



THE BOOK OF EZRA.

The Argument of this Book.

TO shew the prosecution of the history of Gods Church, it pleased the holy Ghost to end the former second Book of the Chronicles with the same words, wherewith this Book doth begin, wherein 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 Cores king of Persia, (commonly called Cyrus) who, having subdued the Babylonish Monarchy unto himself, by Gods instinct proclaimeth liberty for the Jews to return to their own land, and to build the Temple, with all favourable furtherance thereunto tending. Whereupon many of the people, whose spirit God stirred up, under the conduct of Zerubbabel the Prince, and Jesua the high Priest, went up, and built the altar of the Lord, offered sacrifice unto God, and kept the Feast of Leaf-buds, &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 denied in their crafty request, of joyning together with them in the building, and having one common worship or Religion with them, prevailed so much at Court by their evil practises, that the building was hindered in the following years of Cores, Ahasuerus, Arthasastha (commonly called Artaxerxes) untill the second year of king Darius, when they, being stirred up and encouraged by the Prophets, Haggai and Zacharia, re-assumed the building of the Temple, and by a very gracious and earnest command of Darius, who was thereof informed by his Deputy or Governour, 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 Gods special direction, at his request, sent by king Arthasastha, in the seventh year of his reign, with a great number of people to Ierusalem, 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 faithfulness: Wherefore also this book (as likewise because he wrote it) beareth his name. Concerning the Chronologie or account of time, the learned, who have made it their work, do not agree in opinion about it, in regard that the kings and years of the Persian Monarchie are not counted one way only, and so far as there be divers opinions among them concerning these four kings, that followed after Cores, or Cyrus, namely, Ahasuerus and Arthasastha 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 Arthasastha the second, that sent Ezra to settle all things aright; and afterward also sent Nehemia to build up the walls, gates and city of Ierusalem; whercof something is recorded in its due place, that the judicious Reader may choose that which he conceiveth best. However this abideth alway sure and constant, that all these things were done under the Persian Monarchie, which took its beginning from this Cores, or Cyrus, from the first year of whose reign at Babel, this history beginning, extending it self unto the seventh year of king Arthasastha the second, and to some certain time after that; as the following history of Nehemia beginneth from the twentieth year of the said kings reign.

EZRA.



E Z R A.

CHAP. I.

Cores, (otherwise called Cyrus) king of Persia, caused by Gods instinct, 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, vers. 1, &c. 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 make themselves ready for the journey, and the subjects do to them according to the kings command, 5. Cores moreover causeth the holy vessels of the Temple to be brought forth, which Nebuchadnezzar had carried away, 7.

NOW in the first year of Cores, [Hebr. Coresch. Otherwise commonly called Cyrus. See also of him, *Isai* 44.28. and 45.1,13.] king of Persia, [Hebr. in the one year, &c. That is, in the first; to wit, 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 Jeremia, might be fulfilled, [see *Jerem.* 25.12. and 29.1. where God expressly promiseth to deliver his people out of the captivity of Babel, when the same 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 3364.] the LORD stirred up [or, raised up, awakened] the spirit of Cores king of Persia, that he caused a voice [that is, proclamation, as *Exod.* 36.6. See there the Annotations, and 2 *Chron.* 36.22. and below chap.8.16, &c.] to go through all his kingdom, even also in writing, saying:

2 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 stirring up of my spirit. See *vers.* 1. and *Isai* 44.28. and 45.1,13. Others, hath commanded concerning me] to build him an house at Jerusalem, which is in Juda. [That is, in the land of Juda.]

3 Who is (there) 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 *vers.* 5.] his God be with him, and let him

go up to Jerusalem, which is in Juda: 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 served according to his own precept, and direction: Compare below chap. 6.12. and 7.15. Others thus: (he is the God) which (to wit, house) is at Jerusalem. So *vers.* 4.5.]

4 And whosoever shall tarry behinde [Through want of means, or otherwise] in [Hebr. from, off] any places, where he sojourneth, the men of his place shall be helpful to him [Hebr. lift him up, raise him up] with silver, 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 Juda and Benjamin, [Under these are comprehended also those that likewise went up out of other Tribes, 1 *Chron.* 9.2, 3, &c.] and the Priests 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 those that were round about them, strengthened their hands with silver vessels, with gold, with substance, and with beasts, and with costlinesses: [See *Gen.* 24. on *vers.* 54.] besides all that was freely and willingly given. [Compare *vers.* 4.]

7 Also king Cores brought forth the vessels of the house of the LORD, which Nebuchadnezzar 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 numbred them unto Sesbazar [He is held to be Zerubbabel, who was so named in Chaldea. See below chap. 3.2. and 5.2,14. and 6.7.] the Prince of Iuda.

9 And this is the number of them: thirty golden basins, a thousand silver basins, nine and twenty knives.

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 a thousand. [That is, (as some expound it) they were told, and delivered by the thousand, or, by thousands, as being smaller, and of a less value. Compare *Psalms* 50. on *vers.* 10. Some understand it of other great vessels, that were a thousand, and being added to other small vessels

vessels that are not named, did make up the following number.]

11 *All the vessels of gold and of silver were five thousand and four hundred: all these did Sesbazar carry up, with them of the captivity, that were carried up from Babel to Ierusalem.* [Hebr. with the being carried up of the captivity: that is, of them that were carried away captive out of the land of Jury.]

CHAP. II.

A register of the captive Jews, that went up to Ierusalem with Zerubbabel the Prince, and other heads, vers. 1, &c. The free gifts of the Jewish Princes (when they were come to Ierusalem) 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 Chaldean, 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 Jury, or that were descended thence; as this phrase may signify both, inhabitation, or, birth. Compare *Nehem. 7. 6.*] that went up out of the captivity, of those which had been carried away, [Hebr. of the carrying away, or, banishment, removing] whom Nebuchadnezzar king of Babel had carried away to Babel, who returned to Ierusalem and Iuda, every one to his city:

2 *Who came with Zerubbabel,* [See above chap. 1. on vers. 8. he is called Sorobabel, *Matth. i. 13.*] *Iesua* [called otherwise *Iosua*, was Priest. See below chap. 3. 2. 9. *Hag. i. 1.*] *Nehemia*, *Seraja*, *Reclaja*, *Mordechai*, *Balsan*, *Misfar*, *Bigvai*, *Rehum*, (and) *Baena*. [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. 6, 7, &c.* which seemeth to have been made, (or at least to have been reviewed) in Iuda, 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 behinde, or died by the way, and others afterward came on, and were added to the number, as in such expeditions is wont to be done. Also some names are diversly recorded in both places, as the Reader may perceive by comparing both] (*This is*) *the number of the men of the people of Israel:* [that is, of the common people of Israel, that went up under the conduct of the forenamed heads.]

3 *The children* [That is, the posterity: and so in the following verses] *of Paros, two thousand, an hundred, and seventy and two.*

4 *The children of Sephatja, three hundred, seventy and two.*

5 *The children of Aruch, seven hundred, seventy and five.*

6 *The children of Pahat Moab, of the children of Jesua-Joab, [Others, Jesua (and) Joab] two thousand, eight hundred, and twelve.*

7 *The children of Elam, a thousand, two hundred, fifty and four.*

8 *The children of Zathu, nine hundred, and forty and five.*

9 *The children of Zacbai, seven hundred, and three-score.*

10 *The children of Bani, six hundred, forty and two.*

11 *The children of Bebai, six hundred, twenty and three.*

12 *The children of Azgad, a thousand, two hundred, twenty and two.*

13 *The children of Adonikam, six hundred, sixty and six.*

14 *The children of Bigvai, two thousand, fifty and six.*

15 *The children of Adin, four hundred, fifty and four.*

16 *The children of Ater, of Hizkia, ninety and eight.*

17 *The children of Bezai, three hundred, twenty and three.*

18 *The children of Fora, an hundred and twelve.*

19 *The children of Hasum, two hundred, twenty and three.*

20 *The children of Gibbar, ninety and five.*

21 *The children of Beth-lehem,* [That is, inhabitants, or natives of Beth-lehem. So in some following verses, men, or people of this, or that place. Item, vers. 25, &c. children of this, and that place. Compare above vers. 1.] *an hundred, twenty and three.*

22 *The men of Netopha, fifty, and six.*

23 *The men of Anathoth, an hundred, twenty and eight.*

24 *The children of Azmaveth, forty and two.*

25 *The children of Kariath-Arim, Cephira, and Beeroth, seven hundred, and forty and three.*

26 *The children of Rama, and Gaba, six hundred, twenty and one.*

27 *The men of Michmas, an hundred, twenty and two.*

28 *The men of Bethel, and Ai, two hundred, twenty and three.*

29 *The children of Nebo,* [Otherwise called in Scripture *Nob*, a city of the Priests, lying in Benjamin. See 1 *Sam. 21. 1.* *Nehem. 11. 32.* There was another city of the same name in the Tribe of Reuben, *Numb. 32. 37, 38.* wherefore this is called *the other Nebo*, *Nehem. 7. 33.*] *fifty and two.*

30 *The children of Magbis, an hundred, fifty and six.*

31 *The children of the other Elam,* [That is, of another than that which is mentioned above vers. 7.] *a thousand, two hundred, 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 Fericho, three hundred, forty and five.*

35 *The children of Senaa, three thousand, and six hundred, and thirty.*

36 *The Priests: the children of Fedaja,* [See 1 *Chron. 24. 7.*] *of the house of Jesua, nine hundred, seventy and three.*

37 *The children of Fimner,* [See 1 *Chron. 24. 14.*] *a thousand, fifty and two.*

38 *The children of Pashur,* [Who was the chiefest among the posterity 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 or courses made and ordained in David's time, there are no more than four mentioned here, whereunto some do add the fifth, to wit, the house of Jesua, the son of Josadak. Of some restauration of the courses, see *Nehem. 12.*]

40 *The Levites: the children of Jesua and Kadmiel, of the children of Hadaia, seventy and four.*

41 *The singers: the children of Asaph, an hundred twenty and eight.*

42 *The children of the Porters: the children of Salum the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Sobai: all these were an hundred, thirty and nine.*

43 *The Nethinims:* [That is, given, or, given up. Meaning, the Gibeonites, who having preserved their lives by craft, were appointed for servile works to Israel.]

and to the house of God. See *Jos. 9.21,23.*] the children of Ziba, the children of Huppha, the children of Tabaoth.

44 The children of Keros, the children of Siuha, the children of Palon,

45 The children of Lebana, the children of Hagaba, the children of Akkub,

46 The children of Hagub, the children of Samlai, the children of Hanan,

47 The children of Giddel, the children of Gabar, the children of Reija,

48 The children of Rezin, the Children of Nekoda, the children of Gazgam,

49 The children of Uza, the children of Paschab, the children of Besai,

50 The children of Asna, the children of Mebumim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Barbur,

52 The children of Bazlath, the children of Mehida, the children of Harja,

53 The children of Barkos, the children of Sifera, the children of Thamab,

54 The children of Neziab, the children of Hatipha.

55 The children of Salomon's servants: [Who being the remnant that were left of the heathenish nations, were made servants and bond-men by King Salomon. See *1 Kings 9.20,21.*] the children of Sorai, the children of Sopherah, the children of Peruda,

56 The children of Jaula, the children of Darkon, the children of Giddel,

57 The children of Sepharja, the children of Hattil, the children of Pochereth-Hazebaim, the children of Anai.

58 All the Nethinims, and the children of Salomon's servants, were three hundred, ninety and two.

59 Also these went up from Thel-melah, and Thel-harja, [These two, Thel-melah, and Thel-harja, are held to be names of places, where they had dwelt, in Babylon and Mesopotamia] Cherub, Addan, (and) Imner: [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 persons are related in the following verse] but they could not shew 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 Nekoda, six hundred, fifty and two.

61 And the children of the Priests, the children of Habaia, the children of Koz: the children of Barzillai, who had taken a wife of the daughters of Barzillai the Gileadite, and was called after their name.

62 They sought their register [Hebr. *writing*: meaning the genealogies, which God at that time would have to be kept, to the end that it might be known of what family the Messiah should come, and that the Priesthood untill the coming of Christ, might continue in Aaron's line] among those that were put in the genealogy, [or, desiring to shew their pedigree] but they were not found: [to wit, their names, or persons, or ancestors 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 Hattisatha [Some hold this to be a Persian name of some certain office or place, as Ambassador, Commissioner, Deputy, or, Governour of the King, to wit, Sebasar. See above chap.1. on vers.8. Nehemia is likewise so called, *Nehem.8.9.* and *10.2.*] said unto them, that they should not eat of the most holy things, [Hebr. *holiness of holinesses*: meaning, that which tell

to be the Priests part or portion of the offerings] till there stood (up) a Priest with Urim, and with Thummim. [Meaning, the high Priest, arrayed with Urim and Thummim, to ask counsel of the Lord in obscure and difficult matters. See *Numb.27.21.*]

64 This whole congregation together, [Hebr. *as one*] was forty and two thousand, three hundred (and) threescore. [Counting among them also those that were not able to shew their pedigree, or were not of Israel. Hebr. *four millions, two thousand, &c.*]

65 Besides their servants, and their maids, which were seven thousand, seven hundred, and thirty seven: 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 musick, which was intermitted during the captivity.]

66 Their horses were seven hundred, thirty and six: their mules, two hundred, forty and five.

67 Their camels, four hundred, thirty and five: the asses, six thousand, seven hundred, and twenty.

68 And (some) of the heads of the fathers, when they came to the house of the LORD, who (dwelt) at Jerusalem, [That is, 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 sure 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.* vers.20,26.] in gold, threescore 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.* on vers.7. So that this sum amounted to threescore and one thousand French Crowns. Heb. *six millions and a thousand*] and in silver, five thousand pounds, [Hebr. *manim*, that is, *mina's*: See of this weight, *1 Ki.10.17.* *2 Chr.9.16.* *Neh.7.71,72.* Of Ezekiel's *mina*, see *Ezech.4.5.12.*] and an hundred Priests 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.10.28.* and *11.3.* *2 Chron.23.* on vers.5.] both the singers and the porters, and the Nethinims [see of these above on vers.43.] dwelt in their cities, and all Israel in their cities.

