them, We do not transgress, but we desire the house of our God to be builded. [That is, the temple.]

20 Then I gave them an answer, and said unto them: the God of heaven, he will cause us to prosper, and his hand be with us: for we have no portion, nor inheritance in Jherusalem, or any memorial in Jerusalem. [That is, as unbelievers and idolaters of old, ye have no fellowship or communion at all with the Church of God, but are strangers from it, you their Enemies, so that we have no cause to ail in hand of you.]

CHAP. III.

By what persons, and in what order the walls and gates of Jerusalem were built.

And Eliezer [The grand-child of Jeda, below chap. 12. 10.] the biga Prentis gat him up, with his brethren [That is, kindmen of Aaron] the Levites, and they set 36,625 [55, cattel-gate, against the front of the Temple, so called (according to the opinion of some) because the castle-market had been kept there, for commodity-sells sake, to have beasts for sacrifice ready at hand, as lying hard by the Temple: Here was also (as some conject) the pool of Bethsaida, whereof mention is made, John 5. 2. See also below v. 32, and chap. 12. 19.] they hallowed it: that is, made prayers, offered sacrifices, &c. after that the gate was made ere it was put to common use. Compare Dert. 10.

5. Or hallowed, that is, ordained and set apart this place for matters that pertained to the service of the Temple, to buy cattle for sacrifices, and to wash them, in regard of the commodities of the pool that lay near it, which perhaps God did also therefore bless with the miracle of healing, John 5. 4. Item spices, incense, and changing of money for the Goldsmiths and Druggers dwelt here, below ver. 32. Or, hallowed, that is, prepared, made ready. Compare Jer. 51. 27. &c. and reached up the doors of it 3. [See on ver. 4.] ye hallowed it unto the tower Mee: or, the hundred tower, standing between the sheep-gate and the tower of Hanaun: perhaps so called, because this tower was distant an hundred feet from both unto the tower of Hanaun. [See Jer. 31. 8. Compare this description of the compass and situation of Jerusalem, with below chap. 13. 6.] And at his hand: [Or, side that is, next unto him: And he in the sequel] builded the men of Erubko. Also at his hand built Zucker the son of Imri. Now the fifth gate did the children of Sanaa [Or, Haphar-ona] build: they hallowed it, and reared up [or set up] the doors thereof, [with] the locks thereof, and the bars thereof. [When the doors in the city-gates were set up and hung on, see three of below chap. 6. 1. and 7. 1. though the whole work be not related here altogether: Unless it were so, that the doors being well fitted and set up might afterwards by the charge and command of Nehemiah be more strongly and safely hung on.]

4. And at their hand repaired. [Or, strengthened, restored, re-formed, to win, the decayed wall; and so in the sequel.] However the son of Briat, the son of Koz, the son of Hakkoz, and at their hand [Or, that the hand of those that are mentioned in this and the former verse] repaired Meseilam the son of Berechea, the son of Dicsherel: and at their hand repaired Zalok the son of Baana. Moreover at their hand repaired the Tekoites: [See above v. 14. on ver. 3.] but their excellent ones (ones) brought not their neck to the service [or to the work] of their Lord. [That is, the great and mighty, or honourable ones of the Kihon would not stoop, or give themselves, to help likewise to further and advance this work of their God. This unwillingness and pride of theirs is here taxed and reproved by the holy Ghost to their shame and disgrace. Oth. to the work, or service of their Lord: Underwriting thereby the commissioners that we appointed to have the oversight of the work, and to order all things aright, as they should see fit.]

6. And the old gate repaired Jeda the son of Pahoa, and Meseilam the son of Beso: [These were] they that showed them, and reared up the doors thereof, with the locks thereof, and the bars thereof. And at their hand repaired Melatia the Gibeonite, and Jaelon the Meseilamites, the men of Gibea, and of Mirop: [See of Gibea, Josh. 19. 10.] and of Mirop, fulig, 10. on ver. 17. unto the chair of the Governor on the side the River. [Euphrates, called in the Greek, Phryth. That is, unto the house where the Governor or king Lieutenant in Judah kept his court, and which peradventure Nehemia himself was now to enter into. Compare above chap. 2. 8.]

8. As his hand repaired Jelila the son of Harbjoa, (one) of the Goldfield, and at his hand repaired Haranja the son of one of the Apostates: [Hebr. a son of the Apostates, which some do understand to be as much as an Apostate] and they left Jerusalem unto the broad wall. [That is, they left the following part of the wall as it was, because it remained yet good and strong enough. Others understand that there was an inner wall, that parted the city upper from the city lower, which they, as not necessary at first, pulled by to farther and advance the most necessary work. Oth. they reared up, &c. Compare Exod. 23. on ver. 7.] And at their hand repaired Replis the son of Hur the Ruicer of the half part of Jerusalem: Jerusalem was divided into several parts or quarters: This man was Ruicer of the one half of the city. Some conject that besides the chiefest part of the city, called for its eminency Jerusalem part, or, quarter, that there was also other left parts or quarters, as of Bechberaen, Miros, Bethver and Kegila; although there be some, that hold that these quarters or countries mentioned in the sequel, lay without Jerusalem, as appeareth, Jer. 6. concerning Bethberaen, mentioned below v. 14. Oth. the half of one part.

10. Moreover, at his hand repaired Helisa the son of Haramph, and over against his house: And at his hand repaired Hitrus the son of Halaemel. Malhia the son of Harim, and Haph the son of Pahaz-Mosh, repaired the other measure: [That is, in the following part, lying next to the part of Hitrus: Or (as others) even such a part or measure of the wall, as Hitrus had repaired.] Besides the Tower of the Bakingoven. [See below chap. 14. 9.]

12. And at his hand repaired Solomon the son of Lobis, [Or, Hallowes] the Ruicer of the other half part of Jerusalem be and his daughters.

13. The valley-gate repaired Haman, and the inhabitants of Zanath, they built it, and reared up the doors thereof, (with) the locks thereof, and the bars thereof: besides a thousand eels on the wall, unto the dung-gate. [See above ch. 2. on v. 13.]

14. Now the dung-gate repaired Malhia the son of Rechab, the Ruicer of the other half part of Beth-beraen: [See concerning this and other parts and quarters mentioned in]
in the sequel, the annoto, on v. 9, and compare Jer. 6. 13. he built it, and rear ed up the doors thereof, (with) the Stock there, and the bars thereof.

15 And the Fountain-gate repaired Sallum the son of Hozabeh, the ruler of the part of Migra, he built it, and covered it over, and reared up the doors thereof, (with) the Stock there, and the bars thereof. [This is taken by some for Sīho, whereof mention is made, fol. 9. Compare above c. 2 on v. 11. Nehemiah beginneth here to relate the repairing of that which pertained to the Palace and the Temple] by the king's garden, and unto the stocks, [see bel. chap. 12. v. 19.] that go down from the city of David.

16 After him repaired Nehemiah the son of Arah, the ruler of the half part of Beth-Zur, even over against David's quergate, and to the post that was made, [see 2 Kings 18. 17, and 20. 10.] so called (as some conceive) to distinguish it from the other, mentioned v. 15. which was a natural pool or pond, and unto the house of the Champions, [where the valiantest warlike Champions that were about the king were wont to lodge.]

17 After him repaired Temaraias, Nebibon the son of Banai: As his bond-repairer Hananiah, the ruler of the half part of Kegala in his part. [Or, for, with his part; this clause, with those inhabitants of his quarter.]

18 After him repaired their brethren, Bavaus the son of Henadad, the ruler of the other half part of Kegala. [As his bond-repairer Ezra the son of Jejeus, the ruler of Migra, another measure, [see on v. 11.] over against the going up to the armory, at the corner. [See 2 Chron. 26. on v. 6.]

20 After him Baruch the son of Rabbi, [Otherwise called Zaccai] most fervently repaired another measure, [Hoba being strengthened, that he was repaired, or re-chinked and built up his part with a special zeal and anxiety of spirit. See Ps. 44. 45. on v. 6.] from the corner unto the house of the high priest, Eliphas.

21 After him repaired Meremoth the son of Uriah, the son of Koresh, [Or Habkoret, as above] another measure; from the house of the house of Eliphas, to the end of the house of Eliphas.

22 And after him repaired Presha, dwelling in the plain, [Heb. men of the plain; that is, dwelling in the plains, lying between Jerusalem and Jericho. See 2 Sam. 2. 29.] and Ezechias.

23 After that [Oth. after him, Heb. proper] after him, which some understand to be taken here for the plural number; and so v. 27. 59. repaired Benjamin, and Hananiah, over against their house; After him repaired Asheria, the son of Maasias, the son of Hananiah, by his house.

24 After him repaired Binnui, the son of Henadad, another measure; From the house of Azariah, unto the corner, and into the post. [The outerwalled part of the corner.]

25 Pedaal the son of Pethai, over against the corner, [Understand, repaired the wall over against the corner and the high tower that ficedeqe] [Heb. goeth out; and so v. 25.] from the king's house, which is by the court of the prison: [See below chap. 2. 39. and Jerem. 33. 22.] after him Pedaal the son of Parshu.

26 Now the Barbiers, [See Ezra 2. on v. 43.] (that dwelt in Ophel, [Or on the high place, see 2 Chr. 27. 3. and 33. 14.] even over against the water-gate toward the East, here may be understood, repaired] and the tower that ficedeqe out.

27 After that the tsehatim [See v. 7.] repaired another measure, over against the great tower that ficedeqe out, and unto the wall of Ophel.

28 From above the horse-gate, [Or, from the horse-gate] see 2 Kings 11. 16. repaired the Priests, every one over against his house.

29 After that repaired Zelek, the son of Immer, over against his house: And after him repaired Semaijah the son of Selemu, the keeper of the East-gate. [Compare Jer. 19. on v. 13.]

30 After him repaired Othniel, the son of Jerahmele, and so in the following verse, meaning that Nehemiah related here, who they were that laboured on both sides of him, without mentioning the repairing what he himself did, to go before others by his own example; shewing thereby his humility. See bel. chap. 4. 16. 23. and 5. 16.] Hananiah the son of Selemai, and Hanani the son of Zaphai, who it is, son of Zaphai: Or be himself the sixth another measure; [see on v. 11.] After him repaired Mejullam the son of Berechea, over against his chamber.

31 After him repaired Matatiah, a Goldsmiths son, unto the house of the Neubin, and of the Druggers, over against the gate of Mishekbar: [That is, command, over against the sword, or numbering. Some conceive that the great Council here met together, to consider of future grievances, and to give our commodities, and publish them abroad] and to the upper room of the gate.

32 And between the upper room of the point unto the deep-gate, repaired the Goldsmiths and the Druggers.

3 CHAP. IV.

While the Enemies flout and show at God's people, Nehemiah prays unto God, and advances the work, ver. 1. 26. The enemies hearing of the prophecies of the work, combine together to fight against Jerusalem, and to hinder the work, ere they should be a wage of its fruit, 7. 8. and 11. But Nehemiah being assured thereof, set a strong watch against them, encouraged the people, and to surpriseth to the defeat of the Enemies, 11. Returneth to the work, appointeth his own servants and all the rest of the workmen, to work on the one hand, and to build the weapons on the other, and giveth divers military orders and commissions, 16.

But it came to pass when Sanballat and Tobiah had heard that we had built the wall, they were hideous [Heb. to him kindred, to wit, angered; that is, his anger kindled: so v. 7.] and grew very much, greatly, wrote, [See above chap. 2. on v. 10.] and he mocked the Jews.

2 And spake in the presence, [Heb. before the face of his brethren, and the chief of Samaria,] To incite the enemies against the Jews, and to let them go on and say: what do these innocent men? shall we let them alone? [Heb. that they rise up, or, build is our] Shall they offer? shall they finish it in a day? [Or, in this day, as he had said 3 so do they think to make an end in the same day that they have begun or concluded the matter? They will miss of their purpose:] fled they revive (that is, reduce and little in former state and condition) the stones out of the rubish-heaps, where they are burnt.

3 And Tobiah the Ammonite was with him, and said, Alas that they build, if there should be a stop go up, he would indeed break down the stone wall. [Heb. the wall of their stones.]

4 Hear, O our God, that we are sore despised. [Or, for we are despised.] Heb. are a contempt, or a despising; or turn their reproach (which they often to us upon their own] head, and give them over for a prey in the land of captivity. [Whither thou hast led them. Nehemia being with me, or from this out of an holy war for God's glory, and against the bitter enemies of God and his people.]

5 And cover not their iniquity, and let not their sin be blotted out from before thine face. [So as that thou shouldst
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fouldet not regard to punish it: as Jer. 18. 23. 1 for they have incensed (tho, burning) over against the builders. [who are building as thy command, and by thy grace and favour. Hebr. they have incensed, or provoked to anger over against the builders. Oth. they have incensed the builders, (burning over against them) to wit, as enemies, that stand and provoke a man to his face, or in his sight;]

6. But we build the wall, that so all the wall was joined together unto the half thereof: [meaning the half or moiety of the height, the half height] for the hearts of the people was bent to work.

And it came to pass when Sanballat, and Tobias, and the Arabians, and the Ammonites, [See 2 Cron. 20. on v.r.] and the Philistines heard, that he repaired the wall; [Hebr. health, healing, curving, plainfaring, plaitter. So 2 Chron. 15. 13. Compare also Jer. 9. 22.] on the wall of Jerusalem incended, [Hebr. cumbeth up, cometh up, or, geth up, as it may be laid of health, that it cometh up, etc.] on the wall, in an instant, for their fear and their shame.

8. And they all made a combination together to come to fight against Jerusalem, and to make a confusion in it. [Or, to him, Nebuchad.]

9. But we prayed unto our God, and set a watch against them. [Oth. over, or beside them, To wit, over the workmen] day and night, because of them. [To wit, because of the enemies.]

10. Then said Jedaiah, That is, the Jews, the people of God. The strength of the builders (of burdens) is decayed, and there is much rubbish: [That is, there remaineth yet much dirt, rubbish and earth of the broken and decayed wall to be carried away.] so that we shall not be able to build at the wall. [In regard we must be in arms against the enemy. See ver. 15. Oth. building on the wall, we shall not have the upper hand, being not able to do both as we ought.]

But now our enemies had said, They shall not know it nor see; till we come in the midst of them, and flay them: [That is, we will carry the matter to a close, that they shall not perceive any things, till &c.] So we shall cause the work to cease.

11. And it came to pass, when the Jews that dwelt by them came, that they told us ten times, [That is, often, frequently warned us. See Gen. 31. on v.r.] from all places (by which ye return to us.) [That is, by which they are wont to go to and fro; so that they throw all waves and passages by which a man may come, which is hindered, the enemy, and from thence thither, and from hence thither.

XIII. Therefore I set in the lowest places behind the wall. [Hebr. from the nethermost to lowest parts of the places from behind. &c.] and on the high places; [Or, sharp-pointed places buttressing, of rocks and stones, which may be so called by reason of their wondrous, or slipperiness.] and I set the people after the families with their flocks, their herds, and their wives,

12. And I looked, and made me up, and said unto the Nobles [Hebr. write ones. See above chap. 2. ver. 16.] and to the Rulers, and to the rest of the people. [Be not afraid of their face: [Compare Num. 14. 9. Deut. 1. 21. and 20. 3.] remember that great and terrible Lord, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

13. And it came to pass, when our enemies heard that it was known unto us, and God had brought our enemies that cut us off, we returned all unto the wall, every one unto his work.

14. And it came to pass from that day forth, that the half of my youth. [That is, servants, courtiers, officers, and so often in the iegiuch,] wrought at the wall, and the other half of them held both the weapons, and the jars, and the bowls, and the tongs: and the rulers were before all the house of Judah. [Every one by choice of his own house or family, to encourage the people by their presence and oversight, and to advance and further the work.]

15. They which builded on the wall, and they which bare burdens, (and) they that laded, every one. [Of the bearers of burdens, and laders] with his one hand, wrought as the wall, and the other held the weapon. [Underhand a casting weapon, a javelin, half lance, &c. By this action or practice of theirs, they loved to represent the state and condition of the Church militant on earth, which must with the one hand continually build at the work of the Lord, and with the other defend themselves against their spiritual and corporal enemies.]

16. And the builders, they had every one his sword girded on his right side, and builded 5 but he that blew with the trumpet, was by me.

17. And I said unto the nobles, and to the Rulers, hired the bearers of burdens, from the rising of the morning until the appearance of the scars. [That is, from before in the morning, until late in the evening.]

18. Likewise at the same time I said unto the people, Let every one with his youth over twelve years within [Hebr. in the midst of] Jerusalem, that in the night they may be a guard to us, and in the day for the work. Moreover, neither 3 nor my brethren, nor my youth, nor the men of the guard that were behind me, [That is, which followed me] we put not off our clothes every one had his weapon, [In regard of the danger.] and water [to quench his thirst, because it was very hot in those countries. See 1 Sam. 26. 11.] each one, (went with) his weapon, (for) water; or every one put off his clothes for bathing or washing.

CHAP. V.

The people complained of oppression by reason of usury, and pawn, ver. 1, 5. Nechemiah is exceedingly troubled thereat, reproving the great ones, convicted them, and caused them to promise and swear, that they will deliver and restore from us, 6. Related his own example's and how that he, notwithstanding the great charges he was at in keeping of court, yet never had required the Governor's right or allowance, that he might not be burdensome to the Commonalty, 14.

But the cry of the people, and of their wives was great, against their brethren the Jews. [Understand for the most part, the rich and mighty ones, who by usury and pawn, dried out and oppressed the common people of the land, as followeth.]

2. For there were said, We, our sons, and our daughters, we are many: Therefore we have taken upon us that we might eat and live. [Oth. Let us take up corn, that we may, &c.]

3. There were also said, We mortgage our fields, and our vineyards, and our bowels, that we may take up corn in the famine. [This death and distress of the people may partly have arisen from thence, that all the while this building lasted, they were constrained to omit and neglect
neit the taking care to lay up store for their own families, and partly because through fear of the enemy they could not fetch in provision from abroad.

4 Lest we do there be to say: We have borrowed money for the kings tribute; [That we might pay it. See thereof Exod. 13: from this were only the Priests, Levites, and other ministers of the Temple exempted, Exod. 23: (upon) our fields and our vineyards.

5 Yet now our fields is the fields of our brethren. That is, we are in God account as much as they [for we are Abraham's seed, and in covenant with God, as well as they] our children are their children, and so, we submit our sons and our daughters (to be) bond-men; [Understand withall, and bond-women] yea, there be some of our daughters subject [(to)] that they are not in the power of our hands, or others have our fields, and our vineyards; [Or, and is it not in the power of our hands (to redeem them) for others, yea?]

6 Now when I heard their cry, and these words, I was kindled greatly. [Hdb. to me kindled greatly, to wit, anger.]

7 And my heart was grieved within me; and then I contended with the Nobles. [Hdb. white ones. See above chap. 4, on ver. 16.] and with the Rulers, and added unto them; To exclaim [or, impose, wise of, exors, a burden] [Understand by this burden, bulchet, and the mortgaging or pawnning of goods and men] every one of his brethren [to borrow, every one, with (a) burden; and so in the sequel] moreover, I laid a great assemblie. [Hdb. properly I gave 3 that is, appointed a great assembly against them.

8 And I laid unto them, We, after our ability. [Hdb. after the sufficiency (that was) in or by under us 3 that is, as much as lay in our power] have redeemed our brethren the headst of the Jews; [See Lev. 25: 47, 48, 49.] that was sold unto the heathen: [This preadventure, was done by the Babylonians] and would ye also sell your brethren, or them they be sold unto us? Then they held their peace, and found no answer.

9 I said moreover, The thing is not good which ye do, Ought ye not to walk in the fear of our God, because of the reproach of the heathen, our enemies? [That is, that ye may not give occasion to the heathen, that are both God's and our enemies, to blaspheme the Name of God, and to upbraid us contemptuously, that we do unto each other, which we bared and discommend in them.]

10 I, my brethren, and my youth, do also exclaim. [See on ver. 7] money and corn of them? [Nebuzar doth intimate in their words, that he favoured the community all manner of ways, and that they ought to do it too] I pray let us leave off this burden. [As above ver. 7]

11 Restore, I pray you, to them this day, their fields, their vineyards, their olive-yards, and their houses; and the hundredth part (part) of the money, and of the corn, the wine, and the oil, which be exacted of them. [They had taken these things from their brethren, contrary to the law, Exod. 22: 25. Levit. 25: 46. Deut. 23: 19. Oth. which ye have lent them.]

12 Then said they, We will restore it, and require nothing of them, we will do as thou sayest: and I called the priests, [To take the oath of them, or, to be witnesses thereof, and by their presence to oblige their consciences the more in the fight of God. See 1 Kings 21: 15, 22.]

13 Also I looked on my estate, [Oth. mine arm that is, my leave, or I looked out my mastie, putting out mine arm all under one. This was a kind of ceremony that was used in those times in, or with an oath or curse, and (as) God shade out all (or ever) man from his house, and from his labour.] That is, from his estate and means, which he, (it may be) hath gotten by his labour that shall not confirm this word, and thus be false therover, and empty: and all the congregation said, Amen. [See Num. 5, on ver. 23:] and they prayed the Lord, and the people did according to this word.

14 Also from that day that he [To wit, King Arthashastra, or God by the King.] appointed me to be their Governor in the land of Judah, from the twentieth year of King Arthashastra, [See Exod. 6, on ver. 14:] being twelve years, I wish my brethren have not eaten the bread of the Governor. [That is, the maintenance which the king allowed the Governors, and I as well as my predecessors might have enjoyed.]

15 And the former Governors, that had been before me, were chargeable unto the people, and took of them in bread and wine, after that, moreover besides forty flocks of fowle; [To wit, for every day. Of these flocks, see Gen. 20, on ver. 16:] also their youths bare way over the people; But so did not I, because of the fear of God.

16 Moreover, I also repaired [As above chap. 4, thorowout] at the work of this wall, neither bought we any land, and all my youths were gathered thither unto the work. [The one half to labour in the work, and the other half to watch in the arms. See ab. chap. 4. 16.]

17 Also there were at my table an hundred and fifty men of the Jews, and of the Rulers, and those that came unto me from the heathen that are round about me. [To wit, to dwell night; (worth) were of the Governor, to bring us needful advertisement, or good intelligence.]

18 And that which was prepared for one day, was one ox, and six choice sheep; [Goats comprehended under them also fowls were prepared for me, and within ten tenses of all that is, all sorts of] wine very much. [Understand withal, there was provision made or they filled about on the tenth day, the wine without measure, whereas at other times they gave it ordinarily by measure and in a certain quantity or bin.] Yet for all this, that is, doing thus, notwithstanding I was at such charges and expenses required me I the bread of the Governor, [As above ver. 14:] because the bondage was heavy upon this people.

19 Remember me, my God for good, all that I have done unto this people. [Not because I have thereby deferred any thing, but because thou hast promised graciously and most favourably to reward whatsoever good is done unto thy people. Compare chapter 13, ver. 12.]

CHAP. VI.

The enemies bearing that the work was almost finished, seek unto Nehemia for a deceitful conference with him without the city, to get him into their hands, were ye eye, and he wife giving them a flat denial, they seek to affright him from the work by false lies and false reports of his rebellion against the king, but all in vain, he is also tempted within by hired and false Prophets, yet remaineth undaunted. The treacherous correspondence of some great ones with the enemies, 17.

Moreover, it came to pass, when it was heard by Sanballas, and Tobias, and by Gessen the Shechanian, and by other Enemies of us, [Hdb. to the Enemies] that I had built this wall, and (that) there was no breach left therein; neither at this time had I let the doors in the gates: [Compare above chapter 5, on ver. 3.]

2 Then Sanballas and Gessen sent unto me, to say, come, and let us gather together in the villages. [That is, in one of the villages. See Judg. 12, on ver. 7.] Others, Cephas, holding it to be a proper name of a place:
Kings x. 51. and 2. 28. neither were the doors in the gates yet hung on, below chap. 7. 1. so that there being appearance of danger for Nehemiah by night, this Simeon, being as he out of a good affliction toward Nehemiah, would hide him in the Temple, but it was more deceit. Oth. and live, or remain alive as if he had said, I must surely have cause to fear or expect death, if I should go into the Temple against the command of God: I will not go in.

12. For I perceived, and lo, God had not sent king but he pronounced this Prophecy against me, because Tobia and Sanballat had hired him. [That is, he pronounced or uttered this Prophecy not for my good, as he feigned & dissembled, but by the instigation of mine enemies, to make me afraid, and to bring me to shame, as follows.] 13. Therefore was he hired that I should be afraid, and do so, and thus [Against the law of God, and my calling. See above on ver. 11.] thus they might have something for an evil name: [That is, to make me have an ill name, or to scatter an ill report abroad of me. Compare Exod. 7. on ver. 1.] that they might reproach me.

14. Remember my God, Tobia and Sanballat, according to thefes bis [Oth. their, their, their, which may be applied to one or either of the, or to them, who suffered himself to be hired by them for their wicked practices] words: and also the Prophecy Nehamias, which did falsely assume this title under her left: and the rest of the Prophecy [Heb. the remnant of the prophets] that sought to make me afraid. [As above ver. 9. See there.]

15. Now the wall was finished on the fifth and twentieth day of Elul. [The sixth month of the Jews, agreeing partly with our August, and partly with our September] in two and fifty days, [after they had begun to build. This circumstance serveth for the magnifying the mercy of God he shed his people in spite of their foes.] 16. And it came pass when all our enemies heard [ unconcerned was taken by reason of discouragement, or they deemed to themselves that they should have power more to oppose or attempt to fight against the Jews. Compare Job 12. 3. with the annot.] for they perceived, that this work was done by our God.

17. Also in these days the Nehines [Husb. white ones. See above chap. 2. on verse 16.] of Judah wrote many letters. [Husb. multiplied their letters] which went unto Tobia, and to the son of Tobia. [To wit, the letters which Tobia wrote back again] came unto them.

18. For many in Judah had sworn unto him. [Husb. were lords, or masters of the oath, &c.] that is, associated and engaged by oath. These were the fruits of forbidden marriages, that are related here in this verse [because he was the son in law [Husb. brother in law] of Semiacia, the son of Arab, and his son Samson had taken the daughter of Nofaliam the son of Barcella. 19. Also they reported [Husb. they were saying] his good deeds, [Husb. goodness] before my face, they carried my words forth unto him. 3 Tobia then sent letters [Husb. that Tobia had sent letters, &c. taking it for the words, that Nehemiah had spoken unto them] to make me fearful. [As verse 9.]

C H A P. VII.

Nehemiah harketh on the doors of the city-gates, appointeth the ministries of the Temple, and putteth a strong watch on the city gates, and the whole city, verse 1. &c. Considered by God's infallible direction, of a way how to further Jerusalem with a sufficient store of inhabitants, and to reduce them into good order.
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order, for which purpose be found the good, first of all to assemble all the people together, and to view the genealogies of those that were come up with Zerubbabel out of the captivity, which be found, and repeat the same here again. The free-will offerings of the Rulers and of the people, 70.

Moreover it came to pass when all the wall was built, that I traveled up the doors [in the city gates, Compare above chap. 6. 1 and 2, on ver. 3.] and the Porters, and the Singers, and the Levites were appointed [to sit, upon their offices and charges.]

And I gave charge unto my brother Hanani, and Hananyah the commander of the forces at Jerusalem, [Oth., over, or, concerning Jerusalem, to wit, he gave him charge, for he was a man of faithfulness, that is, he was in deed and in truth a faithful man. See of the like significations of this particle, as Gen. 37. 12. and the annotation there.] I feared God above many.

And I said unto them, let not the gates of Jerusalem be opened until the sun be hot; [That is, until it be broad or high day] and while ye stand by, let them that the doors, [to wit, in the evening] then doth handle them: [while they], ye, stop to the porters, and those to whom the opening and shutting of the gates was committed, 3 or thus: when they stood by, and had a house, the porters should not let any man into the city, for whether they be thus left no, and that because of the multitude of enemies both without and within the city. Oth., while they are not yet, to wit, the people, and let watch be set, inhabitance of Jerusalem, every one in his watch, and every one over against his house.

Now the city was large in space [Or compass. Heb. bards. See Gen. 34. 1. 11. and 18. 10. 11. 22. 8. with the annotation, and great, but the people within is [Heb. bards. The number of is] were few, and the houses were not builded, that is, they were not every where, nor fully builded.]

So my God gave into mine heart to gather together the Nekob, [Heb., the white (cats). See above chap. 2. on v. 16.] and the Rulers, and the people, [that in, to cause them to come up from all places against the first day of the seventh month, to that which is recorded in the five following chapters] for to receive the families [that by this means they might know what families of old remained to Jerusalem, that to the number of the inhabitants might be increased, and others, if need were, might be added to them.] And I found the genealogie [Heb., the book of the genealogie] of those that were come up at the first, [viz., those that were come up out of captivity with Prince Zerubbabel in the reign of king Cyrus, or Cyrus] and found written therein (this). They are the children of that country that went up out of the captivity, of those that had been carried away, whose Nabuchadnezzar king of Babyl had carried away; and (nab.) returned to Jerusalem, and to Judah, every one unto his city: [See of this Register, Ezra 2. on v. 2. and the other annotations there on that whole chapter.]

Who came with Zerubbabel, Jeshua, Nehemiah, Adria, Kamei, Benhanni, Mordochai, Billo, Misheeb, Bigvai, Nehum, and (and) Nahum. (This:) is the names of the men of the tribe of Judah.

The children of Jeroboam were two thousand and hundred seventy and two.

The children of Sebatja, three thousand and hundred seventy and two.

The children of Aruch, six hundred seventy and two.

The children of Pehob-Addah, of the children of Zerua, and God, two thousand and hundred and eighty and eight.

The children of Elyam, one thousand two hundred fifty and four.

The children of Zerua, eight hundred forty and five.

The children of Zaccari, seven hundred and three.

The children of Bini, six hundred forty and five.

The children of Bebai, six hundred twenty and eight.

The children of Aggad, two thousand three hundred and twenty and two.

The children of Adonimek, six hundred three.

The children of Bigvai, two hundred three.

The children of Aria, six hundred fifty and five.

The children of Atar, of Hikia, ninety and eight.

The children of Hasum, three hundred and twenty and eight.

The children of Bebai, three hundred twenty and four.

The children of Hareph, an hundred and twelve.

The children of Giteon, ninety and five.