CHAP. III.

Jesua the Priest, and Zerubbabel the Prince, build the altar of the Lord, and offer the first offerings thereon, vers.1, &c. They also keep the feast of Leaf-huts, 4. They appoint all things, that are necessary for the further service of God, and for the building, 5. The foundation of the Temple is laid, with great joy, and thanksgiving to God, 8. albeit also with great weeping of many, that had seen the former Temple, 12.

Now when the seventh month [Agreeing partly with our September, and partly with our October. In this month was the feast of the Leaf-huts kept, *Lev.23.24.* *Numb.29.12.*] came [Hebr. *touched*] and the children of Israel were in the cities, the people gathered themselves together, as one man, [see *Judges 24.* on v.1.] to Jerusalem.

2 And Jesua, [See above chap.2. on vers.2.] the son of Josadak, gat him up; and his brethren [that is, kinsmen of near kin, that were of the same kindred: and so in the following words] the Priests, and Zerubbabel, the son of Scaltiel, [that is, his grand-child: for he was the son of Pedaja, who was the son of Scaltiel, *1 Chron.3.17,18,19.* In *Matth.1.12.* he is called *Salathiel* and

and his brethren, and they built the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the Law of Moses, the man of God. [See Judges 13. on v.6.]

3 And they fixed the altar upon his basis, but with terrour, (which) was upon them, because of the nations of the lands: [Meaning, the countreys round about, wherein their enemies dwelt. See below chap 4.7, 8.9, 10, &c. They omitted not the service of God, although they were afraid, &c. Others, for fear was upon them, because of, &c. that is, they endeavoured by the exercise of the true Religion to secure and safeguard themselves against their enemies] and they offered burnt-offerings thereon, burnt-offerings morning and evening. [See Numb. 28.3,4, &c. with the Annotations.]

4 And they kept the feast of the Leaf-huts, as it is written: and (they offered) burnt-offerings day by day in number, according to the ordinance, [See Numb. 29. 12, &c.] every day on its day. [Hebr. the word, or, thing of a day on its day.]

5 After that also the continual burnt-offering, [See Numb. 28. on vers.6.] and of the new moons, and of all the set feasts of the LORD, that were consecrated; [See Lev. 8. on vers.10.] also of every one that willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD: but the foundation of the Temple of the LORD was not laid.

7 So they gave money to the hewers, [Hewers of wood, and hewers of stone, that hewed wood out of the forests, and stones out of the rocks: the Hebrew word comprehendeth both, and both were necessary for the building of the Temple] and crafts-men; also meat, and drink, and oyl unto the Zidonians, and unto the Tyrians, [according to the example of Solomon, 1 Kings 5. 6.9, 11.] to bring cedar-wood from Lebanon [see 1 Kings 4. on vers.33.] to Japho on the sea, [otherwise called Joppe, Acts 9.36. See 2 Chron. 2. on vers.16.] according to the grant of Cores, king of Persia unto them.

8 Now in the second year of their coming unto the house of God at Jerusalem, in the second (month,) [Called Fiar, answering partly to April, and partly to May] began Zerubbabel, the son of Sealtiel, and Jeshua, the son of Josedak, and the rest of their brethren, the Priests, and the Levites, and all that were come out of the captivity unto Jerusalem: and they appointed the Levites, from twenty years old [Hebr. a son of twenty years] and upward, to have the oversight over the work of the house of the LORD.

9 Then stood Jeshua, his sons, and his brethren, (and) Kadmiel with his sons, children of Juda, [Above chap. 2.40. called Hodavja, and Nehem. 7.43. Hodeva] as one (man,) to have the oversight over them, that did the work at the house of God: with the sons of Henadad, their sons, and their brethren, the Levites.

10 Now when the builders laid the foundation of the Temple of the LORD, then they set the Priests, being apparelled, [To wit, with their priestly garments] with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, according to the institution of David, [Hebr. according to the hands; that is, (as some conceive) with Psalms, which David had made and ordained for that purpose. See 2 Chron. 5.13. and 29.27. and compare 1 Chron. 16.7, &c.] king of Israel.

11 And they sang by turns, in praising and giving thanks unto the LORD, (for) that he is good, (for) that his loving kindness is for ever towards Israel: and all the people shouted with a great shout, when they praised God, for laying the foundation of the house of the LORD.

12 But many of the Priests, and the Levites, and heads of the fathers that were ancient, that had seen the first house, this house in laying the foundation thereof being before their eyes, wept with a loud voice: [Some

thus; those that had seen the first house laid upon its foundation, this 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 thence, how much this building differed from the former. See Hag. 2.3.] but many lifted 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 people shouted with a great shout, (so) that the voice was heard a far off.

CHAP. IV.

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

NOW when the adversaries of Juda and Benjamin [See of these vers. 7,8,9.] heard, that the children of the captivity, [Hebr. transportation, carrying away; wandering; that is, which had been carried away, and held captive in Babel: so often in the sequel] builded the Temple unto the LORD the God of Israel;

2 Then they came to Zerubbabel, and to the heads of the fathers, and said unto them; Let us build with you, for we will seek your God, as ye (do:) [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 intermix it with the pure worship of God. See 2 Kings 17.29,30, 31,32, 33,34. Therefore this hypocritical request was denied them] also we have offered [others, we have not offered] unto him since the days of Esar-Haddon, [that was Sanherib's son, and reigned after him, 2 Kings 19.37.] the king of Assur, who caused us to come up hither.

3 But Zerubbabel, and Jeshua, and the rest of the heads of the fathers of Israel said unto them; It is not fitting that you and we [Hebr. you and us not: or, you and we have not, to wit, (any thing) to do with one another in this thing] should build an house unto our God: but we alone will build it [thus may the Hebrew Particle *fa-chad* (which often signifieth together, jointly, with one another) be fitly taken in this place: as *fa-chid*, also signifieth one alone, or, apart by himself, one onely or single man, or person. See likewise Job 34.29. Hos. 11.7. Item Psalm 33.15. Others, we (that are here) together will, &c. or, we our selves (alone) will together, &c.] unto the LORD, the God of Israel, according as the king Cores, king of Persia, hath commanded us.

4 Nevertheless, the people of the Land [As above chap. 3.3.] weakened the hands of the people of Juda, and troubled them in the building. [That is, they brake the courage and zeal of Gods people, and made them faint-hearted, and (to go on) the slower in the work of building.]

5 And they hired counsellours against them, to frustrate their counsel: [To wit, the good intent and purpose of the Jews] all the days of Cores, the king of Persia, untill the reign of Darius, [Hebr. Darjavesch. See below on vers.24.] the king of Persia.

6 And under the reign of Achabserosch, [Hebr. Achabserosch, otherwise called Assuerus. Who this man was, thereof are divers opinions. Some conceive him to have been Cambyse, the son of Cyrus; others, the fa-

mous Xerxes] in the beginning of his reign, they wrote an accusation against the inhabitants of Juda and Jerusalem.

7 And in the daies of Artahabſta [Hebr. Artachſchaſchiba, otherwise called Artaxerxes, whom some think to have been Artaxerxes Longimanus; that is, the Long-handed Artaxerxes] wrote Biſlam, [Oth. in peace, that is, in time of peace; silently, when the Jews, thought not of it. Or, peaceably; that is, wishing peace to the king] Miſbredath, Tabael, and the reſt [Heb. the reſidue, remnant, remainder; that is, the other, the reſt] of his company, [meaning the other members of the Council, whom the Kings of Perſia had placed in theſe countries that lay beyond the river Euphrates] unto Artahabſta king of Perſia: And the writing of the letter was writ in the Syrian tongue, and interpreted in the Syrian tongue. [that is, not only written in Syrian characters or letters, but alſo in Syrian words, as ſome do expound it. Syrian, that is, Chaldean, which language the Jews did likewiſe learn in Babylon.]

8 Rehum the Chancellour, [Chald. Lord, or, Maſter of the Council; that is, Preſident of the Council or Chancellour] and Simſai the Scribe, [or Secretary] wrote a letter againſt Jeruſalem to king Artahabſta, in this manner; [or thus, as followeth, as we ſhall ſee.]

9 Then [To wit, was this written] (wrote) Rehum the Chancellour, and Simſai the Scribe, and the reſt of their company: The Dinaites, the Apharſahekites, the Tarpeſites, the Apharſites, the Archevites, the Babylonians, the Suſanckites, the Dehavites, the Elamites; [all theſe are names of divers heatheniſh nations, whom 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 ſet up in thoſe parts for the Kings ſervice.]

10 And the reſt of the nations, whom the great and famous Aſnapper [Called Eſerhaddon, above verſ. 2.] carried over, and cauſed to dwell in the city of Samaria: [Oth. cities of the Samaritans] alſo the reſt on this ſide of the River, [Euphrates] and at ſuch a time. [or, at (the ſame) time. Chald. Cheheneth. This ſeemeth to be the date of the Letter, which was put before or above it; as at this day many ſtill uſe to do. So below verſ. 10. and verſ. 17. in the Kings answer: And chap. 7. 12. Out of which places it may be gathered, that Cheheneth 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, (even) unto king Artahabſta: Thy ſervants, the men [Chald. the man; that is, every one, every man] on this ſide the River, and at ſuch a time.

12 Be it known unto the king, that the Jews which came up from thee, are come to us to Jeruſalem, building that rebellious and that evil city, the walls whereof they finiſh, and join the Foundations together. [Chald. properly, ſew, or, patch (them) together.]

13 Be it now known unto the king, that if the ſame city ſhall be built up, and the wall finiſhed, that they will not give (or pay) tribute, [The Chaldee word ſignifieth properly meaſure, and conſequently cuſtome, tribute, taxation, or ſcot; which every one was to pay unto the King according to the proportion of his goods, Nehem. 5. 4. See likewiſe below verſ. 20. and chap. 7. 24.] ancient impoſt, [that is, impoſt, that was of old wont to be ſet upon all kinde of merchandiſe. Oth. head-tax, or, poll-money] and toll, [ſet upon Havens or Ports, and in paſſing on the roads or high-ways, or over rivers, &c. Some do make of theſe three ſorts or kindes but two, and render it thus: they will not give (or pay) the ancient ſcot or toll] and (ſo) thou ſhalt [to wit, if thou, O king, hinder not their purpoſe. Oth. it ſhall; to wit, Jeruſalem] endamage the revenue [or, the treaſury] of the kings.

14 Now becauſe we draw (or have) ſalary from the (kings) palace, [Chal. the ſalt of the palace, or, with the ſalt, &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 ſalary is derived from ſalt, becauſe ſalt is very neceſſary for the ſuſtenance of men: as the word bread is alſo commonly taken for mans ſuſtenance] and it is not meet for us to ſee the kings diſhonour; [Chald. properly, nakedneſs, bareneſs, making bare; which ſome underſtand of the robbing and plundering him of his means, from the former verſe] therefore have we ſent, and made (this) known unto the king,

15 That they may ſearch in the book of the Chronicles [Chald. of the remembrances] of thy Fathers, ſo ſhalt thou finde in the book of the Chronicles, and know [that is, perceive] that the ſame city hath been a rebellious city, and endamaging kings and countries, and that they have raiſed [Chald. made. So ver. 19] ſedition within the ſame of old time: [Chald. from the daies of eternitiy. So verſ. 19.] therefore was the ſame city laid waſte.

16 We then certiſie the king, that if the ſame city ſhall be built up (again), and the walls thereof finiſhed, by that means thou ſhalt have no portion on this ſide the River. [That is, they ſhall withdraw from thee, and cauſe to revolt whatſoever thou poſſeſteſt on this ſide Euphrates.]

17 The king ſent answer unto Rehum the Chancellour, and Simſai the Scribe, and the reſt of their companies, [That is, collegies, or aſſociats] that dwelt at Samaria, together with the reſt on this ſide the River, (thus:) Peace, and at ſuch a time. [Chald. Schelam, and Chebet. Compare above verſ. 10. Others take both for names of places, where Rehum and Simſai dwelt.]

18 The letter which he ſent to us, hath been plainly read before me.

19 And as command was given [Chald. ſet. And ſo often in the ſequel] by me, they have ſearched and found, that that ſame city from old times [as above verſ. 15.] liſt up it ſelf againſt kings, and rebellion and revolting hath been raiſed therein.

20 (There) have been mighty kings alſo over Jeruſalem, that have ruled over all (countries) on the other ſide of the River: And tribute, ancient impoſt and toll hath been given (or paid) unto them.

21 Now then give command to hinder thoſe men, [To wit, the Jews] that that ſame be not built up, until command ſhall be given by me.

22 Be (ye) warned, (from) committing default in this (thing): Why ſhould deſtruction grow to the damage of the king.

23 Now from that (time) the copy of king Artahabſta's letter was read before Rehum, and Simſai the Scribe, and their companies, they went in haſt 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 (dwelleth) at Jeruſalem, yea it ceaſed untill the ſecond year of the reign of Darius, [By this man ſome do underſtand Darius the ſon of Hyſtaſpis, who reigned after Cambyſes. Others think that it was Darius Nothus, who reigned after Artaxerxes Longimanus, and before Artaxerxes Mnemon. The attentive Reader may be able to judge thereof himſelf] the king of Perſia.

CHAP. V.

Zerubbabel and Jeſua, being encouraged by the Prophets Haggai and Zacharia, begin again to build the Temple, verſ. 1, 2. Whereof the kings governour aſſeth them the reaſon, which they give unto him, and he writeth unto the king about it, deſiring that the king would be pleaſed to cauſe the truth of the matter to be ſearched

out, and to signifie his will and pleasure touching the same, verſ. 3, &c.

NOW Haggai the Prophet, and Zacharia the son of Iddo, [That is, his sons son, or grandchilde: For he was the son of Berechiah, who was the son of Iddo, Zach. 1. 1.] Prophets, prophesied unto the Jews, [in the second year of King Darius, See Hag. 1. 1. Zac. 1. 1.] that were in Judah and at Jerusalem: In the name [that is, by the command] of the God of Israel (did they prophesi) unto them. [commanding them to resume the building of the Temple.]