The men of Beth-Lehem and Netoph, an hundred forty and eight.

The men of Asdubh, an hundred twenty and eight.

The men of Beth-Aravath, four hundred and two.

The men of Kiriath-Searim, Lib, phira, and Beeroth, seven hundred forty and three.

The men of Ram and Gropa, six hundred twenty and one.

The men of Michmas, an hundred twenty and two.

The men of Beth-El and Atri, an hundred twenty and three.

The men of the other Nebi, fifty and two.

The children of the other Elam, a thousand two hundred fifty and four.

The children of Harim, three hundred and twenty.

The children of Jeriba, three hundred forty and five.

The children of Led, Hard, and Ono, seven hundred twenty and one.

The children of Seima, three thousand nine hundred and thirty.

The Priests, the children of Jededa, of the house of Jesua, nine hundred seventy and three.

The children of Immer, a thousand and fifty and two.

The children of Pethor, a thousand two hundred forty and seven.

The children of Harim, a thousand and seventeen.

The Levites, the children of Jeshua, of the children of Hodeca, seventy and four.

The Singers, the children of Aki, an hundred forty and eight.

The Porters, the children of Salma, the children of Ater, the children of Tulum, the children of Hakib, the children of Hattin, the children of Sebai, an hundred thirty and eight.

The Nethinim, the children of Ziba, the children of Hasuma, the children of Tabanah.

The children of Keruz, the children of Sit, the children of Padon.

The children of Lahana, the children of Hagab, the children of Salma.
and the singers, and (some) of the people, [See Ezra 7:27] and the Nehemias, and all Israel [that were returned out of the Babylonish captivity] dwelt in their cities.

CHAP. VIII.

A relation of the religious order and manner, kept by Ezra and the Levites in the reading and expounding, and by the people in the hearing of the word of God, ver. 1 &c. The people being terrified and confounded by the words of the book of the law, are comforted by Nehemias Ezra, and the Levites, and exhorted to rejoice as God's former and present mercies. 9. The rulers of the people do further search and inquire by Ezra, into the meaning of God's word, and finding the law concerning the feast of Leafl-huts, they all the people keep the feast with great zeal and rejoicing, 13.

Now when the seventh month [See Ezra 2, on vers. 1.] came, and the children of Israel were in their cities.

2 Then all the people gathered themselves together [See above chap. 7.] as one man [See Acts 20 on vers. 1.] in the street before the water-gate, [See above chap. 3. 26.] and they sat down upon the earth, and the elders, and all the men of the cities, on the对自己的 houses, for there was much weeping among the people, and great joy.

3 And Ezra the scribe brought the law before the congregation, both men and women [Hebr. from the man to the woman] and all that were of understanding, to hear on the first day of the seventh month.

4 And Ezra read therein before the street, which is before the water-gate, from the morning until noon, and before the street of the high city of Jerusalem, even before the Levites, and the priests, and all that were present.

5 And Ezra opened the book before the eyes of all the people, for he read it all the people, [That is, he read it, so that all of them might see him.] And when he opened it, all the people stood up,
And they read in the law, in the  
9 law of God distinctly; And expounding [Hebr. setting, or, laying. Oth. laying the understanding thereof; or, apprising the understanding thereof: Some understanding it of the teachers, and others of the people] [See Deut. 4:6.] and expounding the law, which was read. Oth. in the law. Scripture: [See the Hebrew may also signify the holy Scripture, because the same ought to be read. Some transliterate it in the congregation, as the Hebrew word is elsewhere used.]  
10 And Nebuzaah, (the fame is Hattirehaha) [See Ezra 2:63.] and Ezra the Priest, the Scribe, and the Levites that instructed the people, said unto all the people, this day is holy unto the LORD your God's mouth. (Then) nor eat: [See the holy Kapals were appointed by God to an holy joy and rejoicing at God's mercies. See Num. 9:10. Deut. 16:11.] for all the people wap, when they heard the words of the law, understanding out of the law, how often and frequently they had transgressed the fame, and provoked God's full wrath against themselves.  
11 Moreover he said unto the 3, go eat the fat, and drink the sweet, and send portions unto them, for whom nothing is prepared. [To wit, unto the poor and to the widows and fatherless, according to the law, Deut. 10:18.]: for this day is holy unto the LORD: Be not then grieved, for the joy of the LORD is your strength. [That is, the occasion, which God giveth you to rejoice at; in Gods former and present mercies, should comfort your consistences, and put strength and courage into you.]  
12 And the Levites filled all the people, saying, Hold your peace, for this day is holy, therefore be ye not grieved.  
13 Then all the people went their way, to eat, and to drink, and to send portions, [as verse 11.] and to make great mirth; for they had understood the words which had been made known unto them.  
14 And on the second day were gathered together the heads of the fathers of all the people, the Priests, and the Levites, unto Ezra the Scribe, and that Esther get understanding in the words of the law. [Oth., that he might inform them, to wit, concerning their duty, toward the law of God.]  
15 And they found written in the law, which the LORD had commanded by the hand [That is, by the ministration] of Moses, that the children of Israel should dwell in leaf-bats, on the feast in the seventh month.  
16 And that they should publish it [Hebr. cause it to be heard] and cause a voice to pass through all their cities, and at Jerusalem, [See of this phrase Ezra 2:1, on verse 2.] See likewise concerning the proclaiming or publishing of Feasts, in the commandment of God, Levit. 23:43.] saying, Go forth unto the mount, and fasten branches; [Heb. leaves, that is bouquets, or branches with leaves: and in the feast. Compare Levit. 23:40.] of olive-trees, and branches of (other) oil-trees, [Oth. olive trees] and branches of myrtle-trees, and branches of palm-trees, and branches of (other) close trees, [That are full of branches and leaves] to make leaf-bats, as it is written.  
17 To the people went forth, and fetched them, and made themselves leaf-bats, every one upon his roof, [For the tops or roofs of the houses of those Countries were flat. See Deut. 23, on verse 8.] and in their courts, and in the court of the house of God, [See 2 Chron. 23, on verse 7.] and in the streets of the water-gate, and in the streets of Ephraim gate.  
18 And all the congregation of those that came again out of captivity, made leaf-bats, and dwelt in those leaf-bats, for the children of Israel had not done so [With such zeal, and joy, as is expected in the following verse] since the days of Jesus, [This is Jesus, who was the first that brought Israel into the land of promise. See the book of Jesus, the sun of Nuns, unto this day and there was very great rejoicing.]  
19 And they read in the book of the law of God day by day from the first day until the eighth day. [Keeping thus daily holy assemblies, which otherwise would be done chiefly on the first and last day. This was a token of their special zeal and joy in God's special grace and favour. See Levit. 23, 23.] and they kept the Feat seven days, and on the eighth day the prohibition-day, [See Levit. 23, on verse 26.] according to the right.  

The people of God keep a solemn day of humiliation, where-  
in the Levites spend one fourth part of the day in reading  
out the people out of the book of the Law of God,  
and another fourth part of the day in confessing their  
sins before the Lord, ver. 1. &c. with a very excellent  
and holy prayer, wherein they praise God, declare his  
mercy, showed to Abraham, and his seed until their  
time, and confess the manifold wondfulness of the  
people, and in an humble manner represent to God  
their present sad and distressful condition; whereby  
they bind and engage themselves anew, making withall  
and signing a covenant to obedience unto God, that  
they may turn away all deforown punishments for the  
future, &c.  

Moreover, on the four and twentieth day of this  
moneth, [To wit, of the seventh moneth, as ab.  
chap. 8. 2, when the joyful Feast of leaf-bats was  
ed with the two and twentieth day of the last moneth]  
the children of Israel assembled themselves with fasting,  
and with joy, [See Gen. 37, on verse 34] and earth was  
upon them. [In token of their nothingsness and unworthiness, as also of their humiliation before the Lord, and  
repentance for their sins. Compare 2 Sam. 1, on verse 2.]  
2 And the reed of ilex separated themselves from all  
strangers: [That is, foreign heathenis, which per-  
tained not to the holy fellowship and communion of Israel.  
Hebr. children of the stranger. Compare below chap.  
13. 3.] and they feod and made confession of their sins,  
and of the iniquities of their fathers.  
3 For when they stood up in their station, then they  
[To wit, the Levites. Compare chap. 8. 7, 8.] read  
in the book of the Law of the LORD their God, one  
fourth part of the day, [That is three hours; for the day  
was divided into twelve hours, John 11:9. It is to be  
imagined that they met together three hours in the fore-noon  
and three hours in the afternoon. Oth. four times a  
day, and to in the feast.] and (another) fourth part they  
made confession, and worshipped the LORD their God.  
4 Now Jesus, and Bani, and Kadmiel, Selaanah,  
Bunni, Serebiha, Bani, and (and) Cheremrii stood upon an  
high seat of the Levites, and cried [Hebr. high-place,  
exalted place, high-chair, or pulpit, &c. nor that they  
all stood, but that one with another, which would have  
been a very absurd and contemptible matter] but every one of them stood  
upon his own pulpit before a particular part of the  
congregation, that they might not hinder or interrupt one  
another, but might conveniently administer unto all parts  
and parties of the people. Compare above chap. 3, on  
verse 8.] with a loud [Hebr. great] voice unto the LORD  
their God.  
5 And the Levites, Jesus, and Kadmiel, Bani, Has-  
abanah, Serabia, Hodia, Selaanah, Peribachah, and  
stood up, and praised [Hebr. blefe] the LORD your God  
over the feast to everlasting, and let men praise [Hebr. let them  
blefe] the Name of thy glory. [That is, thy glorious  
Name
Name. Compare Acts 7:2. Col. 1:4. which is exalted above all land. [Heb. blessing; and praise. [That is, which is high and glorious; and we cannot sufficiently praise the mercy, the beauty, the magnificence of God.]

6 Thou art the Lord alone, thou hast made the heavens, the heaven of heavens. [The third and highest heaven. See Rev. ch. 7. 24. 2. 12. and all their hosts, [Gen. 1:1.] the earth and all that is therein, the sea and all that is therein, [Gen. 1:1, 2.] and thou art holy. [That is, thou maintainest and preservesst them in being, which thou hast given them; whereas all the rest is corruptible. See Gen. 1, 3. and all the hosts thereof. See Psalms 146:6. Acts 14:14. and 17:24. and Rev. 4:11.] and thou makest them all alive. [That is, thou maintainest and preservesst them in being, which thou hast given them; whereas all the rest is corruptible. See Gen. 1, 3. and all the hosts thereof. See Psalms 146:6. Acts 14:14. and 17:24. and Rev. 4:11.] and thou dost prosper them all, [That is, thou maintainest and preservesst them in being, which thou hast given them; whereas all the rest is corruptible. See Gen. 1, 3. and all the hosts thereof. See Psalms 146:6. Acts 14:14. and 17:24. and Rev. 4:11.] and thou art holy, and [That is, thou maintainest and preservesst them in being, which thou hast given them; whereas all the rest is corruptible. See Gen. 1, 3. and all the hosts thereof. See Psalms 146:6. Acts 14:14. and 17:24. and Rev. 4:11.] to thy holy will.

7 Thou art the Lord, the God, which didst chuse Abram, and broughtest him forth out of Ur of the Chaldees, [Gen. 11:31, 32. and 13:1.] and shewedtest his name Abraham. [Gen. 17:5.]

And thou hast found his heart faithful before thy face, [Gen. 15:6.] and didest make a covenant with him, to give the land of Canaan, the Hebristle, the Amorite, the Eshconite, and the Jebusite, and the Girgashite, to give it unto his seed for ever. [See Psalms 122, 13, 15, 17, 19, 18, 25-7, and 53, 14.] and thou hast confirmed thy words, because thou art righteous. [Keeping thy promises to thy people, and justly punishing the wicked.]

And thou hast regarded the affliction of thy servants in Egypt. [See Exod. 2, 25.] and thou hast heard their cry, and hast considdered their groans, and hast remembered thy servants; [See Exod. ch. 7, 8, 9, 10, 11, 12, and 13, 14.] for thou hast known that they dealt proudly against them, and thou hast made thy name be as it is this day.

And thou hast shewn the sea before their face, [Gen. 15:19.] that they went through the midst of the sea, on the dry land; and their persecutors thou didst throw into the deeps, as a stone into mighty waters. [See Exod. 14, 22, 36.]

And thou hast led them in the day by a cloudy pillar, and in the night by a fiery pillar to light them in the way wherein they should walk. [See Exod. 13, 21, 14, 19, and 40, 23. Psalms 105, 39.] and thou didst come down upon mount Sinai, and spakest to them from heaven, [That is, thee God, in the mount, and spakest to them from heaven.] and didst give them just judgments, and faithful laws, [That is, laws of faithfulness, or truth; good statutes and commandments.]

And thou didst make known unto them thy holy Sabbath; and thou didst command them precepts, and statutes, and a law by the hand. [That is, ministration] of thy servant Moses.

And thou givest them bread from heaven. [That is, from the Air; for their hunger.] See Exod. 16, 14, and broughtest forth water for them out of the rock of their thirst: [See Exod. 17, 6. Num. 20, 9.] and thou didst send thine servant Moses, that he should go in to inherit the land, concerning which thou didst lift up thine hand, that thou wouldst give it unto them. [That is, which thou wouldst give it to them. See Gen. 14, 10.] and thou didst give it to them. See Gen. 14, 10.

But by, and our fathers, have dealt proudly, and they have hardened their neck, [See Exod. 32, and 9, 7, and are hardened in thy commandments.

And they refused to bear, and remembered not thy wonders which thou didst among them, and hardened their neck, and in their rebellion appointed an head to return to their bondage. [See Num. 14, 4.] But thou (being) a God of forgiveness, [That is, who pardoneth many and great sins] gracious, and merciful, long-suffering, and great of kindness, [or goodness, favourableness]. So ver 3. See Exod. 34, 7. Num. 14, 18. Psalms 86, 5, notwithstanding deep sin not for sake them.

18 Even, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, [See Exod. 32, 1, 4, 7.] and had committed great vices.

19 Yet thou through thy great: [Or, many. So ver 27, 31, mercies didst not forsake them in the wilderness. The pillar of cloud did not go from them by day, nor the pillar of fire by night, to light them, and that in the way, wherewith they should walk, [Or, them, and the way wherein they should walk. See Exod. 13, 21, and 40, 38.] and thou hast given them water for their thirst.

20 And thou didst give them kingdoms and nations, and didst divide them into corners: [Or, countries. Some understand this of the chieftains of Israel, unto whom the Lord divided the lands and countries which they had taken, unto every one his inheritance. Others understand it of the conquered enemies, whom God entrusted here and there into corners, so that his people freely took and hereeditarily possessed the land, and continued in the hereditary possession thereof. So they possessed hereditarily the land of Sihon, [See Num. 21, 21.] to wit, the land of the king of Heshbon, [That is, the land which the king of the Moabites had formerly possessed, and which was taken away from him by king Sihon. See Num. 21, 21.] and the land of Og, king of Bashan.

21 Thou also multiplied their children as the stars of heaven; [See Gen. 22, 17.] and thou broughtest them into the land concerning which thou didst saide unto their fathers, that they should go in to possess it hereeditarily.

22 So the children came in, and took possession of that land hereditarily, and thou didst inherit before their face the inhabitants of the land, the Canaanites, and hast given into their hand, together with the king, and the multitude of the land, to do with them according to their good pleasure. [See Josh. ch. 1, 2, 5, 6, 7.]