2 Then rose up Zerubbabel the son of Sealtiel, and Jeshua the son of Jozadak, [Who had carried up the captives out of Babel. See above chap. 2. 2. and 3. 2. and 4. 2, 3.] and began to build the house of God, who dwelleth at Jerusalem; and with them the Prophets of God that underpropped them. [Strengthening the zealous by the word of the Lord, and reproving the slow and backward ones. See Hag. chap. 1. and 2. and Zach. 1. 16, &c.]

3 At that time came unto them Thathnai the Deputy on this side the River, and Sihar-Boznai, [Chald. Scheber-Boznai] and their company, and said thus unto them; who hath given you command to build this house, and to finish this wall?

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

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

6 The copy of the letter that Thathnai the Deputy on this side of the River, with Sihar-Boznai and his company, the Aphersechaites that were on this side of the River, sent unto King Darius.

7 They sent a relation unto him: And therein was written thus: Unto King Darius be all peace.

8 Be it known unto the king, that we went into the country of Judah, to the house of the great God, which is built with great stones, [Chald. stone of turning, or, rolling; that is, which could not be carried, but must be rolled to and fro by Engines. Otherw. marble-stone] and wood is laid in the walls: [intimating that the work was already brought to that pass, that the beams and rafters were laid for floorings] and that work is done speedily, and goeth on prosperously thorow their hands.

9 Then asked we those Eldest, (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.

11 And they returned us this kinde of answer, saying; We are the servants of the God of heaven and Earth, and build the house that was builded many years ago; For a great king of Israel [Namely, Salomon] had built, and finished it.

12 But after that our Fathers had provoked the God of heaven unto wrath, he delivered them into the hand of Nebuchadnezer the king of Babel, the Chaldean, who destroyed this house, and carried the people away to Babel. [See 2 Chron. 36. 16, 17, &c.]

13 But in the first year of Cores the king of Babel, King Cores gave command to build this house of God. [See 2 Chron. 36. 22, &c. Ezra 1. 1, &c.]

14 Teat the vessels of the house of God, that were of gold and silver, which Nebuchadnezer had taken away

out of the Temple that was at Jerusalem, and brought them into the Temple of Babel, those did King Cores fetch forth out of the Temple of Babel, and they were delivered unto one, whose name was Sesbarzar, [See above chap. 1. on verſ. 8.] whom he [To wit, Cores or Cyrus] had made Deputy.

15 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.

16 Then came the same Sesbarzar: He laid [Chald. gave] the Foundations of the house of God, who dwelleth at Jerusalem: [or which (meaning the Temple) is at Jerusalem] and there hath been built (on it) from that time until now, but (it is) not (yet) finished.

17 Now then if it seem good to the king, [Chald. (be) good with the king; that is, if the King finde it good, or if it be acceptable unto him] let there be search made in the kings treasure-house [that is, in the Kings Chancery, or court of Records, where all writings worthy to be remembered and recorded, were laid up and kept. So chap. 6. 1.] which is there at Babel, whether it be (so) that a command was given by King Cores, to build this house of God at Jerusalem: And let them send the kings pleasure to us concerning this (matter). [or, let the king send his pleasure to us concerning this (matter). Chald. let him send the kings pleasure; (that is, let the king send his pleasure) to us concerning this (matter)]

CHAP. VI.

King Darius causeth search to be made for the command of King Cores, v. 1. which being found, the king sendeth a very strict command to his Governour, and to all his Council, not only not to hinder the Jews, but to help and assist them all manner of waies, as well in the building of the Temple, as in necessities requisite for the worship of God, v. 2, &c. The Governour obeyeth this command, and so the Temple is finished and dedicated, 13. Moreover, the passover-feast is kept with joy, 19.

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 sixt verse] And they sought in the Chancery (or court of Rolls) [Chald. in the house of books] where the treasures were laid up, [see above chap. 5. on verſ. 17.] in Babel. [understand, not the city of Babel, but the countrey and dominion of Babylon taken in a large sense, and Media also reckoned under it.]

2 And (there) was found at Achmetha [Some hold this to be Ecbatana, where the Kings of Media kept their court in summer, from whence they conceive this place to have had the name of Achmetha, as their court in winter was kept at Seleucia by the River Tigris. Oth. in a chest, or cupboard] in the castle that is in the countrey of Media, a roll; [as if we should say, rolled together, a part of a book, called in Latine volumen, in English volume; because the books of old were written in long rolls made of the bark of trees, and wound or rolled together, Psal. 41. 8. and Jer. 36. 2. and Ezek. 2. 9. we finde a roll of a book; and Ezek. 2. 10. Rev. 5. 1. a book written within and without, which is thought to have been a roll, so the Jews have yet at this day in their synagogues, the book of the Law of Moses, written in a long great roll of parchment] and therein was written thus, R E M E M B R A N C E: [this seemeth to have been the superscription of the ensuing memorial or record.]

3 In the first year of king Cores; king Cores gave this command: The house of God at Jerusalem, the same house shall be builded in the place where they offer offerings, [Or, for a place, &c.] and the Foundations thereof shall be heavy: [Chald. properly, bearing; that is, so heavy and strong, that they may be able to bear the building] The height thereof threescore ells (or cubits) [this is understood by some of consent or permission; that the Temple should be raised up so high, whereas Salomons Temple was but thirty ells high, 1 Kings 6. 2. Now it appeareth by Hag. 2. 3. that this building was not comparable to Salomons Temple. See likewise above chap. 3. 12.] and the breadth thereof threescore ells.

4 With threc rows of great stones, [As above chap. 5. 8. See there] and one row of new Timber: And the charges shall be given out of the kings house.

5 Moreover, the golden and silver vessels of the house of God, which Nebuchadnezer carried away out of the Temple which was at Jerusalem, and brought unto Babel, shall be restored to go to the Temple which is [or shall be] at Jerusalem, to his place, [to wit, of the Temple: or every one to his place; meaning this of the vessels] and they shall be carried down [oth. ye shall carry them down, or carry ye them down] to the house of God.

6 Now thou Thabnai, Deputy on the other side of the River [Euphrates] thou Sthar-Boznai, with your company, [Chald. and their company] the Apharsechaites that are on the other side of the River, be (ye) far from thence. [that is, take heed that you do not in any wise approach to hinder this work.]

7 Let them alone in the labour of this house of God: [That is, let them go on unhindered and unmolested in the labour or work] Let the Governour of the Jews, and the Eldest of the Jews build this house of God in its place.

8 Also command is given by me, what ye shall do to the eldest of the Jews, for to build this house of God: To wit, that out of the kings goods of the tribute on that side of the River, the expences be speedily given to these men, that they be not hindered. [Chald. that they may not cause to cease.]

9 And that which is needfull, [Or, that which they have need of] as young bullocks, [Chald. sons, or, children of oxen] and rams, and lambs, for burnt-offerings unto the God of heaven, wheat, salt, wine and oil, according to the Priests which are at Jerusalem, let it be given them day by day, let there be no failing.

10 That they may offer offerings of a pleasant smell [See Gen. 8. on vers. 21.] unto the God of hea. cn, and pray for the life of the king and his children.

11 Moreover, command is given by me, (that) whosoever shall alter this word [That is, transgress this command of mine, or do in any wise contrary thereto. So in the following verse, item Dan. 3. 28. and 6. vers. 9, and 16:] a piece of timber shall be pulled (down) from his house, and set up, whercon he shall be hanged up: [Chald. blotted out] and his house be made a dunghill for it. [So Dan. 2. 5. and 3. 28.]

12 Now the God that hath caused his name to dwell there, throw down all kings and nations that shall stretch forth 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.

13 Then Thabnai the Deputy on that side of the River, Sthar-Boznai, and their company, did speedily so, according to that which king Darius had sent. [That is, according to the command which the king had sent.]

14 And the Eldest of the Jews builded, and went on prosperously, through the Prophecy of Haggai the Prophet, and Zacharia the son of Iddo: And they build and finished it, according to the command of the God of Israel, and according to the command of Cores, [See above chap. 1. 1. and 5. 13. and in this chapter vers. 3, &c.]

and Darius, [See above cha. 4. on vers. 24.] and Artabastata the king of Persia [those that by Darius, do understand the son of Hystaspis, hold this man to be Artaxerxes-Longimanus; that is, the Long-handed Artaxerxes: But those that hold Darius; mentioned in the text, to be Darius Nothus, understand by this Artabastata Artaxerxes Mnemon; that is, the mindfull, or, remembering Artaxerxes, who reigned a long time with his Father; and after that yet a long time alone, so that some do attribute unto him in all, threescore and two years.]

15 And this house was finished on the third day of the moneth Adar, [Agreeing for the greatest part with February, and likewise with a part of March] that was the sixth 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. 40. Numb. 7. on vers. 16. 1 Kings 8. 63. Nehem. 12. on vers. 27.]

17 And they offered toward the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs, and twelve he-goats for a sin-offering for all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their distinctions, and the Levites in their divisions, for the service of God [That is, every one in his order, rank, course, and in his ministry or service] that is at Jerusalem, according to the prescript of the book of Moses. [See Numb. 3. 6, 7, &c. item vers. 32. and chap. 8. 9, &c. Understand withall, that they renewed the ordinance made by David, 1 Chron. 24. 3, 4, 5, &c.]

19 Also the children of the captivity kept the passover, on the fourteenth day of the first moneth. [Called Abib. 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 slew the passover for all the children of the captivity, and for their brethren the Priests, and for themselves. [Compare 2 Chron. 29. 24, 34. and 30. 17. and 35. 3, 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. 9. 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 waies] did eat. [to wit, the passover.]

22 And they kept the feast of unleavened bread (loaves) seven daies with joy. For the LORD had made them joyfull, and turned the heart of the king of Assur [He was properly King of Persia, but Assyria and Chaldea (which in times past 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, kept Assyria also unto himself] unto them, to strengthen their hands in the work of the house of God, the God of Israel. [that is, to make them couragious and cheerfull to go about this work. Compare above cha. 1. 6.]

CHAP. VII.

Ezra the Priest and Scribe (whose genealogie is here specified) goeth up in the seventh year of king Artabastata (otherwise called Artaxerxes) with many of the people, from Babylon to Jerusalem, vers. 1, &c. A copy of the gracious and strict commission which the king gave him along with him, 11. for which Ezra giveth God hearty thanks, 27.

NOW after these transactions, in the reign of Artahabſta [See above chap. 6. on v. 14.] king of Parſia, Ezra the ſon of Scraja, the ſon of Azarja, the ſon of Hilkia,

2 The ſon of Sallum, the ſon of Zadok, the ſon of Abitub,

3 The ſon of Amarja, the ſon of Azarja, the ſon of Merajoth,

4 The ſon of Zcrachja, the ſon of Uzzi, the ſon of Bukhi,

5 The ſon of Abiſua, the ſon of Pinchas, the ſon of Eleazar, the ſon of Aaron, [Compare 1 Chron. 6. 4, &c. where the progenitours of Ezra are ſpecified in a greater number, ſome being here left out for brevity's ſake] the chief Prieſt. [ſee 2 Kings 25. on v. 18.]

6 This Ezra went up from Babel; and he was a ready Scribe [Hebr. writer; whereby is meant one that is well verſed in the holy ſcripture, and is a Teacher or maſter of it, or eſteemed ſo. The ſame word is alſo often uſed in the new Teſtament. See below verſ. 11. and 21. Jer 8. 8. Compare Pſal 45. 2.] 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 his God upon him. [that is, becauſe the LORD was with him, and bleſſed his deſign and purpoſe, ordering and governing things by his divine providence, according to his wiſh and deſire. Compare v. 9.]

7 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 there of below chap. 15. 8. &c.] and the Singers, and the Porters, and the Nethinims; [ſee above chap. 2. on ver. 43.] went up to Jeruſalem, in the ſeventh year of king Artahabſta.

8 And he came to Jeruſalem in the fifth moneth: [Called Ab, anſwering partly to July, and partly to Auguſt] that was the ſeventh year of this king.

9 For upon the firſt (day) of the firſt moneth [Called Abib, or, Niſan] was the beginning [Hebr. the laying of the ground-work, or, foundation. Some take it for the conſultation or adviſing] of the going up from Babel: And on the firſt day of the fifth moneth came he to Jeruſalem, according to the good hand of his God upon him. [compare above ver. 6. with the annotat. there, and below v. 28.]

10 For Ezra had diſpoſed his heart to ſeck the law of the LORD, and to do (it), and to teach in Iſrael the ſtatutes and the judgements. [Hebr. inſtitution and right.]

11 Now this is the copy of the letter that king Artahabſta gave unto Ezra the Prieſt, the Scribe: The Scribe of the words of the commandments of the LORD, and of his ſtatutes concerning Iſrael.

12 Artahabſta king of kings, unto Ezra the Prieſt, The Scribe of the law of the God of heaven; perfect (peace), [oth. to the perfect (Scribe)] and at ſuch a time. [ſee above chap. 4. on ver. 11.]

13 Command is given by me, that whoſoever of the people of Iſrael, and of his Prieſts and Levites in my Realm, is willing to go (up) to Jeruſalem, that he go with thee.

14 For aſmuch as thou art ſent from before the king, and his ſeven Counſellours, [Compare Eſth. 1. 14.] to make inquiry in Judea and at Jeruſalem; according to the law of thy God, [to inform thy ſelf, whether the law of God be well kept, or no, and to ſet up again, and repair, according to the law, all that is decayed and fallen to ruine] which is in thine hand: [that is, which thou haſt perpetually with thee, or takeſt along with thee, wherewith thou converſeſt and dealeſt, and which thou knoweſt to uſe readily upon any occaſion whatſoever. So bel. v. 25.]

15 And to carry the ſilver and gold, which the king and his Counſellours have ſecl, given unto the God of Iſrael, whoſe dwelling is at Jeruſalem:

16 Together with all the ſilver and gold that thou ſhalt finde [That is, canſt attain to, or get] in all the country of Babel, with the free-will-gift of the people, and of the Prieſts, who give willingly for the houſe of their God which is at Jeruſalem.

17 That thou mayeſt buy ſpeedily [Or, therefore buy, &c.] for that money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the houſe of your God which is at Jeruſalem.