23 And they took fenced cities, and a vast land, and possessed hereditarily, houses full of all. [That is, all manner of] good, wells, meadows, vineyards, olive-yards, and trees of meats, [That is, trees bearing eatable fruits] in abundance; and they did eat, and were satisfied, and became fat, and lived in pleasure, through thy great good- ness. [Or delighted themselves in thy great good, that is, in the great and many good things, which thou gavest them.]

24 But they grew refractory, and rebelled against thee, and cast thy law behind their back. [Compare Psalms 50, on verse 17, Ezekiel 3, 31, 35, &c.] and slew the Prophets. [See 1 Kings 18, 4, and 19, 4. 2 Chronicles 24, 10.] which testified against them, [Or among them; to verse 29, 30, and 31,] to cause them to return unto thee: so they committedy great vices.

25 Therefore thou deliverest them into the hand of their divvengers who did oppress them: [See Judges, 2, 4, &c.] but when in the time of their divvengers they cried unto thee, thou hearkened from heaven, and according to thy great mercies gavest them deliverers, who delivered them out of the hand of their divvengers;
28 But when they had reft, they returned again to do evil before thy face; so thou leftest them in the band of their enemies, (for) that they bare sway over them: when they then returned, and cried unto thee, then thou didst hear from heaven, and didst many times resue them, according to thy mercies.

29 And thou hast testified again[t] against them, to cause them to return unto thy law, but they dealt proudly, and hearkened not unto thy commandments, and they sinned against thy right, against the name, by which a man that doth that shall live: [See Levit. 18. 5, Exod. 20. 11, Rom. 10. 5, Gal. 3.11.] and they have drawn back their shoulders. [Hab. given a back-flushing shepherd. A limititude borrowed from beasts that will not bear the yoke or burden] and hardened their necks, [See Exod. 5. 2 on verse 9.] and hearkened not.

30 In many years, [As long as the kingdoms of Judea and Israel continued to come forth over them.] Thou hast patience with them, and sparedst them, delaying the punishment, and testified again[t] against them by thy Spirit, by the ministry [Hebr. hand] of thy Prophets, but they enclined not the ear. [See 2 Kings. 17. 13, 14, 2 Chron. 36. 15, 16.] therefore thou gavest them over to the hand of the nations of the countries.

31 For great mercies, thou didst not utterly confound them: [Hab. iron did not make them finish nor destruction. Compare 37. 13. 17. with the annexed; nor surface them; for thou art gracious and merciful God.

32 Now then, our God, thou great and mighty, and thou terrible God, who keepest covenant and mercy, I beseech thee not all the soil. [That is, all the punishments and miracles that have come upon us] be shown before thy face before thy beast before they found us, our kings, our Princes, and our Priests, and our Prophets, and our fathers, and all thy people, from the days of the kings of Assyria, [That is, Assyria] unto this day.

33 Yea thou art righteous in all that is come upon us. [Compare Deut. 32. 4. Dan. 9. 14. 15.] for thou hast dealt faithfully, [Hab. done truth, or faithfulness] but we have dealt wickedly.

34 And our Kings, our Princes, our Priests, and our Fathers, have done us thy law, and they have not listened unto thy commandments, and sinned against thy testimonies which thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy manifold goodnesses that thou gavest them, and in all that large and that fast land which thou badst given before their faces. [That is, hath open and delivered unto them, that they might take it, and possesse it. So elsewhere often] must have they turned their shame from their wicked ways.

36 Behold, we are servants this day; yet, the land which thou gavest into our fathers, to eat the fruit thereof, and the good thereof, behold we are servants in it.

37 And it [To wit, the land] multiplyeth its increase. [Oh, its increase, or profit is great, or manifold] for the kings thou hast over us [as if they should lay, though the land yield much increate, yet we are never the better for it. It's not for us, but for strange kings that rule over us] because of our sins; and they have domition over our bodies, and over our beasts, according to their pleasure; Thus are we in great differes.

38 And in all this [Or because of all this], to wit, all this evil which is come upon us, and pestilence we till at present; or from all this; that is to till, all this truly and sincerely, and engage our selves unto true repentance, to turn away thy just wrath, and to be manifold and number of our sins. See below chap. 10.3, that we do a fire (covenant). [See Gen. 15. on verse 17. 18. Hebr. a firecne, or firmece] and write is; and our Princes, our Levites, and our Priests shall read it. [Heb. (are, or shall be) for, or, at the reading, or the thing read, to wit, in the name of us all. Or, for, or over the reading (were) &c. Meaning that the confusion ended with the former verse, and that now in this last verse is further related, what they did after the confusion, to make it effecual and prevailing: Therefore they annex this verse to the beginning of the chapter and compose it thus: Now of all this we made a faire covenant, and worne it, &c.]
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on. See Ex. 31. 14. 2 and entre into the court, and into the tabernacle. That is, they likewise entered into this covenant, which was confirmed with an oath, and cutting of their ears, if their persons should chance to transgress this covenant. See Deut. 29. 12. 13. 15. 18. 19. and compare Josh. 24. 21. 2 Kings 15. 15. 18. and 1 Chron. 15. 12. 13. to walk in the law of God, which was given by the hand of Moses, the servant of God, and to observe and do all the commandments of the Lord, his God, and his judgments, and his statutes. And that we would not take our daughters unto the nations of the land, To give, in marriage, unto the heathen, nor take their daughters for our sons.

31 Also when the nations of the land bring war unto us, and all corn [That is, all manner of corn, as Rye, Wheat, Barley. See Gen. 14. on verse 1.] upon the Sabbath day, to sell, that we would not take of them the Sabbath, or in (another) holy day; [See Exod. 20. 10. 11. and 34. 21. Lev. 25. 3. Deut. 15. 3. 5. 17. and 19. Ex. 20. 10. 11. 12. 13. 18. and 22. ch. 5. 7. 10.]

32 That we would set up commandments [Or, ordinances, which are related in the following words for our sakes, imposing upon our faces a third part of an hecatomb [understand here the hecatomb of the sanctuary, being as much again as the common or civil hecatomb, to wit, about a half Ricks Doller] yearly, for the service of the house of our God; [This was a voluntary contribution towards the maintaining the worship of the Lord, up for the present necessity. Compare 2 Ch. 36. 27. 28. & 2 Ch. 31. 3.]

33 For the bread of divination; [That is, new-bread. See Levit. 24. 6. &c. 2 Chron. 2. 4. and 29. 18.] and the continual meal-offering, [See Exod. 29. 40. Num. 18. 7.] and for the continual burnt-offering, of the sabbaths, of the new-moons, [See Num. 28. and 29.] for the feasts, and for the holy things, [which were to be consecrated for thank-offerings for the people, and for the sin offerings, to make an atonement for Israel's, and for all the works of the Lord.]

34 Also we fast the fasts among the Priests, the Levites, and the People, concerning the wood-offering, to bring it unto the house of our God, after the house of our fathers, [That is, according to the families and households, to know how much wood every one was to bring in toward the burning of the sacrifices, as times appointed, year by year, to burn upon the altar of the Lord our God, as it is written in the Law.

35 Also that we should bring in the first fruits of our land, [That is, the fruits of the ground, as Rye, Wheat, Barley, &c.] and the first-fruits of all fruit of all [That is, all manner of trees, year by year, unto the house of the Lord.

36 And the first-born of our sons, and of our beasts, [Meaning a certain piece or sum of money with which they were to redeem the first-born sons, and the uncircumcised, as bulls, oxen, camels, &c. See Exod. 13. 12. Lev. 27. vers. 14. 15. 16. 26. 27. as it is written in the Law.

37 And that we should bring in the first-fruits of our land, and our beast-offerings, [Or, before.] See Lev. 23. 17. Num. 14. 19. and the fruit of all trees, new wine and oil. [See Num. 18. 12. Deut. 14. 28. 29.]

CHAP. XI.

A Register of those that took their abode in Jerusalem by certain order, verse 1. &c. The rest of the people is divided into the other cities, towns and villages of Juda and Benjamin, 25.

Moreover, the Rulers of the people dwelt at Jerusalem. [See above chap. 7. 4. 5.] but the rest of the people left Gibeon, to bring one out of ten to dwell in Jerusalem, the holy city; [Hebr. city of holiness, and below verse 18.] and nine parts [Hebr. hands] in the (other) cities.

2 And the people blessed all the men, that willingly offered (themselves) to dwell at Jerusalem. [That is, they highly commended them, and wished the blessing of the Lord to light upon them, because of their own accord, without exacting for the lot, they offered themselves to dwell at Jerusalem; forasmuch as this city was (as is) the mother and nourishment of them all, and without valiant and courageous inhabitants could not be kept and preserved against the policy & power of the enemies, and the same being kept and preserved, the other places which the enemies look not after, had no need to fear.]

3 And these are the heads of the country, [Or, Province, meaning Juda, the land being at that time as a Province under the Persian Empire and Dominion, that dwelt at Jerusalem; but in the cities of Juda dwelt every one by his jurisdiction in their cities, Israel by Israel, in this place, some unto the lot of Juda, as 2 Chron. 21. on verse 2.] Others understand thereby some of the ten tribes, that for Religion sake had joined themselves unto Juda. See 1 Chron. 9. 3. the Priests, and the Levites, and the Kohathites, [See Ezra 2. on v. 43.] and the children of Shobtom's servant; [See Ezra 2. on v. 51.]

4 As Jerusalem were dwelt of (some) of the children of Juda, and of the children of Benjamin, of the children of Juda, Asaia the son of Zazia, the son of Zabariah, the son of Amanah, the son of Shepharia, the son of Mahiaziel, of the children of Perez.

5 And Basdia the son of Baruch, the son of Col-hol, the son of Hanah, the son of Adasa, the son of Jehohabed, the son of Zachariah, the son of Silo, the son of Silo.

6 All the children of Perez, that dwelt at Jerusalem, were four hundred three score and eight valiant men. [Or, drie, three hundred. Hebr. men, of valour or ability.

7 And these are the children of Benjamin: Sallath the son of Mezullam, the son of Ged, the son of Pedaya, the son of Relia, the son of Mesgat, the son of Ishmael, the son of Jesiah.

8 And another Gad, Sallath three hundred seventy and eight.
Chap. xi.

9 And Zedek, the son of Zebi, was overseer over them; and Jedaiah, the son of Josedek, was the second over the city.
10 Of the Priests: Gedaliah the son of Zedekiah, Judah...

Nehemia.

11 Serajah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraiah, the son of Ahitub, was scribe...[See also 1 Chron. 9, on verse 11.]

12 And their brethren, that did the work in the house of God, were...[To wit in the house of God, that is the Temple, managing all the offices that pertained to the service of God."
13 And his brethren, heads of the fathers of the Levites, were...And Amasai the son of Azariah, the son of Elkanah, the son of Haziel, the son of Haradiah, the son of Uzziel, the son of Hizkiah, the son of Mathathiah, the son of Shallum, the son of Maaseiah, the son of Joel, the son of Azariah, the son of Zadok, the son of Ahitub, the son of Melekh, the son of Immer.
14 And their brethren valiant men, were an hundred twenty...and the overseer over them was Zabdiel the son of Gedaliah."

Chap. xii.

15 Of the Levites; Semaj the son of Hafish, the son of Arikam, the son of Hafish, the son of Bani.
16 And Sherebiah, and Jordan, of the heads of the Levites, were over the treasures of the house of God."
17 And Mathathiah the son of Mecho, the son of Zabdi, the son of Afaf, the son of the beadle, who began the thanksgiving in prayer.

18 All the Levites, in the holy city (namely Jerusalem) were two hundred four and four.
19 And the Porters, Akub, Tulmon, with their brethren that kept watch, at the gates, were an hundred twenty and two.
20 Now the rest of Israel (See on verse 2.) of the Priests, and the Levites, were all in the cities of Judah, every one in his inheritance."

21 And the Nethinim dwelt in Ophel; [As above chap. 3. 36.] and Zibah and Gifsa were over the Nethinim.

22 And the overseer of the Levites in Jerusalem, was Sheji, the son of Bain, the son of Hafisah, the son of Assarina, the son of Mechezab of the children of Afaf were the singers over against the work of the House of God."

23 For there was a commandment of the king concerning them, to wit, a certain maintenance for the Singers every day (allowance) on its day."

24 And Ezekia the son of Mekarebeck, of the children of Zerah, the son of Judah, was at the king's hand; [That is, the king's Commissioner. Compare 1 Chron. 25. 18.] in all matters unto the people. [Or in all (or every) word unto the people, or of the people; that is in only that which was to be presented unto the people from the king, or in the king's name, or in which the people had to do with the king; item to get in and demand the king's revenues, and to see them laid out and disbursed according to the king's order and commission. See Ezra 6. 8.]

25 Now in the villages in their fields (some of the) children of Judah dwelt in Kiriaoth-Arba [Of this and all the following places, see Jos. 15. 13, 14, and 18. 22, and 19. 2 &c., and her dependant places. [Hebr. daughter, 30 in the following words, and elsewhere often] and in Dibon, and her dependant places, and in Jabesh-ge- er and her villages.
26 And at Gath, and at Moladah, and at Beth-Pelet,
27 And at Hazor-Sial, and in Beersheba, and her dependant places,
28 And at Ziglag, and in Michma, and her dependant places,
29 And at En-Rimonim, and at Zore, and at Jerumah,
30 Zanath, and Addum and their villages, Luzim, and her fields, Akke and her dependant places; and they camped the same time from Beersheba unto the valley of Hinnom. [That is, they inhabited all that country, making shift to dwell there as well as they could, repairing the decayed places by little and little, &c.]
31 Now the children of Benjamin, from Geba (dwell) in, Michmas, and Ania, and Bethel, and their dependant places,
32 Hanabol, Nob, Anania,
33 Hazer, Rama, Gethaim,
34 Haddil Zeboim, Neballat,
35 Lod, and Ono, (in) the valley of craftmen. [That is, Carpenters and Smiths. See 1 Chron. 4. 14.]
36 Now of the Levites, (some dwell in) the divisions of Judah, and Benjamin. [The places that by God's appointment were allotted unto the Levites from those two tribes.]
And the Levites were Jeiel, Binnui, Kadmiel, Seraphiah. Jehda, Mattithiah he [Namely Mattithaiah. See above chap. xi. 17, and his brethren were over the thanksgivings. That is, they were the chief singing-masters in the singing of Psalms of praise and thanksgiving, as above chap. xi. 17, 17.

9 And Bakkeziah, and Hene, their brethren were over against them in the watch. That is, they were prefects or watchmen, so watch upon their office as ministers. See ab. chap. xi. 17, ver. 22, and concerning the courses of the singers, see the ordinance of David, 1 Chron. 25, 9, &c. But at this time they were fewer in number. See Ezra 2, ver. 39.

10 Now Jeshua begat Joashan, and Joashan begat Eliphelet, and Eliphelet begat Joshoada. [This Joshoada is conceived to have been the high Priest Jotham of whom Josephus writes, that Alexander the Great coming in an hostile manner against Jerusalem, he in his high Priest's attire went out of the city to meet him, and appeased him. Whence some conjecture, that Nebuchadnezzar lived to the end of the Persian Empire, and in that regard was able to write this Register of the succession of high Priests till that time, being as yet not full three hundred years expired, from the time of Artaxerxes Mermone (who scarce lent some hold Nebuchadnezzar to have been) unto the end of the Persian, and the beginning of the Greek Monarchy. Others conceive that Nebuchadnezzar (who, according to their opinion, lived under the reign of Artaxerxes Longimanus being dead, this Register was here inserted by another man, of God by inspiration of the Holy Ghost to preserve the succession of high Priests in the Church of God,)

12 And in the days of Josiah, (Who was high Priest after his father Jehoada, ver. 10,) were Priests the heads of the fathers: [That is, the chief among the priests was Jehoada, ver. 10.] of Serayah, the bishop of Meraiah; [That is, of Serayah was born or descended Meraiah succeeding in his room, therefore others render this thus, for Serayah, that is in his head or room, and so in the leqoul] of Jeremia, Hananiah;

13 Of Ezra, Meullam, of Amariah, Johanan;

14 Of Mehucam, Jonathans son of Seballah, Josihob;

15 Of Hurim, Adna of Moraiah, Helicah;

16 Of Idith, Zachariah of Ginnonblum, Meullam;

17 Of Abij, Zeboi of Memania, and Moehds, Pedahs;

18 Of Eliga, Summa of Semaja, Jonathans;

19 Of Joshaph, Mathiam of Josua, Ezia;

20 Of Sullah, Kallai of Ahme, Hebe;

21 Of Hakki, Hafubah 3 of Jedaja, Nethanchel;

22 Of the Levites in the days of Eliphelet, Joshoada, and Johanan, and Jeddia the heads of the fathers were recorded: together with the Priests until the reign of Darius the Persians. (To wit, the last king of Persia called Caxmann, from whom Alexander the Great conquered with whom the Persian Monarchy ended, about the year of the creation of the world 3644, before Chrifts incarnation, 359, according to the computation of some Chronologists.)

23 The children of Levi, the heads of the fathers, were recorded in the book of the Chronicles. [See 1 Chron. 9, 10, &c. until the days of Johnn, [above ver. 13, called Jonathann, the father of Jeddia] the son of [Thacia, his Grand-son, or Grand-child, the son of Jeddi; of Eliphelet.

26 The heads then of the Levites were Haskiah, Seraphiah, and Josua, the son of Kadmiel, and their brethren over against them, to praise (and to give thanks according to the commandment of David the man of God, [See 2 Chron. 13, ver. 6.] ward against war. [That is, they executed their office or ministers, or courses one for another, according to the ordinance of David, Sec 1 Chron. 25, 26, 26, 6, 7, &c. and the chiefs of the tribes sat in the midst of the Levites, and the rest of their brothers were over against them, and over against the priests, and the Levites, and they kept the watch of the city and the temple, and the watch of the town, and the watch of the borders.

28 And from above the gate of Ephraim, and above, [Oth, toward, and on to the leqoul] the Old gate, and above the Fish-gate, and the tower of Hananeel, and the tower of Meaunt, above the Sheep-gate, and they stood still in the gate, the gate of the city, and by the gate of [This is, which were invented, or ordained and delivered by David] the man of God. [That is, the Prophetah, above ver. 24.] and Ezra the Scribe [which] before their face.

30 Moreover toward the fountain-gate, and over against them, they went by the stairs of the city of David, through the going up the wall above thebeging-gate, unto the water-gate, eastward.

31 Now the second thanksgiving-thy were eaten against them. [To wit, on the other side of the city, that both companies might meet one another at last and go together to the temple. See ver. 40.] and I after them, with the half of the people upon the wall, from above the tower of the Baqing-gate, unto the broad wall.

32 And from above the gate of Ephraim, and above, [Oth, toward, and on to the leqoul] the Old gate, and above the Fish-gate, and the tower of Hananeel, and the tower of Meaunt, above the Sheep-gate, and they stood still in the gate, the gate of the city, and by the gate of
king, divers groph abusers were crept into the church of God, of which be purged the same at his return, purifying the chambers in the house of God, which Eliajud had polluted, 4. restoring the Priests and Levites to their office and maintenance, over which he appointed Treasurers, 10. 30. putting down all proclaimed of the sabbath, 15. as also all marriages, made with heathenish nations, 23.

On that day there was read in the book of Moses, before the ears of the people: [Some conceive this to have been done, after that Nehemiah was come back the second time from king Artaxerxes to Jerusalem. See ver. 4. and 6.] And therein was found written, that the Ammonites, and the Moabites, [Heb. Ammonite, and Moabite] should not come into the congregation of God for ever: [See Deu. 23. on v.1.] Because they had not cast out the children of Israel with bread and with water, [That is, with meat and drink.] ye had hired Bileam against him, [meaning Israel] that he, the people of Israel, should curse him: Howbeit, our God turned the curse into a blessing.

So it came to pass, when they heard this law, that they separated from Israel all mixture, [That is, all those that were of strange idolatrous heathenish nations, and not of Israel. Compare above chap. 9.2.] Now Eliajud the Priest, who was over the chamber, [That is, chief priest; that is, Zera. 8.19.] of the house of our God, was brought to Joba: [that is, was allied unto him, or had joined affinity with him, although he was a bitter Enemy to the people of God. See above chap. 6. verse 14, 17, 19. and compare below v.28.]

And he had made for him [To wit, for Tobia] a great chamber, [breaking down the walls of certain chambers, he had made of them a great large chamber for Tobia, to put his household there in. See ver. 8.] where aforetime they laid the meat-offering, the frankincense, and the vessels, and the tithes of corn, of new wine, and of oil, which were commanded for the Levites, and the Singers, and the Porters; [Heb. the command, or, commandment of the Levites, &c. that is, concerning which God had commanded that they should be given to the Levites, &c. of the commanded, or, ordained (portion of the Levites, &c. See Numb. 18.24.) together with the meat-offering of the Priests, [not that, is that, which they were to give unto the Priests, to wit, the tithes of the tithes of the Levites, &c. See Numb. 18.26.]

But in all this (time) was not a Jerusalm: [Intimating that in a short space of time, while he was absent, all fell to decay again] for in the two and thirtyth year [when I had been twelve years at Jerusalem with the Kings leave or consent: of Arba'lshafa [See Ezra 6. on verse 24.] king of Babyl., [which was now under the Persian Monarchy] came into the king, but as the end of (every) year they [that is, the King, or, as others) after a full year was expired, which is sometimes understood by dates obtained leave (again) of the king, [or, leave was obtained for me. The Hebrew word doth properly signify: I was required, summoned, or, sent for. It may be that Nehemiah fearing himself to ask leave again, caufed the same to be asked or crying by others, and that they upon the King sent for him, and gave him leave. Yea without doubt some godly Jews did certify him of the decayed state and condition of Gods people, and earnestly required his coming unto them, &c.]

And I came to Jerusalm, and underfoold of the evil that Eliajud had done for Tobia, making a chamber for him in the Courts of the house of God. [As above ch. 8.16.]
8 And it displeased me sore: [Heb. it was very evil unto me] that is, (as the scripture elsewhere speaketh) it was very evil in mine eyes; that is, it vexed, or grieved me sore. So I caused all the householde of Tobiah out of the chamber. [Heb. all the vestes, or, all the householde of Tobiah that was therein.] 

9 Moreover, I gave command, [Heb. I said. See 2 Chron. 29.24.27. & 2 Kings 25.25, and compare Gen. 1:13; Exod. 20.12; with the annotator.] and they cleansed the chamberes: [or, I said that they should cleanse the chamberes. So below verse 19.] And I brought in stitches againe the vesture of the house of God, with the meat-offering and the frankincense. 

10 Also I perceived that the portion of the Levites had not been given them: [That is, the maintenance, which they were bound to give and allow them according to the law of God. And whereunto the people had engaged themselves by solemn oath, above chap. 10.17.] So that the Levites and the Singers that did the work, [to wit, of the Lord; that is, the usual service of God] were set every one to his field. 

11 And I contended with the Rulers, [That is, I reproved them, chid them familiarly. See ver. 17.25.] and said, why is the house of God forsaken? Howbeit, I gathered them together, [to wit, from the places whither they were fled and scattered] and restored them to their station. [to observe again, or wait upon the worship of God, as they had done formerly.]

12 Then all Judah brought the tithes of corn, and of new wine, and of oil, into the Treasures. [That is, Treasuries, or, Store-houses. See above on verse 5.]

13 And I appointed Treasurers overseers over the Treasuries, [As above chap. 12.44. and 13.26. & 2 Chr. 31.12. &c.] Simeon the Priest, and Zadok the Scribe, and of the Levites, Pedahzur: And at their hand [that is, for their service or help] Hanaan the son of Zaccur, the son of Mattathias: For they were counted faithful. [compare above chap. 7.2.] and it was imposed upon them [Heb. (it was) upon them.] That is, it was their duty, their office, their charge, to distribute unto their brethren.

14 Remember me, [Compare Gen. 8. on verse 1. Heb. 6.10. and below verse 32. and see above chap. 5, on ver. 19.] my God, in this: [or, concerning this:] and blot not out my good deeds, [as 2 Chron. 31.2. on ver. 32. and 5. on ver. 26.] that I have done for the house of my God, and for the vessels thereof. [taking care that the service of God in the Temple might be well observed and performed by every one, according to his office and place. See Num. 13. on verse 7.]

15 In those days saw I in Judah, those that sold and bought. [To wit, wine, and oil, and all manner of victuall, on the sabbath, and those that bought in sabbath, which they laded on sabbath, and sold on sabbath, and bought on sabbath; for that is all manner of burdens which they brought into Jerusalem on the sabbath day: And I testified against them] as below verse 21. in the sight of the fathers of Judah, and spake to all. [That were born in the country, or, in Jerusalem, see Jos. 19. on ver. 29.] therein [to wit, in Jerusalem] who bought in sabbath, and all [that is, all manner of victuall, and victuals, which they sold on sabbath to the children of Judah and to Jerusalem.]

16 Then I contended with the Nobles [Heb. whiteones. See above chap. 2. on verse 16.] of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? 

17 Did not your fathers thus, and our God brought all this evil? [All these plagues and punishments] upon us, and upon this city? And ye make the fierce wrath [to wit, of the Lord] yet more? [Heb. make fierce wrath] upon Israel, profaning the Sabbath. 

18 Now it came to pass, when the gates of Jerus-alem were open, [Or, were overflown.] That is, towards evening, when the sun began to set, before the Sabbath, that I gave command, [Heb. said, as above verse 9.] and the doors were shut; and I charged that they should not open them till after the Sabbath: And I set (some) of my youth at the gates, [that is, there should be no burden come in on the Sabbath day.]

19 Moreover, I said unto the Levites, that they should cleanse themselves, and come and keep the gates; [Meaning of the Temple, observing all that was requisite for the sanctifying of the sabbath, without doing any thing else on the sabbath, and in particular, looking and taking care that no unclean persons might come into the Temple. See Num. 3.7. and 2 Chron. 23.19.] to sanctifie the sabbath day: Remember me also to be (in) thy sight, my God, and shew me, according to the multitude [or, greatness] of thy goodness. [Or, loving kindeenes.]

20 I saw also in those days Jews, that had casted Amdadath, Ammonimtis, and Maschith wives. [That is, heathenish wives of all kind of strange nations. And was a city and country of the Philistines. See 1 Sam. 1.2. &c.] to dwell (with them). [That is, had married strange wives. (See Exod. 20.13. on verse 2.) notwithstanding the reformation lately made by Ezra, Ezra chapters 9. and 10. and their own vow and promise fulfilled and confirmed with an oath, above chap. 10.30. So verse 27.]

21 And their children spake half in the Adarath speech, [Other half of their children; or, a part, &c., and they could not speak in the Jeue language: [Heb. they differed not, or, distinguisished not, &c.] but according to the language of each people. [Heb. of people and people, that is, of the one and the other people, every one as he had learnt of his mother, having thus a hadderly mongrel language, with a hadderly mongrel Religion.]

22 Then I contended with them, and cursed them. [Out of zeal unto justice, declaring, that as perjured covenant-breakers, they had brought a curse upon themselves, and had deserved to be banned, or cut off from the people of God.] and more (tome) men of them, and plucked (their) hair: [for an open punishment and diligence. Compare Deu. 25.2. and 1 Sam. 10.14.] and I made them swear by God, that ye should give your daughters unto their sons, and ye should take of their daughters for your sons, or for your daughters: [an abrupt kind of speech, which was frequently used in oaths or swearing, wherein must be understood, that thou shoulst be cursed, or, and let God punish thee. See Gen. 14. on verse 23.] This oath which he pronounced before them, they were to take the same upon themselves, that being by this means fettered up, they might not hereafter fall into the same abomination again.

23 Did not Solomon king of Israel sin therein? [See 1 Kings 11.4.] Howbeit, among many heathens there was nothing like him. [See 1 Kings 3.3. 2 Chr. 1.12.] and he was beloved of his God, and God had made him king over all Israel: also he did strange women cause to sin.

27 Should
27 Should we then hearken unto you, that ye should do all this great evil, transgressing against God, causing strange wives to dwell with you? [See on verse 23. That is, should we then suffer you to commit the like, who are much more subject to be seduced, than that great and wise king Solomon was, who was beloved of God?]  

28 Also (one) of the children of Joab the son of Eliab, the high Priest, was son in law to Sanballat the Horonite: [Of Sanballat see above chap. 2, on verse 10. and 4.1. and 6.1, &c. Josephus writeth, that this Jew that was Sanballat son in law, was Masseph, the brother of the high Priest Jaddua, or Jaddua, of whom see above chap. 12. on verse 11.] Therefore I chased him away from me.  

29 Remember them, my God, [As above chap. 6.14.] because they have defiled the priesthood, [committing such abominations as are mentioned above] yea the covenant of the Priesthood, and of the Levites. [meaning the special and stricter covenant which God had made with Aaron, and his seed, together with the Levites concerning their holy functions.]  

30 Thus cleansed I them from all strangers: [Hebr. all (or every) stranger: in the singular number. Understand the heathenish wives, children, with the adhering pollution of heathenism.] and I appointed the wards of the Priests and of the Levites, [See ib. verse 14.] every one in his business.  

31 Also for the wood-offering [See ib. chap. 10.24.] as times appointed, and for the first-fruits: Remember me, my God for good. [Compare ib. chap. 5, on verse 19. and in this chapter verse 14. and 22.]  

The End of the Book of Nehemiah.
The Book of Esther.

The Argument of this Book.

This book is called the book of Esther, because therein is principally spoken of her, namely, how the great and mighty king Ahasuerus, having in his fierce anger cast off his wife Vashti, (because she would not at his command appear before all the princes and mighty Lords of the Medes and Persians) out of a great number of beautiful Virgins gathered together unto Susa, in her stead made choice of Esther to be his wife, and advanced her to the Royal dignity, making to the honour of her a great and flattery wedding, or marriage-feast, during this marriage of Esther with Ahasuerus, excited and presumptuous Haman (chiefly out of hatred against Mordecai) resolved not only to cause Mordecai, but also all the Jews that were in the hundred and seven and twenty Provinces of King Ahasuerus, to be murdered upon one day, for which end and purpose he had already obtained the kings consent. But when all the Jews, yea Queen Esther herself, with all her Ladies of honour, advanced themselves unto God by prayer and fasting, then God graciously heard their prayer and supplication, and not only hindered and prevented the wicked plot and bloody purpose of Haman, but also turned the same quite contrary to Hamans design and purpose: for he was forced to do that exceeding great honour unto Mordecai, which he had intended should be done to himself, yea Haman at last came to be hanged on the gallows of fifty cubits high, which he had caused to be made, to hang Mordecai the Jew on, Queen Esthers foster-father: But Mordecai cometh to be in great favour and request with the king, and is advanced to high state and dignity; and the Jews have leave given them to stand upon their own guards, to defend their own lives, and to be avenged on their enemies: which being done, the Jews everywhere kept great feasts of joy, and that not only once, but Esther and Mordecai ordained that this should be done every year duly and constantly, on the days of Purim, in remembrance of this wonderful and unlooked for deliverance which God gave unto his people facing and delivering them out of the hands of their enemies, when there seemed no help more to be expected for them. That which is related in this book, was done (according to the opinion of some) within the space of about twenty years, albeit some do account less time.