18 Moreover, whatſoever ſhall ſeem good unto thee, and to thy brethren, to do with the reſt of the ſilver and gold, 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 needfull for the houſe of thy God, which thou ſhalt have occaſion to beſtow, thou ſhalt beſtow (it) out of the king's Treauſure-houſe.

21 And command is given by me, me king Artahabſta, unto all (you) treaſurers that are on that 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 Unto an hundred talents of ſilver, [Of a talent, ſee Exod. 25. on verſ. 39.] and to an hundred Cors of wheat, and to an hundred Baths of oil, [of theſe meaſures, Cor and Bath, ſee 1 Kings 4. on verſ. 22. and 1 Kings 7. on ver. 26.] and ſalt without preſcript. [that is, without preſcribing the meaſure thereof, or as much as they ſhall have need of.]

23 Whatſoever 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 Realm of the king and his children? [intimating that he ſhould aſſuredly bring Gods wrath and judgement upon himſelf, his kingdom and children, if he ſhould do otherwiſe.]

24 Alſo we certifie you, concerning all Prieſts, and Levites, Singers, Porters, Nethinims, and Miniſters of the houſe of this God, that it ſhall not be lawfull to lay tribute, old impoſt, and toll [ſee above chap. 4. on verſ. 13.] upon them.

25 And thou Ezra, according to the wiſdome of thy God that is in thine hand, [That is, which thy God hath given thee, or hath wrought in thee. Or eſſe, underſtand the law of God, wherein the wiſdome of God is revealed, as above verſe 14.] ſet Rulers and Judges [oth. Judges and Examiners of matters] which may judge all the people that are on that ſide of the River, all thoſe that know the laws of thy God, and unto him that knoweth them not, ſhall ye make (them) known.

26 And whoſoever ſhall not do the law of thy God, and the law of the king, let judgement be done ſpeedily upon him; whether it be unto death, or unto baniſhment, [Chald. rooting out; becauſe a mans country or birth-place, 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 conſiſcation of goods, or unto bonds.

27 Praiſed be the LORD, [Theſe are now Ezra's words. Hebr. 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 kindneſs [Or, goodneſs, favour] toward me, before the face of this king, and of his Counſellours, and of all the kings mighty Princes: So I ſtrengthened my ſelf, [that is, I took courage] according to the hand of the LORD my God upon me, [compare

pare above on verſ 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, verſ. 1, &c. Ezra viewing the people by the way at Abava, and finding no Levites among them, ſendeth to Caſpbia, and getteth from thence ſome wiſe and underſtanding Levites, and Nethinims, 15. proclaimeth 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 ſucceſsfully to Jeruſalem, 31. The treaſures are faithfully delivered, where they ought to be, and the kings' commiſſions and commands are delivered unto his Deputies and Governours, and obeyed by them, 33.

NOW theſe are the heads of their fathers, with their genealogy, which went up with me from Babel, under the reign of King Artabaſta.

2 Of the children [Or, ſons; that is, poſterity; and ſoin the ſequel] of Pinchas, Geſſon, of the children of Ithamar, Daniel: of the children of David, Hattus.

3 Of the children of Sechanja, of the children of Parhos, Zacharia: and with him were reckoned by genealogies in males, an hundred and ſixty.

4 Of the children of Pahatb, Moab, Elihoenai, the ſon of Serebja: and with him two hundred males.

5 Of the children of Sechanja the ſon of Fabaziel: and with him three hundred males.

6 And of the children of Adia, Ehed the ſon of Jonathan: and with him fifty males.

7 And of the children of Elam, Feſaja, the ſon of Athabja: and with him ſeventy males.

8 And of the children of Septhaja, Zebadja the ſon of Michael: and with him fourſcore males.

9 Of the children of Joab, Obadja the ſon of Jehiel: and with him two hundred and eighteen males.

10 And of the children of Selomith, the ſon of Joſephja: and with him an hundred and threeſcore males.

11 And of the children of Bebai, Zacharia the ſon of Bebai: and with him twenty and eight males.

12 And of the children of Azgad, Johanan the ſon of Kuan: and with him an hundred and ten males.

13 And of the laſt children [That is, the laſt-born children, as ſome underſtand it: or this may be ſaid in reſpect of the other, that went up fiſt with Zerubbabel] of Adonikam, whoſe names were theſe; Eliſhelet, Jehiel and Semaja: and with them threeſcore males.

14 And of the children of Bigvai, Uthai and Zabud: and with them ſeventy males.

15 And I gathered them together at the river, going to [Others, at, in] Abava, [ſome underſtand by this word Abava, Adiabena, or, Adiwena, a Countrey or Province of Aſſyria, ſo called (according to their opinion) from the chiefſt River Adrava. Others underſtand by the word River mentioned in the Text, Euphrates, and by Abava another River, that runneth into the Euphrates, or, which receiveth Euphrates running by it. See below verſ 21. 31.] and we camped our ſelves there three days: then I viewed the people, and the Priests, and found there none of the children of Levi. [Meaning, Levites. For there were ſome there of the prieſtly ſtock or line, who were alſo of the Tribe of Levi. See above v. 2. and further above chap 7. 7. with the Annotations.]

16 Then ſent I to Eliezer, to Ariel, to Semaja, and to Elnathan, and to Nathan, and to Zacharia, and to Meſulam, the heads: and to Jojarib, and to Elnathan, [To wit, for them to come to me, and to receive a charge unto

Iddo, as followeth] the teachers. [Hebr. properly, making wiſe, or, underſtanding, giving underſtanding; that is, inſtructing, teaching. or, underſtanding (men:) for the Hebrew word is uſed both ways. So Dan. 11. 33. and 12. 3.]

17 And I gave them charge unto Iddo, the head in that place [This Iddo ſeemeth to have been the chiefſt teacher, or, maſter of the Levites, that were there] Caſpbia: [this is held to be the land of the Caſpians, where the great ſea was, called Mare Caſpium, or, Hyrcanum, between the Caſpian 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 Penſion-Post-houſes, (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, &c.] for to ſay to Iddo, his brother, [Hebr. Achin: ſome take that to be a proper name] (and) (to) the Nethinims [ſee above chap. 2. on verſ. 43. Others, appointed. Hebr. given, or, given up] in the place Caſpbia, that they ſhould bring unto us miniſters 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 verſ. 31.] a man of underſtanding, of the children of Machi, the ſon of Levi, the ſon of Iſrael: namely, [Hebr. and] Serebja, with his ſons and brethren, eighteen.

19 And Haſabja, and with him Feſeja, of the children of Merari: (with) his brethren, and their ſons, twenty.

20 And of the Nethinims, whom David and the Princes had given for the ſervice of the Levites, [When he appointed the courſes of the Levites, 1 Chron. 25. & 26. See alſo Joſ. 9. 21. and 1 Chron. 9. 2.] two hundred and twenty Nethinims, which were all named by name.

21 Then I proclaimed a faſt there at the river of Abava, [Others, of Abava: ſo below verſ. 31.] that we might humble our ſelves [compare Lev. 16. on verſ. 29.] before the face of our God, to requeſt of him a right way for us, and for our little ones, and for all our ſubſtance. [That he would be pleaſed to conduct, defend, and bring us in ſafety and with good ſucceſs unto Jeruſalem.]

22 For I was aſhamed to deſire of the king an hoſt and horſe-men, to help us againſt the enemy, in the way: becauſe we had ſpoken unto the king, ſaying, The hand of our God is upon all them for good, [To defend them] that ſeek him; but his power and his wrath is againſt all (them) that forſake him. [To reſtrain, or to deſtroy them by his almighty and avenging hand.]

23 So we faſted, and requeſted that thing of our God, and he let himſelf to be intreated of us. [Or, he was intreated of us. See Gen. 25. on v. 21.]

24 Then I ſeparated twelve of the chief of the Priests: Serebja, Haſabja, and ten of their brethren with them.

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

26 I then weighed unto their hand ſix hundred and fifty talents of ſilver, [See Exod. 25. on verſ. 39.] and an 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 And twenty golden cups, at a thouſand drams: [See above chap. 2. on verſ. 69.] and two veſſels of bright good [ſome very bright] copper, deſirable as gold.

28 And I ſaid unto them; Ye are holy [Hebr. an holineſs] unto the LORD, and theſe veſſels are holy: alſo this ſilver, and this gold, the free-will gift unto the LORD God of your Fathers.

29 Watch (ye,) and keep it, untill ye weigh it up in
pre-

the presence [Hebr. before the face] of the chief of the Priests and Levites, and of the Princes of the Fathers of Israel, at Jerusalem in the chambers of the house of the LORD. [See 1 Kings 6. on vers. 5. Nehem. 10. 39. and 12. 44. 13. 4. 5. 9.]

30 Then the Priests and the Levites received the weight of the silver, and of the gold, and of the vessels; to bring (them) to Jerusalem, unto the house of our God.

31 So we departed from the River Ahava, on the twelfth (day) of the first month, [See above chap. 7. on vers. 9.] to go unto Jerusalem: and the hand of our God was over us, [as vers. 18.] and delivered us from the hand of the enemy, and of him that laid wait (for us) by the way.

32 And we came to Jerusalem: and we abode there three days. [That is, we staid so long, and rested our selves thoroughly.]

33 Now on the fourth day was the silver, and the gold, and the vessels weighed in the house of our God, unto the hand of Meremoth, the son of Uriah the Priest; and with him (was) Eleazar the son of Pinehas: and with them Johabab the son of Jesun; and Noadja the son of Bin-nur, the Levites.

34 According to the number, and according to the weight of them all: and all the weight was written down at that time.

35 (And) those that had been carried away, [Hebr. the children of the carrying away, or, captivity: as above often] which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin-offering: all for a burnt-offering unto the LORD.

36 After that they delivered the kings laws [That is, commands, commissions, orders, ordinances] unto the kings deputies and governours on this side the river, [Euphrates] and they furthered [Hebr. heaved up, lifted up] the people, and the house of God. [That is, they helped them, and were assistant and beneficial unto them in all things, according to the Kings order and command. See above chap. 1. on vers. 4.]

CHAP. IX.

Ezra is informed, that the people had grievously offended in making mixt marriages with the heathen, vers. 1. For which he mourneth exceedingly, and maketh a mournfull and fervent prayer unto God in publick, 3, &c.

NOW when these things were finished, the Princes came near to me, saying; The people of Israel, and the Priests, and the Levites, are not separated from the nations of these lands, [Which persisted in the heathenish abominations of idolatry, with whom God had expressly (Deut. 7. 2, 3, &c. and elsewhere oft) forbidden his people to marry] (doing) according to their abominations, (namely) of the Canaanites, of the Hethites, of the Pherezites, of the Jebusites, of the Ammonites, of the Moabites, of the Egyptians, and of the Amorites.

2 For they have taken of their daughters for themselves, and for their sons, so that the holy seed [That is, the holy generation, which Israel was, in respect of the covenant, that God had made with Abraham and his seed. Comp. Gen. 6. 2. 1 Cor. 7. 14.] have mixed themselves with the nations of these lands: yea the hand of the Princes, and Rulers [or, Governours, Magistrates, Profectours] hath been the first in this transgression. [Having thus given bad example unto others.]

3 Now when I heard this thing, I rent my garment,

and my mantle: [See Genes. 37. on vers. 29.] and I plucked out (some) of the hair of mine head, and of my beard, [not out of doubting or despair, or out of superstition, (forbidden, Levit. 19. 27.) but out of exceeding great grief and perplexity at this abomination] and fete down astonished. [Or, solitary, desolate.]

4 Then there assembled themselves unto me, all those that trembled at the words of the God of Israel, [That is, those that feared the Lord and his Word from the heart. Compare Isai 66. 2, 5.] because of the transgression of those that had been carried away: [Hebr. of the carrying away: as above chap. 35. and elsewhere often] but I fete still astonished untill the evening-offering. [See Exod. 29. 39, 41. Numb. 28. on vers. 4.]

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

6 And I said; My God, I am ashamed, and blush, 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. 28. on v. 9.]

7 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 hands of the kings of the lands, in sword, in captivity, and in prey, and in confusion of face, as it is this day.

8 And now as it were, (for) a little moment, grace hath been shewed from the LORD our God, to leave us an escaping, [That is, some that have escaped: so vers. 13, 14, 15.] and to give us a nail, [that is, some of our estate. Compare Isai 22. 23.] in his holy place, [Hebr. in the place of his holiness] to enlighten our eyes, [that is, to refresh, or revive us. Compare 1 Sam. 14. 27, 29.] O our God, and to give us a little life in our bondage. [That is, reparation, reviving, that we may (as it were) fetch breath; a little forbearance.]

9 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 exult the house of our God, and to set up the desolations thereof, [that is, to repair and reform the decayed house and worship of God] and to give us a fence [or, Wall; such as are wont to be cast up about vineyards of loose stones] in Juda, and at Jerusalem. [Intimating that God had already in a manner begun to secure and safeguard them against their enemies round about.]

10 And now, O our God, what shall we say after this? for we have forsaken thy commandment:

11 Which thou hast commanded by the ministry [Hebr. hand] of thy servants, the Prophets, saying; The land, into which ye go to inherit it, is a filthy land, [Hebr. a land of separation: a comparison taken from a woman, or some other person, that is separated from the company and society of men by reason of some uncleanness. See Levit. 12. on vers. 2. and Numb. 19. on vers. 9, &c.] through the filthiness of the nations of the lands, because of their abominations, wherewith they have filled it, from the one end to the other end, [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 2 Kings 10. 21. and 21. 16.] with their uncleanness.

12 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 v. 7.]

13 And after all that is come upon us, for our evil works, and for our great trespass: because thou, O our

God, hast hindered (that we) are (not) (quite brought) low by reason of our iniquity. [as thou hast threatened us, Deut. 28. 43. Others, thou hast kept back (thy self, or, thy wrath, thy rod) beneath our iniquity. That is, thou hast punished us less, than we have deserved by our sins] and hast given us an escaping as this is;

14 Should we now return to frustrate thy commandments, to joyn in affinity with the nations of these abominations? Wouldst thou not be angry against us, untill thou hadst consumed us, (so) that there should be no remnant, nor escaping?

15 O LORD God of Israel, thou art righteous, for we are left for an escaping, as it is this day: Behold, we are before thy face in our guilt, for there is no man able to stand before thy face, because of this. [Or, with this. The meaning is, Thou art the righteous God, that keepeth his covenant and promise for the Messiah's sake, who shall satisfy thy justice for the peoples sins; the same appealing thereby, that we are escaped, although burdened and loaden with a great guilt, in respect whereof we were not able to stand before thee, if thou shouldst deal with us according to our deserts. Compare Nehem. 9. 8. &c.]

C H A P. X.

The people weep with Ezra, ver. 1. &c. Sechanja comforteth Ezra, and giveth him good counsel, 2. which he followeth, engaging the chief of the Priests, the Levites, and all the people, by oath, to do according to the law of God, 5. All the people by a strict proclamation are assembled unto Jerusalem, where Ezra convinceth them, and redresseth all things into good order according to the law of God, 7. The names of the Priests and Levites that had also married strange wives, and were parted from them, 18.

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

2 Then Sechanja the son of Jehiel, (one) of the sons of Elam, answered, [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 cohabitation. So ver. 10, 14, 17, 18. and Nehem. 13. 23, 27] but now there is hope for Israel, concerning this. [To wit, this hope; that we endeavour by true repentance to escape Gods judgment: whereof in the sequel.]

3 Now then, let us make a covenant with our God, to cause all (those) wives, and whatsoever is born of them to depart away, according to the counsel of the Lord, and of those that tremble before the commandment of our God: [as above chap. 9. 4] and let there be done according to the law.

4 Arise, for this matter belongeth unto thee, [Or, (lieth) upon thee: that is, it concerneth thee, it is thy office, thy duty; as being Priest, and having charge and commission from the king of Persia] and we will be with thee; be strong, and do it.

5 Then Ezra arose, and made the chief of the Priests, the Levites, and all Israel to swear, that they should do according to this word: and they swore.

6 And Ezra rose up from before the house of God [To wit, out of the place of the peoples court] and went into the chamber of Johanan the son of Eliashib: [there to advise and deliberate concerning a sure way and order

for the execution of that which is mentioned in the sequel] when he came thither, he did neither eat bread, nor drink water; [that is, he took no sustenance at all, neither meat, nor drink] for he mourned for the transgression of them that had been carried away. [See above chap. 9. 4. so in the sequel.]

7 And they caused a voice to pass [That is, a precept to be published, a proclamation to be made, as above chap. 1. 1.] thoroughout Juda and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem.

8 And (that) whosoever should not come within three days, according to the counsel of the Princes, and of the eldest, all his substance should be banned: and he himself should be separated from the congregation of them that had been carried away. [Hebr. carrying away. The meaning is, he should be held as an excommunicated person, cut off, and banished from the congregation.]

9 Then all the men of Juda and Benjamin gathered themselves together at Jerusalem, within three days; it was the ninth month, [Called Chisleu, answering to part of November, and part of December] on the twentieth (day) of the month: and all the people sat in the street of the house of God [See Nehem. 2. 8. whence some do gather, that there is meant the place of the court of the Temple, which at this time lay yet open and unwall'd] trembling [through consciousness of their sin, 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; Ye have transgressed, and caused strange wives to dwell (with you;) to increase the guilt of Israel. [Hebr. to add unto the guilt of Israel.]

11 Now then make [Hebr. give] confession unto the LORD God of your Fathers, and do his pleasure, and separate your selves from the nations of this land, and from the strange wives.

12 And all the congregation answered, and said with a loud [Hebr. great] voice: according to thy words, so it becometh us [compare above ver. 4.] to do.

13 But the people are many, and it is a time of great rain, (so) that we are not able to stand [Hebr. 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 [Hebr. we have multiplied to transgress] in this thing.

14 Let, we pray, our Princes of all the congregation stand (over this) (matter,) [This is thus supplied from the following verse] and (let) all that are in our cities, that have caused strange wives to dwell (with them,) come at appointed times, and with them the eldest [as having particular knowledge of the inhabitants of their places, and being able to inform the great council at Jerusalem of all that happened] of every city, [Hebr. of city and city] and the judges thereof; untill we turn away from us the heat of the wrath of our God, for this matter. [Others, as long as this thing lasteth: or, untill the thing (be ended.) Item, concerning this thing.]

15 Onely Jonathan the son of Asabel, and Jehaziel the son of Tikva stood over this (matter:) [It seemeth that these alone among the Priests, were not guilty of this offence. Compare herewith that which followeth] and Meshullam, and Sabbethai the Levite helped them.

16 And the children of the captivity did so; and Ezra the Priest (with) the men, the heads of the Fathers, according to the house of their Fathers, and they all (called) by (their) names, separated themselves; and they sat on the first day of the tenth month, [Called Tebet, answering partly to December, and partly to January] 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, Nisan, answering 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 Jesua the son of Jozadak, and his brethren; Maaseja, and Eliezer, and Jarib, and Gedajja.

19 And they gave their hand, [That is, they promised by giving the hand. Compare 2 Kings 10.14.] that they would cause their wives to depart: and being guilty (they offered) a Ram of the flock for their guilt. [See Lev. 4.3, &c. 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 Zebadja.

21 And of the children of Harim: Maaseja, and Elja, and Semaja, and Jechiel, and Uzja.

22 And of the children of Pasbur: Eliocnai, Maaseja, Ismael, Nethaneel, Josabad, and Elasa.

23 And of the Levites: Jozabad, and Simej, and Kelaja, (the same is Kelita,) Pethahja, Juda, and Eliezer.

24 And of the singers, Eljashb: and of the porters, Sallum, and Telem, and Uri.

25 And of Israel: [Hitherto have been related the guilty ones in the Ecclesiastical state, that were Churchmen, that pertaining to the ministry and service of the Temple: now follow those that were without among the people] of the children of Paros, Ramja, and Jeria, and Malchia, and Mijamin, and Eleazar, and Malchia, and Benaja.

26 And of the children of Elam: Nathanja, Zacharja, and Jechiel, and Abdi, and Jeremoth, and Elja.

27 And of the children of Zartu: Eljocnai, Eljashb,

Nathanja, and Jeremoth, and Zabad, and Aziza.

28 And of the children of Bebai: Jobanan, Hananja, Sabbai, Athlai.

29 And of the children of Bani: Mesullam, Malluch, and Adaja, Jasub, and Seal, Jeremoth.

30 And of the children of Pahat-Moab: Adna, and Chelal, Benaja, Maaseja, Mathanja, Bezaiel, and Binnui, and Manasseb.

31 And of the children of Harim: Eliezer, Josia, Malchia, Semaja, Simeon,

32 Benjamin, Malluch, Semarja:

33 Of the children of Hasum: Mathnai, Muthatha, Zabad, Eliphelet, Jeremai, Manasseb, Simci.

34 Of the children of Bani: Maadai, Amram, and Hel,

35 Benaja, Bedeja, Chelubu, [Or, Chelubi.]

36 Vanya, Meremoth, Eljashb,

37 Marthanja, Mathnai, and Jaasai,

38 And Bani, and Binnui, Simej,

39 And Selemja, and Nathan, and Adaja.

40 Machnadbai, [Or, Machnadbai] Sasai, Sarai.

41 Azareel, and Selemja, and Semarja.

42 Sallum, Amaria, Joseph.

43 Of the children of Nebo: Jeiel, Matthisja, Zabad, Zebina, Jadda, [Or, Jaddan] 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 set 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. 3. Others, and among them were wives that had brought forth children.]

The end of the Book of E Z R A.



THE BOOK OF NEHEMIA.

The Argument of this Book.

Nehemia (being Cup-bearer to the King of Persia Artahastata the second, that is mentioned by that name in the word of God) having heard of the sad and miserable condition of his people, as also of the city, walls and gates of Jerusalem, humbled himself thereat in the sight and presence of God, by fasting and prayer. And having gotten fit opportunity, addresseth himself by way of petition unto the King, and obtaineth of him this favour, as to be sent by him as his Lieutenant or Governour unto Jerusalem, with a charge and commission to reside there for a while, and to repair and redress whatsoever was amiss and out of order. Which Nehemia, being moved with a special zeal unto Gods glory, performeth in a very faithfull, wise, pious, and constant manner, overcoming many difficulties and impediments, that were cast in his way by Satan, for 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 freeth the congregation from the heavy oppression of the rich; and setteth the publick worship of God by special duties, fasting and prayer; together with a renewing of a firm covenant with God, he furnisheth 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 administred his place of Government, he returneth again unto King Artahastata, in the three and thirtieth year of his Reign, and is after a while again sent by the King to Jerusalem, where he removeth and reformeth many abuses, that were crept in during of his absence, with great courage and resolution. This Book beareth 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 appeareth in divers places of this Book.

NEHEMIA.



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CHAP. I.

Nehemia (the kings cup-bearer, ver. 11.) receiveth tidings at Susan of the sad condition of his people, as likewise of the walls and gates of Jerusalem, ver. 1, &c. mourneth exceedingly, fasteth, prayeth, and beseecheth 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 acts [Or, words] of Nehemia, the son of Hachabja. And it came to pass in the month Chisleu, [see Ezra 10 on ver. 9 According to the holy or Ecclesiastical 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 Artahablasta, as below chap. 2. 1. See there] when I was in the palace at Susan: [the metropolis or chief city of Susiane, built (as some do write) by Darius Hystaspis.]

2 Then Hanani one of my brethren [That is, kinsmen, or countrymen, Jews] came, he and (certain) men of Juda; And I asked them concerning the Jews that had escaped, [Heb. the escaping] (which were left of the captivity) and concerning Jerusalem.

3 And they said unto me; the remnant that are left of the captivity there 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.

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

5 And I said, O LORD God of heaven, thou 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. Numb. 14. 18. Deut. 5. 10. Psal. 86. 15. and 103. 8. and 145. 8.]

6 Let, I beseech, thine ear be attentive: [That is, hear] I pray; spoken of God after the manner of men] and

thine eyes open, [see 1 Kings 8. on ver. 29.] to hearken unto the prayer of thy servant, 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 Fathers house, we have sinned.

7 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, [see of these three words, Deut. 5. on ver. 31.] which thou commandest thy servant Moses.

8 Remember, I pray, the word, which thou commandedst thy servant Moses, saying; Ye shall transgress, and I shall scatter you among the nations.

9 And ye shall return unto me, and keep my commandments and do them; though thy expelled ones were at the end of Heaven, I will gather them from thence, [see Deut. 30. 2, 3, 4. with the Annotations] and will bring them unto the place that I have chosen, to cause my Name to dwell there.

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

11 O LORD, I beseech thee, let thine ear be attentive to the prayer of thy servant, 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 Artahablasta, as the following words, and the beginning of the next chapter do shew. Heb. give him unto mercies, or, compassions: that is, work now in the heart of the King, that he may pity and commiserate me and my people, and graciously yield unto my request. See Jerem. 42. on ver. 12.] now I was the Kings Cup-bearer.

CHAP. II.

Nehemia finding fit opportunity petitioneth king Artahablasta,

sta, and obtaineth the favour, with a commission to reform and redress whatsoever was amiss there, and with letters to the keepers of the kings words, and to the Governours, v.1, &c. Nehemia cometh to the Governours, and to Jerusalem; which is an eye-sore to the Enemies of Gods people, 9. He vieweth by night the ruined walls, and burned gates of Jerusalem, 12. He openeth the kings commission before the chiefest of the people, and encourageth them on to build in defiance and spite of the Enemies.

Then it came to pass in the month Nisan, [Oth. called Abib, Exod. 12. 4.] in the twentieth year of king Artahastata, [see Ezra 6. 1. on v. 14.] (when there) was wine before his face; that I [whose turn it was now again, to fill out for the king, the wine that was set before him, hereby is intimated the cause why Nehemia tarried so long] took up the wine, and gave (it) unto the king; now I had never been sad [Hebr. evil; that is, here, of a sad or sorrowfull countenance: and so in the sequel. See Gen. 40. on vers. 7.] before his face. [when I was wont to come before the king, or to be in his presence: But (as if he should say) it was otherwise with me now.]

2 Then the king said unto me; why is thy countenance sad, seeing thou art not sick? This is nothing (else) but sorrow of heart: Then I was very sore afraid. [Out of reverence of the kings Majesty; for none might appear before the Persian Kings in badges of mourning and sorrow, Est 4. 2. and likewise out of care and trouble about the issue of this matter, which was of great concernment.]

3 And I said unto the king; Let the king live for ever; [That is, let him live long, a manner of wishing prosperity and happiness, used in those countries. See Dan. 2. 4. and 3. 9. and 5. 10. and 6. 22.] how [Hebr. why] should not my countenance be sad, when the city the place [Heb. the house, which is sometimes taken for place. See Exod. 25. 7. 2 Sam. 15. 17. Prov. 8. 2. with the annotat.] of the burials of my Fathers lieth waste, and the gates are consumed with fire? [by city here he meaneth Jerusalem, which he thus describeth, to excuse his own sadness, and to move the king the more.]

4 And the king said unto me; what doest thou now request? [Heb. for what art thou now requesting] Then I prayed [to wit, within my self, in mine heart] unto the God of heaven.

5 And I said unto the king; if it seem good unto the king, [Hebr. if it (be) good with the king: so vers. 7. See Ezra 5. on vers. 17.] and if thy servant be acceptable [Hebr. good] before thy face; that thou wouldest send me unto Judah, [understand withall, I do request] unto the city of the burials of my Fathers, that I may build it.

6 Then the king said unto me, when the Queen [Oth. wife, bed fellow] sat by him; [oth. and the Queen that sat by him] how long shall thy journey be, and when shalt thou return? And it pleased the king [Hebr. was good before the face of the king] when I had set him a certain time. [to wit, the time of twelve years. See below chap. 5. 14. and 13. 6.]