ESTHER.
ESTHER.

CHAP. I.

King Ahasuerus made a royal feast for all his Lords and Princes, verse 1, &c. Also for all the people at Shushan, 4. Queen Vashti, made also a feast for the women, 5. The king commanded Queen Vashti to come before him, the princes and all the people, 10. Which she refused to do, 12. For which cause she cast her off, 13. That other women might take example by it, 17. Whence a law is made that every man should bear rule in his own house, 22.

Now it came to pass in the days of Ahasuerus, [He is called in the Greek Histo- ries (according to the opinion of some) Xerxes the son of Dariam Hystaphes, of whom mention is made, Ecb. 4. 6.] (he is that Ahasuerus, which reigned from India unto Ethiopia, [Hebr. from Hadar unto Chair (over an hundred and seven and twenty countries).]

In those days, when king Ahasuerus sat on the throne of his kingdom, which was in the castle of Shushan, [Or in the Palace of Shushan: Oth. in the Metropolis, or chief city of Shushan. It seemeth that the city and the Castle or palace had but one name. See below chap. 3. 15. and 4. 6.] in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the greatest lords: [See Dan. 1. on verse 5.] and the Governors of the countries were before his face, 4. When he showed the riches of the glory of his kingdom, (That is, the riches of his glorious kingdom) and the splendour of the ornament of his greatnesse: many days together, an hundred and fourscore days.

Now when these days were fulfilled, the king made a feast unto all the people that were found in the castle of Shushan, [This is more then if it were said, that dwelt at Shushan, for there were many that at this feast that dwelt not at Shushan, from the greatest unto the least, seven days together in the court of the garden of the kings Palace.

There were white, green, and sable-coloured hangings, fastened with fine linen and purple cords, to silver rings, and (to) marble pillars: the beds [Or bed-cases] to wit, wherein they lay at the table, and did eat after the manner or custom of the Persians and other nations.

See below chap. 7. the annex. on verse 9. were of gold and silver, upon a pavement of purple stones [Hebr. Babat 5. that is Porphyre stone, or mable stone like purple, Oth. red marble] and of marble, and alabaster, and precious stones. [Hebr. Sebaeres, This is the name of a precious stone, that is unknown to us. Others take it to be a specious marble of divers colours.]

And they gave (them) drink in vesseles of gold, and the one vessele was other wise than the other vessele: [Hebr. and the vesseles were distingit from the vesseles; that is diverse and distinct one from another: and there was much Royal wine [Hebr. wine of the kingdom] according to the kings ability. Others take it to be a mighty king.]

And the drinking was according to the law, (fo) that no man did commit: [Oth. LET NO MAN COMPEL. The meaning is, that they were to fill for every man as much wine as he desired, but not that any man should compel another to pledge whole cups, but that every one should drink as he pleased, and suffer another to do it likewise; for so had the king strictly commanded [Hebr. fundad, or laid the ground-work] to all the great ones of his house, [Hebr. to all (or every) matter, or ruler of his house], that they should do according to every mans will. [Hebr. according to the will (or pleasure) of the man and the man. The meaning is that they should fill for every man, and suffer every one to drink as much wine as he pleased, and no more;]

Also Queen Vashti made a feast for the women, [Hebr. a feast of the women, To wit, with those women whose husbands were feasted by the king. It was not the custom among the Persians for women at feasts to sit at the table with their husbands, and to eat with them, in the Royal house, [Hebr. in the house of the kingdom] where king Ahasuerus had.]

On the seventh day, [This was the last day of that royal feast] when the king was merry [Hebr. good with wine, he laid unto [that is, he commanded, or he charged] Meseum, Bithia, Charbon, Bithia, Zeror, and Charchas, the seven chamberlains, [Oth. courtiers: and so in the sequel. See Gen. 37. on verse 16.] serving before the face of the king Ahasuerus.

11 Thb.
ESTHER

Chap. i.

11 That which king, of the civil and the princes. Was, which were of Saxon ber "jubilee," which was the crowns of the kingdom. To show the nations and the princes. To wit, which were of Saxon beauty, for the king to command such a thing as this, argued that he was moved thereto by drunkenness rather than by any sound or solid reason. For he was a fair countenance. He had good of the king. But the Queen Vashti refused to come to the king's word, which was brought her by the minister of the king. He, by the hand, that is, by the minister, as Exod. 9. 35. See the annexed notes. there of the chamberlains. Then the king was very wroth, and his anger kindled in him.

12 Then the king said unto the women, which understood the times. That is, which were well skilful in the histories of ancient times, and knew the carrying of things well. Compare 1 Chron. 12. 25. For so was the king's pleasure to be done, that is, to be advised or consulted on. In the presence of those who knew the law and judgment: [intimating that the kings of Persia, in great and weighty affairs did nothing without the advice and approbation of the Princes of the Realm.

14 Now the next unto him were Carisena, Sediab, Admatia, Tharsis, Meres, Mersena, Mummuch, the seven Princes of Persia and Media. [Oth. to wit unto the next unto him, Carisena, etc. Understand, that these Princes were next unto the king; that they were in high account or estimation with the king, Ezra 7. 14. They are called the seven Congresses of the kings: which saw the kings face, [that is, which were daily with and about the king. See the annexat. 2 Kings 23. 19. and Ezra 7. 14. When the king was incensed against any man, the same party might not see the kings face, as appeareth below, chap. 7. 6. which sat foremost [or highest] of all in the kingdom.]

What shall we do with the Queen Vashti according to the law? [To wit, according to the laws of the Medes and Persians] because she has not performed that which was commanded, the king, [that is, because she was not come forward,] by the minister of the chamberlains. That is, because he would not come when she was called or sent for.

16 Then said Mommuchan before the face of the king and the princes. Let me tell thee that Mommuchan (so the text is) said this sentence being yet at table with the king, it having been frequently usual with the Persians to consult about weighty affairs in their drink, or composition. The Queen Vashti had not only offended against the king, but also all the Princes and against the nations that are in all the countries of the king. It intimates, that Vashti had offended against the king by act and deed, against the Princes and by evil example.

17 For this deed of the Queen shall come abroad unto all women. [Or, this word that is, the answer of the Queen shall come abroad, &c.] As if he should say, the rumour, or the report of this deed, or answer will spread abroad, and will come to the ears and hearing of all women throughout the whole kingdom. See ver. 18. So that they shall despise their husbands in their eyes, when it shall be said, The king Abascura has that, that they should bring Vashti the Queen before his face, but she came not.

18 Likewise shall the Princes of Persia and Media say (so the day unto all the kings and princes, when they shall hear of this deed of the Queen. [See ver. 17.] And there will be contempt and enmity enough. As if he should say, this will raise that women will contemn and despise their husbands, at which men will be then incensed and enraged against their wives, and so there will be continual dissatisfaction, discord and disturbance between man and woman.]

Chap. ii.

3 If it seem good unto the king. [Heb. if it is good with the king,] let a royal command go forth, [That is to be published, or openly proclaimed] from him, [that is, in his name. Heb. from his presence, or from before his face,] which shall be written in the lungs of the Persians and Medes, and that no man transgress [Oth. that none may be revenged. So also below chap. 3. ver. 3. and it be revenged] That Vashti come no more into the presence of the king, Abascura, and let the king give her kingdom [or royal dignity, royal estate] unto her neighbour [or unto her companion: that is, unto another] that is better then she.

20 When the king's command, which shall be made in all his kingdom, [for it is great.] Or although it be great shall be heard: then all wives shall give unto their husbands honour, [or perform honour to them, that is, have them in honour and esteem] from the greatness of the king.

21 Now this word, [That is, this counsel or advice was good in the eyes of the king, and the Princes, and the king did according to the word of Mommuchan.

22 And be it to wit the king's sent letters unto all the kings countries, [Oth. there were letters sent unto every country,] unto every country. [Heb. unto country and country, that is, unto all the Governors and Rulers of every country] according to the writing thereof, and to every people, [Heb. and to every people] after their languages: That every man should hear the rule in his (own) house, and speak according to the language of his people. Understand them, and not the speech or language of his wife. It is a token of Lordship, or mastership, for a man to use or speak his own language, and not to be compelled to alter his tongue or language to please another. See Dan. 1. 4. The Romans caused the Latin tongue to be brought into the Provinces which they had conquered, and the laws to be published in the same language, Oth. now they brake that (every man) according to the language of his people, so that every one might be able to understand it.

CHAP. II.

Abascura remember Vashti, ver. 1. Many beautiful virgins are gathered together, 2. That the king might choose one out of them to be Queen in Va'shi's room, 3. Merescalet brought also Esther among those maidens, 8. She feasted favour with Hegai, the keeper of the maidens, 9. Hegai gave her her ornaments, 12. She is brought unto the king, 16. He used her in his bed, and called her his queen, 17. And he made her a great marriage-feast, to the honour of her, 18. Two Chamberlains seek to murder king Abascura, 31. Merescalet discovered it, 22. It is recorded in the Chronicle, 23.

After these things, when the wrath of Abascura, [To wit, against Queen Vashti] was appeased, he remembered Vashti, and what she had done, and what was decreed against her. [He made mention of her to his Counsellors, peradventure being now sorry that he had so rashly put her away from him.]

2 Then said the king young men that ministered unto him, [That is, the Princes, that had condemned Vashti, chap. 1. 16. ver. Let there be young daughters, maidens, virgins, fair of countenance, [Heb. good to look on] sought for the king.

3 And let the king appoint overseers in all the countries of his kingdom, that they may gather together, [Une, deitland withal, and bring all young daughters, maidens, virgins, fair of countenance, unto the castle of Sana, to the house of the women.] That is, of the Virgins. So again
again straightway in this very verse. And Gal. 4.4. the
blessed Virgin Mary is called a woman 1 under the hand
[that is, care, or providing, custody, oversight, as ver.
se 8.] of Hege [called Hegai, v. 8] the king's Chamber-
lain, keeper of the women: [that is, of the Virgins, as
immediately before] and let their ornaments be
given them. [by ornaments, in this place is meant what-
soever in any wise belongeth to the adorning and dresse-
ing of Virgins, as namely apparel, rings and jewels, and
also perfumes, and sweet-smelling ointments, oil, or
sweet balms. See below verse 13 and 14. See also of the
adorning, draperie, or adorning of maidens and virgins.
[16:3.]

4 And let the young daughter which shall be fair [Heb.
good, So likewise ver.9] in the king's eyes, be cho-
sen in stead of Vashti: [the Princes of Persia, that had
past so hard a sentence against Vashti, fearing left the
king might be moved with compassion towards Vashti,
and take her again unto himself, and so by that meant
the might come to be revenged on them, for giving the
king such counsel as to reject and put her away; they
go about to prevent this, and for that end propose a
way unto the king how he may satisfy his pleasure, and
in time quite forget Vashti: Now this thing was good
in the eyes of the king, and he did so.

5 (Now there was a Jewess man in the Cushie or
Suzan, named Esther, the daughter of Mordechay, a
son of Shimei, the son of Kish, a man of Judah: [That
is, a Benjamite. See Fed. 3.15.]

6 Who had been carried away from Jerusalem with
those that were carried away [Heb. with the carrying
away] who were carried away with Jachin, [other-
wise called Fobochahin, 2 Kings 14.6. and Cushayah, by
way of opposition, Jerem. 25.24.44. king of Judah, whom
[or to wit, Fobochah, or those that had been carried away]
Nebuchadnezer [otherwise called Nabuchodonosor] king
of Babylon had taken away.

7 And it was he that brought up Hadassah, (this is E-
ster, [She was called Esther, when the became the wife
of king Abiherses. Hereunto calleth the wife of Xerxes,
Astinis, which come do apply unto Esther his uncle's
daughter) [or to wit, the daughter of his fathers brother,
called Abihalla, verse 15. so that Mordechay and Esther
were brethren children,] for the mother of Esther was
not Abigayl, but Letota, and she was a damsel fair of
choice, and beautiful of countenance and when her father
and her mother died, Mordechay had taken her for his own
daughter.

8 Now is come to pass when the kings word and his
Law was published, and when many young daughters were
gathered together [Zospha Eurith, that four hundred
Virgins were brought together] unto the Cushie of Suzan,
under the hand of Hegai: Esther also was taken into
the kings houfe, under the hand of Hegai, keeper of the
women.

And that young daughter was the most fair in his eyes,
and she obtained favor before his face, therefore he hasted
to give her her ornaments. [See above ver. 3. and her
portions, that is, all that belonged to her, to the
end the she might be duly adorned, and to give her even
coldness, or choice, or v. 5, and meet to be given] dam-
sest out of the kings house? And he removed her and
her maidens into the best place of the house of the
women. [Heb. altered or, changed them to the good of the
busie, that he gave them a better and fitter place or cham-
ber to be in, then she had given them at first.

9 Esther had not made it known to her people, nor to
her kindred for Mordechay had charged her, that she
should not make it known. [to wit, because the Jews at
that time were in great contempt.

10 Now Mordechay walked every day [Heb. in all
or every day and day] before the court of the women
[that is, of the maidens: And so continually in this
peace] and what should be done with her. [or, what
should become of her, or, what should be done to her.

12 Now when every Damaste [Hebr. of Damaste and
Damaste] turn or, appointed time, order, approach-
ed, to come into king Abiherses, after (there) was done
unto her for a twelve month, according to the law of
the women, [Hebr. from, or, after the end in be done ergc.
for were the dates of their adorning accomplished;
[that is, they were to have so much time to purifie and
adorn themselves] six months with oile of myrrh, and
six months with perfumes, and with (other) ornament
of women.

13 There with [To wit, thus attired, adorned, and
perfumed] came the Damaste unto the king: whatever
for fealt [that is, whatever she desired,] to wit, of
ornaments, apparel, attire, perfumes, &c., was given
her, to go therewith [or, to go with her] out of the
hourse of the women into the kings houfe. [this is, unto
the Kings bed-chamber.

14 In evening the went in and, on the morrow
she returned into the second house of the women, [in
this second hourse were the Concubines, and those that
tah with the King: But in the first house, whereon
mention is made ver. 4, were only virgins or maidens]
under the hand [that is, care, oversight] of Shevafer,
king chamberlain, keeper of the concubines; she came
unto the king again, except the king had a mind to
her, and that she were called by name.