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

8 Also a letter unto Asaph the keeper of the Garden of pleasure, [That is, the forester or keeper of the Groves. See 1 King. 5. 6. Garden of pleasure. Heb. Pardeſch; that is, Paradise, whereby some do understand the country from mount Libanus unto Antilibanus, 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 hath, that he may give me wood to floor the gates of the palace, that is at the house, [meaning the house of God, that is, the Temple, whose court (called here, as some conceive, the palace) lay hitherto open. Compare Ezra 10. on vers. 6. 1 Chron. 29. 1.] and for the wall of the city, and for the house that I shall enter into: And the king granted them unto me, according to the good hand of my God upon me.

9 Then I came to the Governours on that side the River, and gave them the kings letters: And the king had sent Captains of the army and horsemen with me.

10 Now when Sanaballet the Horonite, [So called from Horonaim, one of the chiefest cities of the Moabites, as appeareth, Isa. 15. 5. and Jer. 48. 3, 5, 34.] and Tobiah the Ammonitish servant [that is, the Persian Kings Vassal, Officer, or Lieutenant. Both these were Enemies to the Israelites. (See 2 Sa. 8. on v. 2. and 12. on v. 31.) and had at this time their residence or abode at Samaria, as may be gathered from chap. 4. 2.] heard (thereof) it displeased them with great displeasure. [Hebr. it was (or seemed) evil unto them (with, or yea) a great evil: that is, it displeased (or grieved) them exceedingly] that there was come a man to seek some good thing for the children of Israel.

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

12 After that I gat 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 gate had formerly been, and was afterward set up again. See chap. 3. 13. So of the sequel] and beyond the Dragons Fountain, [or, Serpens Fountain. Some do understand by this, the fountain of the water of Siloa, which run very still and softly, likewise the creeping of the serpent or snake. See Isa. 8. 6. and below chap. 3. 16.] and to the dung-gate, [thorow 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, [to wit, properly to know what they lacked, and what was to be done to them. Oth. I viewed the walls, &c. how they were torn, &c. So also, v. 15.] and the gates thereof [to wit, of Jerusalem] were consumed with fire.

14 And I went on to the Fountain-gate, [Thorow which they went to the Fountain of the water of Siloa, as some do gather from chap. 3. 15.] and to the kings pool; [see below chap. 3. 15, 16. and 2 Kings 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 thorow [Oth. by] the brook, [Kidron. See thereof, 2 Sam. 15. on v. 23. or Gihon, as others conceive. See thereof 2 Chron. 32. 30. and 33. 14.] and I brake of the wall: [see on vers. 13.] and I turned back, and came in thorow the valley-gate, so I returned.

16 And the Rulers knew not whither I was gone, and what I did: For hitherto 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 fine white garments, as great Lords did in Kings Courts. See Esch. 8. 15. So below chap. 5. 7. and 6. 17. and 7. 5. and 13. 17.] nor to the Rulers, nor to the rest, [Hebr. the remnant] that did the work. [that is, the city-carpenters, or builders, or those to whom the oversight was committed, that had the command and authority over the workmen.]

17 Then said I unto them, ye see the misery that we are in, that Jerusalem lieth waste, and the gates thereof are

we burnt with fire : Come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 And I acquainted 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 : Then said they ; let us arise that we may build ; and they strengthened their hands for good. [that is, they took courage to go undauntedly about this good and commendable work.]

19 Now when Saneballat the Horonite, and Tobia the Ammonitish servant, and Gilem the Arabian heard this, then they mocked us, and despised us ; and they said ; what is this thing that ye do ? will ye rebell against the king.

20 Then I gave them an answer, and said unto them ; the God of heaven, he will cause us to prosper, and we his servants will arise and build : But ye have no portion, nor right, nor 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, yea their Enemies, so that we have no cause at all to stand in awe of you.]

CHAP. III.

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

AND ELIASIB [The grand-child of Jesua, below chap. 12. 10.] the high Priest gat him up, with his brethren [that is, kinsmen of Aarons line] the Priests, and they built the sheep-gate ; [or, cattel-gate, against the fore-part of the Temple, so called (according to the opinion of some) because the cattel-market had been kept there, for commodiousness sake, to have beasts for sacrifice ready at hand, as lying hard by the Temple : Here was also (as some conceive) the pool of Bethesda, whereof mention is made, John 5. 2. See also below v. 32. and chap. 12. 39.] they hallowed it, [that is, made prayers, offered sacrifices, &c. after that the gate was made ere it was put to common use. Compare Deut. 10. 5. Or hallowed, that is, ordained and set apart this place for matters that pertained to the service of the Temple, as to buy cattel for sacrifice, and to wash them, in regard of the commodiousness 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 Drugsters dwelt here, below ver. 32. Oth. hallowed ; that is, prepared, made ready. Compare Jer. 51. 27, &c.] and reared up the doors of it ; [see on ver. 3.] yea they hallowed it unto the tower Mea, [or hundredth tower, standing between the sheep-gate and the tower of Hananeel : perhaps so called, because this tower was distant an hundred ells from both] unto the tower of Hananeel. [see Jer. 31. 38. Compare this description of the compass and situation of Jerusalem, with below chap. 12. 31, &c.]

2 And at his hand [Or side ; that is, next unto him : And so in the sequel] builded the men of Jericho : Also at his hand builded Zaccur the son of Imri.

3 Now the Fifth-gate did the children of Senaa [Oth. Hassenaa] build : They floored 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 thereof below chap. 6. 1. and 7. 1. though the whole work be related here altogether : Unless it were so, that that the doors being well fitted and set up might afterwards by the charge and command of Nehemiah, be fully finished and hung on.]

4 And at their hand repaired [Or strengthened, redressed, reformed, to wit, the decayed wall : and so in the sequel] Moremoth the son of Uriah, the son of Koz,

[or, Hakkoz] and at their hand [to wit, at the hand of those that are mentioned in this and the former verse] repaired Mesullam the son of Berechja, the son of Mesefabeel : and at their hand repaired Zadok the son of Bana.

5 Moreover at their hand repaired the Thekoites : [See 2 Sam. 14. on ver. 2.] but their excellent (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 Thekoa would not stoop, or give up 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 : Understanding thereby the commissioners that were 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 Jojada the son of Pasea, and Mesullam the son of Besodja : These floored them, and reared up the doors thereof, with the locks thereof, and the bars thereof.

7 And at their hand repaired Melatja the Gibeonite, and Jadon the Meronothite, the men of Gibeon and of Mizpa : [See of Gibeon, Josh. 10. and of Mizpa, Judg. 10. on ver. 17.] unto the chair of the Governour on this side the River. [Euphrates, called in the scripture Phrath. That is, unto the house where the Governour or kings Lieutenant in Juda kept his court, and which peradventure Nehemiah himself was now to enter into. Compare above chap. 2. 8.]

8 At his hand repaired Uzziel the son of Harhoja, (one) of the Goldsmiths, and at his hand repaired Hananja the son of one of the Apothecaries : [Hebr. a son of the Apothecaries, which some do understand to be as much as an Apothecarie] 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 upper city from the lower city, which they, as not necessary at first, passed by, to further and advance the most necessary work. Oth. they reared up, &c. Compare Exod. 23. on ver. 5.]

9 And at their hand repaired Rephaja the son of Hur, the Ruler of the half part of Jerusalem. [Jerusalem was divided into several parts or quarters : This man was Ruler of the one half of the city. Some conceive that besides the chiefest part of the city, called for its eminency Jerusalem's part, or, quarter, that there were also other less parts or quarters, as of Bethcherem, Mizpa, Bethzur 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 Bethcherem, mentioned bel. v. 4. Oth. the half of one part.]

10 Moreover, at his hand repaired Jedaja the son of Harumaph, and over against his house : And at his hand repaired Hattus the son of Hasabneja.

11 Malchia the son of Harim, and Hazub the son of Pahat-Moab, repaired the other measure : [That is, the following part, lying next to the part of Hattus : Or (as others) even such a part or measure of the wall, as Hattus had repaired] Besides the Tower of the Baking-ovens. [see below chap. 12. 38.]

12 And at his hand repaired Sallum the son of Lohes, [Or, Hallower] the Ruler of the (other) half part of Jerusalem ; he and his daughters.

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

14 Now the dung-gate repaired Malchia the son of Rechab, the Ruler of the part of Bethcherem : [See concerning this and other parts and quarters mentioned in

in the sequel, the annotat. on v. 9. and compare Jer. 6. 1.] he built it, and reared up the doors thereof, (with) the locks thereof, and the bars thereof.

15 And the Fountain-gate repaired Sallun the son of Col-hose, the Ruler of the part of Mizpa, he built it, and covered it over, and reared up the doors thereof, (with) the locks thereof, and the bars thereof: Moreover the wall of the pool Schelach [This is taken by some for Siloe, whereof mention is made, Jos. 9. 7. Compare above c. 2. on v. 13. Nehemia beginneth here to relate the repairing of that which pertained to the Palace and the Temple by the kings garden, and unto the stairs, [see bel. chap. 12. 39.] that go down from the city of David.

16 After him repaired Nehemia the son of Azbuk, the Ruler of the half part of Beth-Zur, even over against Davids sepulchres, and to the pool that was made, [see 2 Kings 18. 17. and 20. 20. 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 the Levites, Rehum the son of Bani: At his hand repaired Hasabja the Ruler of the half part of Kegila in his part. [Or, for, with his part; that is, for, or with those inhabitants of his quarter.]

18 After him repaired their brethren, Bavaï the son of Henadad, the Ruler of the (other) half part of Kegila.

19 At his hand repaired Ezer the son of Jesua, the Ruler of Mizpa, another measure, [See on v. 11.] over against the going up to the armoury, at the corner. [see 2 Chron 26. on vers. 9.]

20 After him Baruch the son of Rabbai, [Otherwise called Zaccai] most fervently repaired another measure, [Hebr. kindled, strengthened; that is, he repaired, or redressed and built up his part with a special zeal and fervency of spirit. See Psal. 45. on v. 5.] from the corner unto the door of the house of Eljasib the high Priest,

21 After him repaired Meremoth the son of Urias, the son of Koz [Or Hakkoz, as above] another measure; from the door of the house of Eljasib, to the end of the house of Eljasib.

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

23 After that [Oth. after him, Hebr. properly, after him, which some understand to be taken here for the plural number; and so v. 27, 29.] repaired Benjamin, and Hasub, over against their house: After him repaired Azarja, the son of Maaseja, the son of Hananja, by his house.

24 After him repaired Binnai, the son of Henadad, another measure: from the house of Azarja, unto the corner, and unto the point. [The outermost part of the corner.]

25 Palat the son of Vxai, over against the corner, [Understand, repaired the wall over against the corner] and the high Tower that sticketh out [Hebr. goeth out; and so v. 26.] from the kings house, which is by the court of the prison: [see below chap. 12. 39. and Jerem. 32. 2.] After him Pedaja the son of Parbos.

26 Now the Netthinims, [See Ezra 2. on vers. 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 sticketh out.

27 After that the Thokioites [See v. 5.] repaired another measure, over against the great Tower that sticketh 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 Zadok the son of Immer, over

against his house: And after him repaired Semaja the son of Sechmja, the keeper of the East-gate. [Compare Jer. 19. on v. 2.]

30 After him repaired [Oth. after me, &c. and so in the following verse, meaning that Nehemiah relateth here, who they were that laboured on both sides of him, without mentioning or expressing 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.] Hananja the son of Selemja, and Hanun the son of Zalaph, the sixth, [to wit, son of Zalaph: Or, he himself the sixth] another measure: [see on v. 11.] After him repaired Meshullam the son of Berechia, over against his chamber.

31 After him repaired Malchia, a Goldsmiths son, unto the house of the Netthinims, and of the Drugsters, over against the gate of Miphkad, [That is, command, oversight, mustering, or numbing. Some conceive that the great Council here met together, to consider of future grievances, and to give out commissions, and publish them abroad] and to the upper room of the point.

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

CHAP. IV.

While the Enemies flout and scoffe at Gods people, Nehemiah prayeth unto God, and advanceth the work, vers. 1, &c. The enemies hearing of the successfull progress of the work, combine together to fight against Jerusalem, and to hinder the work, &c. they should be aware of it, 7, &c. item vers. 11. But Nehemiah being advertized hercof, setteth a strong watch against them, encourageth the people, and so frustrateth the design of the Enemies, 12. Returneth to the work, appointeth both his own servants and all the rest of the workmen, to work with the one hand, and to hold the weapon with the other, and giveth divers military orders and commissions, 16.

But it came to pass when Sanballat had heard that we builded the wall, then he kindled [Hebr. to him kindled, to wit, anger; that is, his anger kindled: so v. 7.] and grew very [Hebr. much, greatly] wroth: [see above chap. 2. on v. 10.] and he mocked the Jews.

2 And spake in the presence [Hebr. before the face] of his brethren, and the host of Samaria, [To incense the souldiers against the Jews, and to set them on] and said; what do these impotent Jews? Shall we let them alone? [Oth. shall they rear it up, or, build it out] Shall they offer? Shall they finish it in a day? [Or, in this day. As if he had said; do they think to make an end the same day that they have begun or concluded the matter? They will miss of their purpose] Shall they revive [that is, reduce and settle in former state and condition] the stones out of the rubbish-heaps, where they are burnt.

3. And Tobia the Ammonite was by him, and said; Albeit that they build, if there should a fox go up, he would indeed break down the stone-wall. [Hebr. the wall of their stones.]

4 Hear, O our God, that we are sore despised. [Or, for we are despised. Hebr. are a contempt, or a despising] & turn their reproach [which they offer to us] upon their (own) head: and give them over for a prey in the land of captivity. [Whither thou shalt send them. Nehemiah wisheth or desireth this out of an holy zeal for Gods glory, and against the bitter animosities of God and his people.]

5 And cover not their iniquity, and let not their sin be blotted out from before thy face: [So as that thou shouldst

shouldest not regard to punish it : as, Jer. 18. 23.] for they have incensed (thee, standing) over against the builders, [who are a building at 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, (standing) over against (them) to wit, as enemies, that stand and provoke a man to his face, or in his sight.]

6 But we built the wall, so that all the wall was joyned together unto the half thereof : [Meaning the half or moiety of the height, the half height] for the heart of the people was bent to work.

7 And it came to passe, when Sanballat, and Tobia, and the Arabians, and the Ammonites, [See 2 Chron. 20. on v. 1.] and the Ashdodites heard, that the repairing [Hebr. health, healing, curing, plaistering, plaister. So 2 Chron. 14. 13. Compare also Jer. 8. 22.] on the wall of Jerusalem increased, [Hebr. climbeth up, cometh up, or, goeth up, as it may be said of health, that it cometh up, climbeth up, or goeth up, when it increaseth and augmenteth, and it maketh a man daily better and better : also of a plaister, that it is put upon, or laid upon, and that there cometh a scurf, or scar, or mark upon the wound] that the breaches began to be stopped, then they kindled exceedingly.

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

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 Juda; [That is, the Jews the people of Juda] The strength of the bearers (of burdens) is decayed, [So that they will not be fit to fight,] 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 vers 15. Oth. building on the wall, we shall not have the upper hand, being not able to do both as we ought.]

11 Now our enemies had said, They shall not know it nor see, till we come in the midst of them, and slay them : [That is, we will carry the matter so close, that they shall not perceive any thing, till &c.] So we shall cause the work to cease.

12 And it came to passe, when the Jews that dwelt by them came, that they told us well-nigh ten times, [That is, often, frequently warned us. See Gen. 31. on vers. 7.] from all places (by) which ye return to us. [That is, by which they are wont to go to and fro : that is thorow all ways and passages, by which a man may come from thence hither, and from hence thither.]

13 Therefore I set in the lowest places behinde the wall, [Hebr. from the nethermost or lowermost parts of the place, from behinde, &c.] (and) on the high places ; [Or, sharp-pointed places butting out, of rocks and stone, which may be so called by reason of their whitenesse, or, slipperinesse] and I set the people after the families with their swords, their spears, and their bowes.

14 And I looked, and gat me up, and said unto the Nobles [Heb. write (ones) See above chap. 2. vers. 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.

15 After that it came to pass, when our enemies heard, that it was known unto us, and God had brought their counsel to nought ; then we returned all unto the wall, every one unto his work.

16. And it came to passe from that day forth, that the

half of my youths [That is, servants, countiers, officers; and so often in the sequel,] wrought at the work, and the (other) half of them held both the spears, and the shields, and the bowes, and the targets : and the Rulers were behinde all the house of Juda. [Every one by those of his own house or family, to encourage the people by their presence and oversight, and to advance and further the work.]

17 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 at the work, and the other held the weapon. [Understand a casting weapon, a javelin, half lance, &c. By this action or practice of theirs, they lovely represented the state and condition of the Church militant on earth, who 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.]

18. And the builders, they had every one his sword girded on his loins, and builded ; but he that blew with the trumpet, was by me.

19 And I said unto the nobles, and to the Rulers, and to the rest of the people ; The work is great and large ; and we are separated upon the wall, the one far from the other, [Hebr. the man from his brother.]

20 At the place where ye shall hear the sound of the trumpet, thither shall ye assemble your selves unto us : our God shall fight for us. [Compare Exod. 14. 25. Deut. 1. 30. and 28. 7.]

21 Some wrought at the work ; and half of them held the spears, from the rising of the morning until the appearing of the stars : [That is, from betimes in the morning, until late in the evening.]

22 Likewise at the same time said I unto the people ; Let every one with his youth over-night within [Hebr. in the midst of] Jerusalem, that in the night they may be a guard to us, and in the day at the work.

23 Moreover, neither I, nor my brethren, nor my youths, nor the men of the guard that were behinde 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. Oth. every one, (went with) his weapon, (for) water ; or every one put off (his clothes) for bathing or washing.]

CHAP. V.

The people complaineth of oppression by reason of usury, and pawns, vers. 1. &c. Nehemia is exceedingly troubled thereat, reproveth the great ones, convinceth them, and causeth them to promise and swear, that they will desist and cease from it, 6. Relateih his own example ; and how that he, notwithstanding the great charges he was at in keeping of court, yet never had required the Governour right or allowance, that he might not be burdenson 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 pawns, drained out and oppressed the common sort of people, as followeth.]

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

3 There were also that said, We mortgage our fields, and our vineyards, and our houses, that we may take up corn in this famine. [This dearth and distress of the people may partly have risen from thence, that all the while this building lasted, they were constrained to omit and

neglect the taking care to lay up in store for their own families, and partly because through fear of the enemy they could not fetch in provision from abroad]

4 Likewise there were that said; *We have borrowed money for the kings tribute; [That we might pay it. See thereof Ezra 4.13. from this were only the Priests, Levites, and other ministers of the Temple exempted, Ezra 7.24.] (upon) our fields and our vineyards.*

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

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

7 And my heart consulted in me; then I contended with the Nobles, [Hebr. white ones. See above chap. 2. on verse 16.] and with the Rulers, and said unto them; *Ye exalt [or, impose, wring from, extort] a burden [Understand by this burden, usury, and the mortgaging or pawning of goods and men] every one of his brother: [Oth. the land, every one unto his brother (with a) burden; and so in the sequel] moreover, I laid a great assembly, [Hebr. properly I gave; that is, I appointed a great assembly] against them.*

8 And I said unto them, *We, after our ability, [Hebr. after the sufficiency (that was) in, or by or under us; that is, as much as lay in our power] have redeemed our brethren the Jews, [See Levit. 25. 47, 48, 49.] that were sold unto the heathen: [This peradventure, was done by the Babylonians] and would ye also sell your brethren, or should 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 Gods and our enemies, to blaspheme the Name of God, and to upbraid us contumeliously, that we do unto each other, which we hated and discommended in them.]*

10 I, my brethren, and my youths, do we also exalt, [See on verse 7.] money and corn of them? [Nehemia doth intimate in these words, that he favoured the commonalty all manner of wayes, and that they ought to do so too] I pray let us leave off this burden. [As above verse 7.]

11 Restore, I pray you, to them this day, their fields, their vineyards, their olive-yards, and their houses; and the hundredth (part) of the money, and of the corn, the wine, and the oil which ye have exacted of them. [They had taken these things from their brethren, contrary to the law, Exod. 22. 25. Levit. 25. 36. 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 so 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 sight of God. See 1 Kings 8. 31, 32. Num. 5. 19.] and made them swear, that they would do according to this word.*

13 Also I shook out my lap, [Oth. mine arm; that is, my sleeve, or I shook out my mantle, putting out mine arm all under one. This was a kinde of ceremony that was used in those times in, or with an oath or curse,] and said, *So God shake out all (or every) 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 he shaken out, and empty: and all the congregation said, Amen. [See Numb. 5. on verse 22.] and they praised the LORD, and the people did according to this word.

14 Also from that day that he [To wit, King Artababasta, or God by the King,] appointed me to be their Governour in the land of Juda, from the twentieth year of King Artababasta, [See Ezra 6. on verse 14.] being twelve years, I with my brethren have not eaten the bread of the Governour. [That is, the maintenance which the king allowed the Governours, and I as well as my predecessors might have enjoyed.]

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

16 Moreover, I also repaired [As above chap. 4. thoroughout] 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 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 us from the heathen that are round about us. [To wit, to dwell nigh the worship of God, or 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 dayes of all [that is, all sorts of] wine very much; [Understand withall, 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 stint] Yet for all this [That is, doing thus, notwithstanding I was at such charges and expences] required not I the bread of the Governour, [As above verse 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 deserved any thing, but because thou hast promised graciously and most favourably to reward whatsoever good is done unto thy people. Compare chapter 13. verse 22.]

CHAP. VI.

The enemies hearing that the work was almost finished, seek unto Nehemia for a deceitful conference with him without the city, so to get him into their hands, verse 1. &c. and he wisely giving them a flat denial, they seek to affrighten him off from the work by feigned lies, and false reports of his rebellion against the king, but all in vain, 5. he is also tempted within by hired and false Prophets, yet remaineth undaunted, 10. The treacherous correspondence of some great ones with the enemy, 17.

Moreover, it came to pass, when it was heard by Sanballat, and Tobia, and by Gesem the Arabian, and by our other Enemies, [Hebr. the remnant of our Enemies] that I had built the wall, and (that) there was no breach left therein; neither at this time had I set up the doors in the gates: [Compare above chapter 3. on vers. 3.]

2 Then Sanballat and Gesem 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 vers. 7. Others, Cephirim, holding it to be a proper name of a place:]

as Cephira is, below chap. 7. 29] in the valley of Ono, [lying in Benjamin, below chap 11. 35.] but they thought to do me mischief. [That is, to kill, destroy me.]

3 And I sent messengers unto them to say; I do a great work, so that I shall not be able to come down; why should this work cease, whilst I should leave it, and come down to you?

4 Now they sent (well) four times unto me after the same manner: [Heb. after this same word; and so presently again, and in the next verse] and I answered them after the same manner.

5 Then sent Sanballat his youth unto me in the same manner the fifth time, with an open letter in his hand.

6 Wherein was written; It is heard among the nations, and Gasmu [Above verse 1. called Gesen, the Arabian] saith (that) thou and the Jews think to rebel, therefore thou buildest the wall, and thou shalt be their king, according as these things are. [That is, according as these things are carried. Oth. according to these words, or, according as the speech goeth. Hebr. according to these words, or matters, things.]

7 That thou hast also appointed Prophets to proclaim of thee at Jerusalem, saying; he is king in Juda; [Hebr. A king in Juda; that is, we have now a king of our own among us] Now it will be heard by the king, according as these things are: [That is, so as these things have passed or happened. Oth. according to these words] come now then, and let us take counsel together. [how to prevent that the king of Persia, coming to hear hereof, may not be enraged against us, and intend great mischief both against thee, and against us all.]

8 But I sent unto him to say, There is nothing done of such things as thou sayest; but thou feignest them out of thine (own) heart.

9 For they all sought to make us timorous [Hebr. they all made us timorous; to wit, as much as in them lay, it was their whole aim in all this, that they endeavoured to make us afraid, to put us in fear. See bel. verse. 14. Compare Psal. 56. on verse 2. Jer. 2. on verse 3.] saying, Their hands shall cease from the work, that it shall not be done: Now then (strengthen mine hands, [this is taken by many as Nehemias prayer against the plots and devices of his enemies. Some take it thus; But now, I will strengthen mine hands, or it is to strengthen mine hands: [That is, I will be the more vigilant and courageous against them.]

10. Now when I came into the house of Semaja [The former plot was laid by the enemies from without; here Nehemiah relateth what was practized against him by his false brethren within] the son of Delaja, [In 1 Chron. 24. 16. there is mention made of one Delaja, that was the chiefest Priest of the three and twenty orders or courses, of whose posterity, some are of opinion that this Semaja was] the son of Mehetabeel (now he was shut up) [feigning that he kept himself alone in his chamber, at or in the Temple (as may be suspected, because the Priests had their chambers there) because of devotion, or some religious vow, that so he might the better deceive Nehemia, under a shew and pretence of holiness, with his Prophecy (as if it came from God) whereof mention is made in the sequel. Compare 1 Sam. 21. 7.] then said he, Let us come together into the house of God, into the midst of the temple, [That is into the Temple] and let us shut the doors of the Temple, for they will come to kill thee, yea they will come by night to kill thee.

11 But I said, Should a man as I, flee? [I that have a good conscience, and am fully assured that my work and calling is of God. Hence Nehemia might also gather, that his Prophecy was not of God] and who is there, being as I, that should go into the Temple, that he might remain alive? [as sometimes malefactours seem to save themselves in the house of God. See Exod. 21. 14. 1

Kings 1. 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 Nehemia by night, this Semaja feigneth as if he, out of a good affection toward Nehemia, would hide him in the Temple, but it was meer 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 him; 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 followeth.]

13 Therefore was he hired that I should be afraid, and do so, and sin; [Against the law of God, and my calling. See above on verse 11.] that 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 Eccl. 7. on verse 1.] that they might reproach me.

14 Remember my God, Tobia and Sanballat, according to these his [Oth. their, Hebr. his: which may be applied to one or either of these, or to Semaja, who suffered himself to be hired by them for these wicked practices] works: and also the Prophetesse Noadja, [who did falsely assume this title unto her self] and the rest of the Prophets [Hebr. the remnant of the prophets] that sought to make me afraid. [as above verse 9. See there.]

15 Now the wall was finished on the five and twentieth day of Elul, [The sixth moneth of the Jews, agreeing partly with our August, and partly with our September] in two and fifty dayes. [after they had begun to build. This circumstance serveth for the magnifying the mercy of God shewed to his people in spite of their foes.]

16 And it came to passe, when all our enemies heard (this,) then all the heathen that were about us feared, and they decayed greatly in their eyes: [That is, their countenance was fallen by reason of discouragement, or they seemed to themselves that they should have no power more to oppose or attempt ought against the Jews. Compare Job 12. 3. with the annotat.] for they perceived, that this work was done by our God.

17 Also in those dayes the Nobles [Hebr. white ones See above chap. 2. on verse 16.] of Juda wrote many letters, [Hebr. multiplied their letters] which went unto Tobia, and those of Tobia, [To wit, the letters which Tobia wrote back again] came unto them.

18 For many in Juda had sworn unto him, [Hebr. (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 [Oth. brother in law] of Secanja, the son of Arah, and his son Johanan had taken the daughter of Mesullam the son of Berechja.

19 Also they reported [Hebr. they were saying.] his good deeds, [Hebr. goodnesses] before my face, they carried my words forth unto him; Tobia (then) sent letters [Oth. that Tobia had sent letters, &c. taking it for the words, that Nehemia had spoken unto them] to make me fearful. [as verse 9.]

CHAP. VII.

Nehemia hangeth on the doors of the city-gates, appointeth the ministers of the Temple, and setteth a strong watch at the city gates, and thoroughout the whole city, verse 1. &c. Considereth by Gods instinct and direction, of a way how to furnish Jerusalem with a sufficient store of inhabitants, and to reduce them into good order,

order, for which purpose he findeth 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 he findeth, and repeateth the same here again, 4. 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 reared up the doors [In the city-gates. Compare above chap 6. 1. and 3. on ver. 3.] and the Porters, and the Singers, and the Levites were appointed; [to wit, upon their offices and charges.]