15 When the turn of Esther the daughter of Abihel
the uncle of Mordechay, (who be [to wit, Mordechay
did take for his daughter) [above ver.7] approached,
to go unto the king, he required nothing at all, but what
Hegai the kings chamberlain the keeper of the women
said: that is, she gave her appointment to her; That is,
the was well contented with the apparel and ornament
that Hegai gave her, be it what it would. Thus making
it appear that the gave up her self, and relied wholly
upon the providence of God, and Esther obtained
grace [that is here, acceptation, or, was accepted, as
Prov.9. and elsewhere] in the eyes of all that saw
her.

16 So Esther was taken [That is taken and brought.
In the Hebrew there is but one word used, which signi-
feth sometimes taking, sometimes bringing, and some-
times both together, as here, and, Matt. 4.5. Compare
Gen. 12.15. with the annot. unto king Abiherses,
into his royal house, in the tenth month, which is the
month Tebeth, [this moneth agreeeth partly with our
December, and partly with our January: And this was
the fourth moneth of the year, according to the account
of the Chaldeans, who begin the year in September:
but it was the tenth moneth, according to the account
of the Hebrews, who begin the Leolitical year from
March. This account of the Hebrews is followed in this
book] in the seventh year of his reign.

17 And the king loved Esther above all women, [That
is, the maidens, or women-kind] and she obtained
grace and favor before his face, above all the virgins:
And he set the royal Crown [Hebr. the crown of the
kingdom] upon her head, and he made her Queen in stead
of Vashti.

18 Then the king made a great feast unto all his Prin-
ces, and his servants. [See Esth. 1 on v.3, ergc.]
Esther feasts, [the word feasts signifieth here as much as
wedding, or the royal Banquet made to the honour of
Esther, when the king took her to wife] and he gave
gifts to the countrys. [Hebr. he made, ergc. That is, he
feasted, or the only feasted the burdens and taxes of his
subjects] and he gave gifts [both to the Queen and to
the great ones, yea, to every one to the people also] ac-
cording to the king's ability. [Hebr. according to the ban
of the king.]

19 When
When Danes and other nations gathered together the second time, some conceived that maidens or virgins were gathered together the second time, not for to chuse a wife out of them for the King, as they were gathered together the first time, for that end and purpose; for to chuse out of them certaine companions for the King; 39 then Mordecai sat in the King's gate. (That is, he was continually present at, or in the King's court, as he was wont to do, and likewise ought to do, as being also (as it were) a court- servant, or vizard, at court, and waiting and attending upon the Kings servants.)

Now Esther had not made known to her kindred, nor to her people, like as Mordecai had charged her; [Fearful lest she might come to be despised or disdainful by reason of her kindred and pedigree.] for Esther did the commandment of Mordecai, like as she was brought up by him. (or, when she was a nurse-child with him.)

In those days, when Mordecai sat in the King's gate, Bigthan and Teres, two chamberlains of the King, of the chamber-keepers, were very angry, [to wit, with the king] and they sought to lay hand on the king Absa- furaus.

22 And this thing was made known unto Mordecai; and he searched, and found it [in the books which were past down from generation to generation (or, in the book of the words of the days; that is, in the Chronicle, to wit, of the Persian) before the face of the king. (that is, in the king's presence): Or in the book of the Chronicle, which was daily brought before the king, for him to read in: wherein were recorded, the most memorable things, which daily occurred.]

CHAP. III.

Hamman is highly advanced by the king, v. 1, 8, 10. All the Courtiers bow themselves before him, except Mordecai. 2. At this Haman is greatly innced: 11. He seeketh to destroy not only Mordecai, but all the Jews also. And he causeth the lot to be cast for the end. 7. He causeth the Jews unto the king. 8. And requesteth that all the Jews might be destroyed. 9. Whereunto the king consenteth. 10. This he writeith and signifieth to all the Princes, in all the countries. 11 And posts are sent abroad with this letter, 12. The King and Hamman sit down to drink, but the city of Susa is in- placed, 15.

After these things did king Absafera make Haman the feast of Hamancladha the Agagite. [Some conceive that Haman came of the race of Agag King of the Amalekites, of whom we may read, 1 Sam. 15:8. See likewise Exod. 14:17. and Num. 24:7, and 2 Kings, 25:8.].

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10. Then the king pulled [off] his ring. [To wit, his seal-ring, as may be gathered from chap. viii. 8.] From his band, and gave it unto Haman the son of Hammedadath the Agagite, the Jew. [The king did this, to declare and manifest the power which he gave unto Haman. See Gen. 41, the annotations, on verse 41, and here below verse 13.] 11. And the king said unto Haman, Let that silver, [To wit, those ten thousand talents, which then held pre- ferred to deliver unto my treasury, be given unto thee also, that people, as the Jews, whom thou purposed, to destroy, or halt a minute to cause them to be destroyed, do to with them according as it is good in thine own eyes.] 12. Then were the kings' princes called, in the first month, [called Nisan, verse 7.] on the thirteenth day of the same (moneth) and there was written according to all that Haman commanded. [This was, that on such a day when Haman thought good, they should perform the kings' commandments concerning the destroying of all the Jews.] 13. unto the kings Lieutenants, and to the Governors that were over every country, and to the princes of each people, [Hebr. that were over country and country (people and people: to likewise frequently hereafter) to each country according to the writing thereof, and to each people after their language; it was written in the name of king Abaferor, and it was sealed with the king's ring.] 14. Now the letters were sent by the hand of the runners unto all the kings' provinces, to destroy, kill, and cut off all the Jews, from the young to the old, the little children and the women in one day, upon the thirteenth day of the [eleventh month (this is the month Adar)] and to take the spoil of them for a prey. [That is, to take away their goods, which are here called the spoil, or prey, of the Jews, which is not so to be understood, as if they had fallen, or taken them away from others:] But because others (to wit, Haman with his crew) would take them away from them, and rob them of them. 15. The runners went out, being by the word of the king. That is, by the kings' decree concerning the destroying of the Jews, which decree or proclamation was sealed in the name of Suse, in the following words declare: and the law was given out in the name of Suse, and the king and Haman sat and drank. [Hebr. sat to drink, or drinking] but the city of Suse (that is the inhabitants of the city of Suse: but especially the Jews that dwelt in it, whose streets and lives lay at stake. See below, chap. viii. on verse 15.] was troubled. [Or perplexed, as we use to say.] 16. that he promised him that he would go unto the king after that the Jews at Susa should have fasted and prayed three days, as he and her waiting maids would also do, 17.

When Mordecai knew [To wit, by the kings pro- clamation, that was set up. See verse 6.] all that was done, [so that concerning the destroying of the Jews] then Mordecai rent his clothes, and he put on a sackcloth and ashes: [That is, a mourning habit, or garment which he wore with ashes. See Jos. 6. 7.] and he went out, through the midst of the city, [to wit, Susa and he cried with (a) great and bitter cry.] 18. And he came even before the king's gate, [That is, into the street which was before the gate of the kings Palace, as below verse 6.] for none might enter into the kings' gates clothed with a sackcloth. [Hebr. in a garment of the sackcloth.] 19. And in all and every country, [Hebr. And in all country and country] and place where the word (that is) the proclamation of the king, and his law, there was great mourning among the Jews, with fasting and weeping, and in bitterness: Many lay in sacks, and ashes. [Hebr. lay and ashes were laid, or smeared under many that is, many that had a sack on, lay in ashes, as Zona 5. 6.] 20. Then Esther danse[n] [Meaning her Ladies of honour and her Chamberlains came, and they made it known to her] [To wit, how Mordecai behaved himself, vers 13.] And it is grudged the Queen exceedingly; and he sent clothes for Mordecai to put on, and to take off his sack from him: [To wit, that he might come again to the Court, so that he might with the more convenience diclouse and advise with him about all matters] but he received them not. 21. Then Esther called Hatach (one) of the kings Chamberlains, [Hebr. golden. Oth. Eunuchs] whom he had appointed for her, [Hebr. before her face; that is, who were to wait upon her, and to minister unto her] and she gave him a charge to Mordecai, to know what this (was) and why it was. [That is, she asked why he was thus grieved, and why he had put on sackcloth?] 22. When Hatach went forth to Mordecai, into the fire of the court, where the king was, 23. Then Mordecai told him all that had happened unto him: [To wit, that which is written chap. ii. and the interpretation of the scivere, which Haman had said that he would weigh into the kings treasures. See above chap. iii. verse 3.] for the Jews, [or against the Jews; that is, to the end that it might be lawful for him to destroy the Jews, as she followeth] to destroy them. 24. And he gave him the transcript [Or writing out, or copy] of the written law that was given [That is published, let up, proclaimed or posted up] at Susa, to destroy them, to let Esther see it, and to acquaint her with it: and to charge her, [To wit, in the name of Mordecai that brought her up, who in that respect had kept some authority over her, although Esther was now come to be a Queen. See above chap. 20.] that she should go in unto the king to make supplication unto him, and to intercede of him [Hebr. of his face; that is, that she should do it in her own person, and not make use of some other body for that purpose] for her people. 25. Now Esther came, and told Esther the words of Mordecai. 26. Then Esther brake unto Hatach, and gave him commandment unto Mordecai.
12. And they made known to Mordecai Esther's words.

[Or Esther's words were made known to Mordecai.]

13. Then Mordecai [Mordechaj, is he called here; but every where else, Mordechab] said, that they should tell Esther again: imagine not thy soul, [that is, with thy self] that thou shalt escape in the king's house, [that is, because thou art in the kings house] more than all the other Jews.

14. For if thou in any wise behold thy peace [Hebr. beholding thy peace, beheld the peace] at this time [To wit, when the Jews are in such a sad condition] they shall [there] receive thy [Hebr. beheading, drawing of breath. Compare Exod. 8, 15. 1 Sam. 16, 23.] and deliverance arise to the Jews from another place, but thou and thy father's house shall be destroyed [as he should say, if thou in this extremity needst that they be not in communion, nor afford any help to thy countrymen and kindred, then surely the Lord shall punish this fearful and faint-heartedness of thine] who knowest whether thou art or (no) come to this kingdom or such a time as this? [As if he should say, probably thou shouldst not have come to this Royal flce or dignity, unless God would have made use of thee as an instrument whereby he might deliver his people at this time.]

15. Then Esther said, that they should tell Mordecai again:

16. Go, gather together all the Jews that are found at Shushan, and fast ye for me. [As if she should say, In thy fasting and praying fast thou be mindful of me before God, that he would give him his blessing to the request and intercession that I shall make unto the king,] and neither eat nor drink in three days [as this fasting continued, but two nights, one full day, and two parts of days. For on the third day Esther went in unto the king, chap. 5.1 See the like phrasal, Matt. 14, 40. of Sana his continuance in the whale's belly, and of Christ's continuance in the grave], night nor day. I also and my maidens will fast likewise, and so will I go into the king, which is not according to the law [whereof mention is made above ver. 11.] if then I perish I perish. [It is as much as if Esther had said, I am willing to hazard my life, and to expose my self to danger of death for my peoples sake, expecting what God will give. The like kind of phrasal doth also Jacob use, Gen. 43. 14. See the annot. there.]

17. Then Mordecai went his way, and did according to all that Esther had commanded him.

CHAP. VI.

Queen Esther put on Royal apparel, and went to the king, ver. 1. Who bode the court the golden scepter to her. 2. And he promiseth her to grant her request. 3. She persuadeth the king and Haman to a banquet. 4. The king being come with Haman to Esther's banquet. 5. Promiseth again to grant her request. 6. She persuadeth the king and Haman the second time. 7. Haman is exceeding joyful at this, but it is hereby provok'd to wrath, when he saw that Mordecai did not honour him.

9. He relateth all this unto his wife and to his friends. 10. They counsel him to set up a gallows of fifty cubits high, to hang Mordecai thereon, which counsel he followed. 11. Now it came to pass on the third day. [To wit, on the third of the fast, chap. 4, 16.] then Esther put on (her) Royal apparel, [Hebr. clothed her self (with)] the king's apparel; that is, with the apparel of the kingdom, as it is laid down to the full below, chap. 6, 8. See the place there, with the annotation.] and stood in the inner Court of the kings house, over against the king's house; [that is, that part of the house where the king had his residence.] now the king sat on his Royal throne, in the Royal house, over against the door of the house.

And it came to pass, when the king saw Esther, standing in the Court, [Understand here the inner hall of the palace, where the king had his chambers.] she obtained favour in his eyes; so that the king bade send to Esther the golden scepter that was in his hand; [this was a token, that he gave her leave to draw near unto him, and that he was willing and ready to hear what she should requite of him.] and Esther drew near, and touched the top [Hebr. the head] of the scepter. [In token of obedience and reverence.]

3. Then said the king unto her, What is it that thou desirest? or what is thy request? it shall be given thee, even to the half of the kingdom. [So likewise ver. 6. The sentence would be fuller and completer thus: If thou shouldst require the half part of the kingdom, it should be granted thee. See the like prom. of Herod, Mark 6, 23.]

4. Now Esther said, if it seem good unto the king, let the king come with Haman this day unto the banquet, that I have prepared, [Or for him, to wit, for the king.]

5. Then the king said, Cause Haman to make baste, that he may do the command [Hebr. the word.] of Esther; now when the king was come with Haman to the banquet, that Esther had prepared,

6. Then the king said unto Esther as the banquet of wine. [That is, when the wine was carried up, or served up to the table, and they began to be merry with drinking of wine. They were wont among the Persians (as some Historians write) not to bring the wine to the table until the first meats and fruit were served up: for at or other times they drank water: the kings drink was void or boiled water out of the river Chebus. What is thy petition? it shall be granted thee, and what is thy request? it shall be performed, even to the half of the kingdom.

7. Then Esther answered and said, My petition and request is,

8. If I have found grace in the eyes of the king, and in the eyes of all his servants, that I am altogether acceptable to the king, then I will do according to my petition, and to my request, which I shall make before the king, for that which is good for Haman, Conflict against Mordecai.

9. Then went Haman forth that day, joyful. [To wit, because he had the honour to be alone invited to the kings banquet, and full of courage: Hebr. good at heart, or good of heart: but when Haman saw Mordecai in the kings gate, that is, in the gate of the kings house, and that he stood not up, nor moved himself for him, see above chap. 3, ver. 2.] he was filled with indignation against Mordecai.

10. Nevertheless, Haman restrained himself. [That is, he restrained and bridled his anger, so that he did not immediately
and revealing of this murderous plot and design against the king.

4 Then said the king, who is in the court? [Understand here the outward court, where the Kings servants were waiting and attending upon his service] (now Haman was come into the outward Court of the kings house, to tell the king, [that is, to speak unto the king]) that Mordecai might be hanged on the gallows that he had caused to be prepared for him,

5 And the kings youth said unto him, behold, Haman fasted in the courts: then said the king, let him come in.

6 When Haman was come in, then said the king unto him, what shall be done unto that man, whose honour the king is delighted with? Then said Haman in his heart, [That is, within himself] to whom hath the king a delight to do (him) honour, more than to my self? [this he concluded from the multitude of favours and benefits which he had already received and enjoyed from the king.]

7 Therefore Haman said unto the king: For the man, whose honour the king is delighted with,

8 The royal apparel [Hebr. the apparel of the king's son] shall be brought, which the king shall put on: And the horse that the kingRIDETon: and let the royal crown be set upon his head.

9 And that apparel and that horse shall be delivered into the hand of one of the kings princes of the greatest Lords, and that man shall be arrayed therewith: whose honour the king delighteth with: And they shall cause him to ride upon that horse through the streets of the city.

10 Then the king said unto Haman, make haste, take that apparel, and that horse, according as thou hast spoken, and do as to Mordecai the Jew, that sitteth at the kings gate: And let not a word fall to the ground of all that thou hast spoken.

11 And Haman took that apparel and that horse, and did as the king commanded him unto his wife and friends, who foretold him his further fall. He then hastened away unto Esther banquets, 14.

In that night sleep was departed from the king: [Hebr. the kings sleep was fled away, that is, the king could not sleep. This came to pass by the dipping and over-ruuling providence of Almighty God] and be said, that they should bring the book of remembrances, [that is, wherein the remarkable passages of the kings of Persia and Media were written, and entered upon record: Oth. the memory-book the Chronicles, [Hebr. the words of dates] and they were read in the kings presence. [Hebr. before the kings face. This king would not squander and triffe away his time unprofitably, but even in the night-watch, when he could not sleep, he cauised something that was usefull and profitable to be read before him.]

And it was found written, that Mordecai had told of Bigthan, [Called Bigthan, above chap. 2.11.] and Teres, two chamberlains of the king, of the keepers of the threashold, who sought to lay hand on the king Ahasuerus. [See above chap. 2.11.]

3 Then said the king, what honour and promotion [Hebr. greatnes] hath been done to Mordecai for this? [to wit, for discovering the murderers] and the kings youth, his friends, said, having [Hebr. no word, thing] hath been done unto him, [that is, he hath received no reward nor recompence at all for discovering

C H A P. VI.

The king being not able to sleep, caused the book of the Chronicles to be brought, v. 1, wherein is found written the wicked attempts of Bigthan and Teres, discovered by Mordecai. The king asked what honour was done unto Mordecai for this: His servants answer, none. 2. Haman being in the Court, 4, is called in, 5. And the king asked him, what honour should be done to that man, whom the king intended to honour. 6. Hamans answer hereunto, 7. the king commanded Haman to do all that honour unto Mordecai, which himself had mentioned, 10. the which he did, 11. after that he received him forowfull and grieved, 12. and brought all that honour upon his wife and friends, who foretold him his further fall. 13. He was hastened away unto Esther banquets, 14.

And Haman related unto Zerews wife, and to all his friends, all that had befallen him: Then said his wife men, [That is, his Counsellours, who counselled he was wont to use in great and weighty affairs. But others do understand here the wizzards and prognosticators with whom Haman advised in this busines] and Zerews wife, 1. [oth. [as] as, or, seeing, or because] Mordecai before whose face thou hast begun to fall, be of the seed of the Jews, then thou shalt not prosper against him, but thou shalt surely fall before his face. [Hebr. falling thou shalt fall before his face.]

14 While they yet spake with him, the kings chamberlains came near, and they hastened to bring Haman unto the banquets, that Esther had prepared.
When the king returned out of the palace-garden into the house of the banquet of wine, then Haman was fallen upon the bed, [understand here such kind of bed, or couch, as was mentioned above chap. 1.6. being made for to lie down at the Table when they did it. Thus our favour and his disciples did not fit, but lie at the Table, Matt. 14.6.] for this was very a custom among the Persians, Romans, and other nations, to, to lie down at the Table, when they did eat}.

wherein Esther was: [Haman was fallen upon the bed, whereas Esther lay, to be, to beg and crave of her, that she would be pleased to entreat the king to discourse of his life.] Then said the king, We will be at once [utter, offer violence, over-power,] the Queen indeed by me [that is, before me, in my presence] in the house: [to wit, in this banquet house.] The word [or, a word, that is, a command, or, precept] went out in the king's mouth, and they covered Haman's face. [be that among the Persians fell into the king's displeasure, his face was covered, as being not worthy to behold the king. See Job 9.14.]

And Esther one of the Chamberlains (standing) before the face of the king, said, behold also the Gallowes which Haman hath made for Mordecai, [To wit, to hang him thereon. This may be Esther had heard of some of Haman's hooligan, with whom he was lent to fetch him away to the second banquet, and when the gallowes there let up] who hath offended good for the king's sake, in discovering the conspiracy of the Chamberlains against the King, wherein he did exceeding well, performing thereby the greatest piece of service unto the King that ever could be done to him, namely, in saving and saving his life. See above chap. 2. v. 21-23.] his feet whereby Haman's house. Then the king said, hang him thereon.

So they hanged Haman on the gallows, that he had caused to be prepared for Mordecai: And the King's wrath was pacified.

The king gave Haman's house unto Esther, ver. 1, &c. Mordecai coming before the king, who gave him the ring, which he had formerly given to Haman, 2. Esther the Queen petitioned the king again, that Haman wicked design against the Jews may be yet further frustrated, 3. She finds favour with the king, 4. And maketh further request unto him, 5. The king grants her whatsoever she desir'd, 6. And the same is written unto the Governors in all the Provinces, 9. It is read in the king's name by posts in all places. 10. The sum of the decree, 11. Mordecai's glory and honour, 15. Great joy is among the Jews, and many nations join themselves to the Jews, 17.
And Esther spoke further before the face of the king. [To wit, when Haman had hanged him and she fell (down) before his feet: [Hebr. before the face of his feet] and she wept, and she besought him, to put away the name of Haman the Agagite [that is, the decree concerning the destroying of the Jews, which was published by the advice and wicked motion of Haman] and his device, that he had devised against the Jews.

4 Now the king reached forth the golden sceptre towards Esther: [Intimating thereby, his grace and favour towards her. See above chs. 4. 11. and 5. 2.] then Esther rose up, and fell down before the face of the king, [it seemeth that the king did likewise intimate unto Esther, that she should rise up, and tell what her desire was.]

5 And she said, if it seem good unto the king, and if I have found grace in his eyes, and this thing be right before the king, [Hebr. before the face of the king] and I be acceptable [Hebr. good] in his eyes: Let it be written, [to wit, in the Princes and chief Commanders] that the letters and the device of Haman, [that is, the wicked plot of Haman. See ver. 3.] the son of Hammedatha the Agagite, may be reversed, which he wrote, to destroy the Jews, which are in all the kingdoms.

6 For how shall I be able to flee the evil [Hebr. how shall I be able to set the Jews free] and to go forth with again. As if she had said, I shall not be able to flee for grief of heart: that if I live (Hebr. finde) my people? And how shall I be able to see the destruction of my kindred?

7 Then the king Ahaseurus said unto Esther the Queen and to Mordecai the Jew, [behold, I have given Esther the house of Haman, [See above v.1 and v.5.] and him they have hanged upon the gallows, [to wit, on the gallows which he had caused to be set up, to hang Mordecai thereon] because he had laid his hand [that is, intended to lay his hand] on the king's strand; the king is here taken for the deed, and is also spoken of as wrought upon him.

8 Write ye then [To wit, unto the Rulers, and to the Princes of the countries] for the Jews, so as it is good in your eyes, in the king's name, [that is, in my name] and seal it with the king's ring: [that is, with my ring] for [oth. but] the writing which is written in the king's name, and sealed with the king's ring, it is not to be revoked. [Compare Dan. 6. 3, 12, 13.]

9 Then were the kings Scribes called at that time in the third month, [it is the month Shan] [This month agreeth partly with our May, and partly with our June] upon the three and twentieth (day) thereof, and there was written, according to all that Mordechai commanded, unto the Jews, and to the Lieutenants, and Governors of the Countries, [as above chapter 3, v.9.] which (reach) from India unto Ethiopia, [see above chapter 11.] in hundred and seven and twenty countries, every country, [Hebr. country and country] according to the writing thereof, and every people [Hebr. people and people] after their languages: Also unto the Jews according to their writing, and according to their language.

10 And they wrote in the king Ahaseurus name, and they sealed it with the king's ring, and they sent the letters by the hand of Runners on horseback, [Hebr. of Runners on horses] riding upon swift camels, [or, upon Dromedaries, a kind of very swift Camels. See

11 That the king permitted [Hebr. gave, or, granted] 3 that is, permitted, or suffered, as Psa. 16. 10.] the Jews, that were in every city, [Hebr. in all (or every) city and city, to also write 17.] to gather themselves together, and to stand for their lives, [that is, to defend their lives, and to fight for their lives, as Psa. 94.6.] to destroy, to kill, and to cut off all the power of the people of the countries, that should disturb them, [or, should in hostile manner assault them] and all the little children, and the women: and to spoil their spoil. [that is, to take and plunder their goods, which were given to the Jews for a prey. See above chapter 3, ver. 13.]

12 Upon one day in all the countries of king Ahaseurus, upon the thirteenth day of the twelfth month, [To wit, on the same day, when Haman had supposed to destroy the Jews. See above chapter 2, ver. 13.] this is the month Adar. [See above chapter 2, ver. 7.]

13 The contents [Or, copy] of that writing was, that a Law should be given in all Countries, published to all nations: And that the Jews should be ready, [Or, prepared and armed] against that day, to avenge themselves on their Enemies.

14 The Runners [To wit, the Kings Posts. See ver. 10.] that rode upon swift Camels, (and) upon mules, went swiftly out, being posted on by the word of the king. Now this Law was given at the Cattle of Susa.

15 And Mordechai went out from before the face of the king in shie-coloured and white royal apparel, and with a great golden Crown [As great Lords among the Persians were wont to wear] and with an upper garment of fine linen, and purple: And the City of Susa [understand here principally the Jews that were at Susa: But not only them, but also divers among the Persians, and among the Medes, that took no delight in the abominable cruelty and bloodshed intended by Haman] boasted for joy, and was glad. 16 Among the Jews was light [As the light of the sun cleareth the eyes of men, and enlighteneth quickeneth, and rejoiceth their heart: So did that decree of the King enlighten, quicken, and rejoice the hearts of the Jews. See Esth. 8. 15. and Psa. 28. on ver.12.] and gladness, and joy, and honour.

17 Also in all and every country, and in all and every city, [Hebr. in all (or every) country and county, and in all (or every) city and city] at the place where the king's word and his law came, there was joy and gladness with the Jews, fees and oblations [Hebr. good] didst: And many of the people of the land [that is, the common sort of people] became Jews, [that is, they embraced the Jewish Religion, causing themselves to be circumcised, and they adjoined themselves unto the Jews, and became Pseudo-Jews] for fear of the Jews was fallen upon them. [that is, they were afraid of the Jews.]
According to the king's writing, the Jews gathered themselves together against their enemies to slay them, ver. 1, &c. The Governors help them through fear of Mordecai, 3. Who was great with the king, 4. The Jews destroy many of their enemies, 5. Among the rest also the ten sons of Haman, 6. The king gave Mordecai what he requested further, 7. She desired that the like might be done on the second day, and that Haman's sons might be hanged, 12. Which the king commanded to be done, 14. The Jews fast three hundred men more at Shushan, 15. In the other provinces they fast therefore and fifteen thousand of their enemies, but lay not their hand on the Jews, 16. The Jews keep a feast, and days of rejoicing, 17. Which Mordecai confirmed, 21. And appointed to have them diligently kept by their posterity, 22. Which the Jews undertook to do, 23. And these days are called the days of Purim, 26. All this is written by Esther and Mordecai, 29, and made known unto all, 30, and written in a book, 32.

Now in the twelfth month (the same is the month Adar) [See above chap. 2, 27] on the thirteenth day of the same, when king Ahasuerus sat on the throne of his kingdom, in Shushan the city of Palatine, 1. And in the presence of all the people of the kingdom, even the princes, the governors, and captains, and all the king's servants throughout all the provinces of his kingdom; 2. Who had made a decree that all they of the people of Israel that were in Shushan should be slain, 3. And the fourteenth day was the same, and was a day of gladness and joy; but the Jews fasted, 4. For Mordecai was guised [That is, in great respect and authority] in the king's court, and the Jews went out throughout all the countries; for that man Mordecai waxed great and greater [That is, he waxed every day greater and greater. See above Psal. 46, 12, with the annot. Hebr. going and waxing great.]

Now the Jews sate upon all their enemies, with the stroke of the sword, and of slaughter, and of destruction. [That is, they smote, and slew, and destroyed with the sword all their enemies] and they did with their hates according to their pleasure.

And in the castle of Susa the Jews slew and destroyed five hundred men. Some conceive that these five hundred men were friends and adherents of Haman, whereby the king regarded their deaths the less; as suspecting that they might attempt something against him, to revenge Haman's death.

And Pharsamnes, and Delathas, and Aspharidas;
And Pethah, and Eldanias, and Arishathas,
And Pharzias, and Ariddes, and Arishathas.
of the month Adar] and on the fourteenth of the same, and they rejoiced on the fifteenth of the same, and they made the same a day of feasts and gladness. [Heb. out of the midst of &c. Oth, should not perish out of the midst of the Jews] and that the remembrance thereof should have no end with their food. [That is with their polity.]

29. After that [To wit, the year following, as is conceived, which was the thirteenth year of king Ahasuerus] Esther the Queen the daughter of Abihail, and Mordecai the Jew wrote with all power, [that is, they wrote their letters to Ahasuerus, and with as earnest words and commandments as ever they were able to do] to confirm this letter of Purim [whereof mention is made above verse 20. 22. 23.] the second time. [First Mordecai had established the days of Purim, ver. 20. But to procure the diligent observation thereof, Esther (whole authority was great with the Persians, did by her letters again renew and ratifie the observation and keeping of these days, that the remembrance of their deliverance might not in any wise come to be forgotten.] And he [To wit, Mordecai] sent the letters unto all the Jews, in the hundred and twenty countries of the kingdom of Ahasuerus with words of peace and faithfulnesse: [That is, wishing them peace and truth.]

31. That they should confirm these days of Purim in their appointed times, according as Mordecai the Jew, and Esther the Queen had established them over them, and according as they had ordained it for themselves [Heb. upon their zeal] and for their food: [that is, their policy] the masters of the fasting and their cry, [that is, the remembrance of their difficultes, fasting, praying, and the deliverance that followed thereupon.] And the command of Esther confirmed the acts of these Purims: [As above verse 31.] and it was written in a book.

CHAP. X.

Ahasuerus layeth a tribute upon the land, ver. 1. Mordecai’s high dignity and favour with the Jews whose welfare he jeckethe, 3.

After that the king Ahasuerus [Heb. Ahasueres,] laid a tribute [or Tax, Cuiusam, Tell] upon the land, [understand here the high farm lands] and (upon) the fives of the sea. [See Psalms 72, on verse 10.] Now all the works of his power, and of his might, [That is, all his valiant acts] and the declaration of the greatness of Mordecai, whom the king made great, [or wherewith the king made him great,] are not written in the book of the Chronicles, [Heb. of the words of days] of the kings [See the like phrase, 1 Kings xxii, 41. and elsewhere (clxxx) of Meda and Peres?] [commonly Peres is put before Media, 3 here it is otherwise.] For Mordecai the Jew was the second with king Ahasuerus, [That is, next unto the king he had the greatest command] and great among the Jews, and accepted by the multitude of his brethren seeking the best [Heb. the good] for his people, and speaking for the welfare [Heb. peace] of all his seed. [That is, people, country-folks, to wit, Jews, whereof many were in Babylon, and elsewhere in foreign parts, which are not returned home to their own country with Zerubbabel, as appeareth in the book of Ezra and Nehem. In behalf of these did Mordecai alway speak unto the king.]

The End of the Book of Esther.