2 And I gave charge unto my brother Hanani, and Hananiah the commander of the Fort at Jerusalem, [Och. over, or, concerning Jerusalem, to wit, he gave him charge] for he was as a man of faithfulness, [that is, he was in deed and in truth a faithful man. See of the like signification of this particle as, Gen. 27. 12. and the annotat. there] and fearing God above many.

3 And I said unto them; let not the gates of Jerusalem be opened, until the Sun be hot; [That is, untill it be broad or high day] and whilst they stand by, let them shut the doors, [to wit, in the Evening] then do ye handle them: [while they, &c. to wit, the porters, or those to whom the opening and shutting of the gates was committed; or thus: when they that stand by shall have shut the gates, then do ye feel them, to see whether they be shut fast or no, and that because of the multitude of enemies both without and within the city. Och. whilst they are yet up: to wit, the people] and let watches be set, inhabitants of Jerusalem, every one in his watch, and every one over against his house.

4 Now the city was large in space [Or compass. Heb. hands. See Gen. 34. 21. Judg. 18. 10. 1st. 22. 18. with the annotat.] and great, but the people within it [Heb. in the midst of it] were few, and the houses were not builded, [that is, they were not every where, nor fully builded.]

5 So my God gave into mine heart, to gather together the Nobles, [Heb. the white (ones). See above chap. 2. on v. 16.] and the Rulers, and the people, [that is, to cause them to come up from all places against the first day of the seventh month, to do that which is recorded in the five following chapters] for to reckon the Families: [that by this means they might know what families of old pertained to Jerusalem, that so 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 Cores, or Cyrus] and found written therein (thus):

6 These are the children of that countrey that went up out of the captivity, of those that had been carried away, whom Nebuchadnezer king of Babel had carried away; and (which) returned to Jerusalem, and to Juda, every one unto his city: [See of this Register, Ezra 2. on v. 2. and the other annotations there on that whole chapter.]

7 Who came with Zerubbabel, Jeshua, Nehemja, Azarja, Raamja, Nehumani, Mordechai, Bilshan, Mispereth, Bigvai, Nehum, (and) Baana. (This) is the number of the men of the people of Israel:

8 The children of Parhos were two thousand and hundred seventy and two.

9 The children of Sephatja, three hundred seventy and two,

10 The children of Aruch, six hundred fifty and two.

11 The children of Pahath-Moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

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

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two hundred threescore and seven.

20 The children of Adia, six hundred fifty and five.

21 The children of Ater, of Hizkia, ninety and eight.

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

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netopha, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-Aznaveth, forty and two.

29 The men of Kirjat-Jearim, Chephira, and Beeroth, seven hundred forty and three.

30 The men of Rama and Geba, six hundred twenty and one.

31 The men of Michmas, an hundred twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

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

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaa, three thousand nine hundred and thirty.

39 The Priests. The children of Jedaja, of the house of Jeshua, nine hundred seventy and three.

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

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

42 The children of Harim, a thousand and seventeen.

43 The Levites. The children of Jeshua, of Kadmiel, of the children of Hodeva, seventy and four.

44 The Singers. The children of Asaph, an hundred forty and eight.

45 The Porters. The children of Salum, the children of Ater, the children of Talmon, the children of Hakkeb, the children of Hatita, the children of Sobai, an hundred thirty and eight.

46 The Nethinims. The children of Ziba, the children of Hasephai, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Salmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Roaja, the children of Rezin, the children of Nekoda,

51 The children of Gazgam, the children of Uzza, the children of Pasub,

52 The children of Besai, the children of Meunim, the children of Nephussim, [O.h. Nephtesim.]

53 The children of Bakbuk, the children of Hakupha, the children of Harbar,

54 The children of Bazlith, the children of Mehida, the children of Harfa.

55 The children of Barkas, the children of Sisera, the children of Thamab,

56 The children of Nesiah, the children of Hatipha.

57 The children of Salomons servants, the children of Sorai, the children of Sophereth, the children of Perida,

58 The children of Facia, the children of Darkon, the children of Giddel,

59 The children of Sephatja, the children of Hattil, the children of Pochereth of Zeboim, the children of Ammon,

60 All the Nethinims, and the children of Salomons servants, were three hundred ninety and two.

61 Also these went up from Bethmelah, Thelharfa, Cherub, Adon, and Immer: but they could not show their Fathers house, nor their seed, whether they were of Israel.

62 The children of Delaja, the children of Tobia, the children of Nekoda, six hundred forty and two.

63 And of the Priests, the children of Habaji, the children of Koz, the children of Barzillai, who had taken a wife of the daughters of Barzillai the Gileadite, and was called after their name.

64 These four, in their writing, desiring to reckon their pedigree, but it was not found: Therefore were they as polluted removed from the Priesthood.

65 And Hattirsaiba said unto them, that they should not eat of the most holy things: [Hebr. holiness of holiness] till there stood up a Priest with Urim and Thummim.

66 This whole congregation together was fourty and two thousand, three hundred and threescore.

67 Besides their servants and their maids, they were seven thousand three hundred thirty and seven: And they had two hundred and five and forty singing-men and singing women.

68 Their horses seven hundred thirty and six, their mules two hundred forty and five:

69 Camels four hundred thirty and five, asses six thousand, seven hundred and twenty.

70 Now a part of the heads of the fathers gave unto the work: [Hitherto hath been repeated the Register, whereof mention was formerly made, Ezra 2. on ver. 2. Now followeth what was done under the government of Nehemiah towards the advancement of Religion and the worship of God, according to the good example mentioned, Ezra 2. 68 &c.] Hattirsaiba [that is, Nehemiah himself, as below chap. 8. 9. and 10. 2. See further, Ezra 2. on ver. 63.] gave to the treasure a thousand drams of gold, [of drams, see Ezra 2. on ver. 69.] fifty sprinkling-basins, five hundred and thirty Priests garments.

71 And (other) of the heads of the Fathers gave to the treasure of the work twenty thousand drams of gold, and in silver two thousand and two hundred pounds. [of pounds, see Ezra 2. on ver. 60.]

72 And that which the rest of the people gave, was twenty thousand drams of gold, and in silver two thousand minas, [of minas, see Ezra 2. on v. 69.] and threescore and seven Priests garments.

73 And the Priests, and the Levites, and the Porters,

and the Singers, and (some) of the people, [See Ezra 2. on ver. 70.] and the Nethinims, and all Israel [that were returned out of the Babylonish captivity] dwell 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 bearing of the word of God, ver. 1. &c. The people being terrified and troubled by the words of the book of the law, are comforted by Nehemiah, Ezra, and the Levites, and exhorted to rejoice at Gods former and present mercies, 9. The Rulers of the people do further search and inquire by Ezra, into the meaning of Gods word, and finding the law concerning the feast of Leaf-buds, they and all the people keep the same with great zeal and rejoicing, 13.

NOW when the seventh month [See Ezra 3. on ver. 1.] came, and the children of Israel were in their cities.

2 Then all the people gathered themselves together [See above chap. 7. 5.] as one man [see Judg. 20 on ver. 1.] in the street before the water gate: [see above chap. 3. 26.] and they spake unto Ezra the Scribe, that he should fetch the book of the law of Moses, [written by Moses at Gods appointment, and by him also delivered and laid up, to be read at certain times and seasons before all the people. See Deu. 31. 9, &c. and ver. 24, &c.] which the LORD had commanded Israel.

3 And Ezra the Priest 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 he read therein before the street, which is before the water-gate, from the (morning-)light until mid-day, before the men and the women, and those of understanding: and the ears of all the people were unto the book of the law. [that is, they attended diligently all that while, without wearisomeness or tediousness.]

5 And Ezra stood upon a high wooden chair, [Hebr. upon a tower of wood; so is that chair called, because that for roundness and height it had some resemblance unto a tower] which they had made for that purpose and next to him stood Mattithja, and Sema, and Anaja, and Uria, and Hilki, and Maaseja on his right hand, and on his left hand, Pedaja, and Misuel, and Malchias, and Hasbaddana, [Or, Hasbedana] Zacharia, (and) Mesullam.

6 And Ezra opened the book before the eyes of all the people; for he was above all the people: [That is, he stood higher, so that all of them might see him] And when he opened it, all the people stood up.

7 And Ezra praised [Hebr. blessed] the LORD, the great God: And all the people answered, Amen, Amen, [See Numb 5. on ver. 22.] with lifting up their hands, and (they) bowed themselves, and worshipped the LORD; [or, bowed themselves before the Lord: as above chap. 9. 3.] with (their) faces to the ground.

8 Now Jeshua, and Bani, and Serebja, Jamin, Akkub, Sabbethai, Hodia, Maaseja, Kelua, Azaria, Johabab, Hanan, Peliya, and the Levites [Having also their chairs or scaffolds to instruct the Congregation that were divided into sundry parts or parties, as may be gathered from chap. 9. 4.] instructed the people in the law: And the people stood in their station. [Heb. (were) on their standings that is, they stood all in their places, giving diligent attention.]

9 And they read in the book, in the law of God distinctly: And expounding [Hebr. setting, or, laying. Oth. laying the understanding thereon, or, applying the understanding thereto: Some understanding it of the teachers, and others of the people] the sense, they caused it to be understood in the reading. [Oth. they understood that; that is, the reading which was read. Oth. in, or, by the Scripture: Seeing the Hebrew may also signify the holy Scripture, because the same ought to be read. Some translate it; in the congregation; as the Hebrew word is elsewhere used.]

10 And Nehemiah, (the same is Hattisatha) [See Ezra 2. on ver. 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; mourn (then) nor, nor weep: [for the holy Feasts were appointed by God to an holy joy and rejoicing at Gods mercies. See Numb. 10. 10. Deut. 16. 11.] for all the people wept, when they heard the words of the law. [understanding out of the law, how often and frequently they had transgressed the same, and provoked Gods just wrath against themselves.]

11 Moreover he said unto them; go, eat the fat, and drink the sweet, and send portions unto them, for whom nothing is prepared, [To wit, unto the poor, to the widows and fatherless, according to the law, Deut. 10. 11, 14. See also Esth. 9. 19. Rev. 11. 10.] for this day is holy unto our 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 consciences, and put strength and courage into you.]

12 And the Levites stilled all the people, saying, Hold your peace, for this day is holy, therefore be ye not grieved.

13 Then all the people went their wayes, 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 for to get understanding in the words of the Law. [Or, that he might instruct, or, inform them, to wit, concerning their duty, towards the law of God.]

15 And they found written in the law, which the LORD had commanded by the hand [That is, by the ministry] of Moses, that the children of Israel should dwell in leaf-huts, on the Feast, in the seventh moneth.

16 And that they should publish it [Hebr. cause it to be heard] and cause a voice to passe thoroughout all their cities, and at Jerusalem, [See of this phrase Ezra 1. on verse 1. See likewise concerning the proclaiming or publishing of Feasts, the commandment of God, Levit. 23. 4.] saying, Go forth unto the mount, and fetch branches [Hebr. leaves, that is boughs, or branches with leaves: and so in the sequel. Compare Levit. 23. 40.] of olive-trees, and branches of (other) oil-trees, [Oth. Pine 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-huts, as it is written.

17 So the people went forth, and fetched them, and made themselves leaf-huts, every one upon his roof, [For the tops or roofs of the houses in those Countreys were flat. See Deut. 22. on verse 8.] and in their courts, and in the courts of the house of God, [See 2 Chron. 23. on verse 5.] and in the street of the water-gate, and in the street of Ephraims gate.

18 And all the congregation of those that were come again out of the captivity, made leaf-huts, and dwelt in those leaf-huts, for the children of Israel had not done so [With such zeal, and joy, as is express in the follow-

ing verse] since the dayes of Jesua, [This is Jesua, who was the first that brought Israel into the land of promise. See the book of Josua,] the sun of Nun, 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 unto the last day: [Keeping thus daily holy assemblies, which otherwise was wont to be done chiefly on the first and last day. This was a token of their special zeal and joy in Gods special grace and favour. See Levit. 23. 35, 36. and compare Deut. 31. 10, 11, 12, 13.] and they kept the Feast seven dayes, and on the eighth day the prohibition-day, [See Levit. 23. on verse 36.] according to the right.

CHAP. IX.

The people of God keep a solemn day of humiliation, wherein the Levites spend one fourth part of the day in reading unto 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 mercies shewed to Abraham and his seed until their time, and confesse the manifold unthankfulness of the people, and in an humble manner represent unto God their present sad and distressed condition: whereby they binde and engage themselves anew, making withall and signing a covenant to obedience unto God, that they may turn away all deserved punishments for the future, 6. &c.

Moreover, on the four and twentieth day of this moneth, [To wit, of the seventh moneth, as ab. chap. 8. 1. when the joyfull Feast of leaf-huts was ended with the two and twentieth day of the said moneth] the children of Israel assembled themselves with fasting, and with sacks, [See Gen. 37. on verse 34.] and earth was upon them. [In token of their nothingness 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 seed of Israel separated themselves from all strangers: [That is, foreign heathens, which pertained not to the holy fellowship and communion of Israel. Hebr. children of the stranger. Compare below chap. 13. 3.] and they stood 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 after-noon. Oth. four times a day, and so in the sequel.] and (another) fourth part they made confession, and worshipped the LORD their God.

4 Now Jesua, and Bani, and Kadmiel, Sebanja, Bunni, Serebja, Bani, (and) Chenani stood upon an high scaffold of the Levites, and cried [Hebr. high-place, exalted place, high-chair, or pulpit, &c. not that they all stood close together upon one pulpit or scaffold, and cried all at once together, (which would have been a very absurd and confused business) 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 or parties of the people. Compare above chap. 3. on vers. 8.] with a loud [Hebr. great] voice unto the LORD their God.

5 And the Levites, Jesua, and Kadmiel, Bani, Hasabneja, Serebja, Hodia, Sebanja, Pethachja, said; Stand up, praise [Hebr. blesse] the LORD your God from everlasting to everlasting; and let men praise [Hebr. let them blesse] the Name of thy glory, [That is, thy glorious Name

Name. Compare *Acts* 7. 2. *1 Cor* 2. 8.] which is exalted above all land [Hebr. blessing,] and praise. [That is, which is so high and glorious, that we cannot sufficiently laud and praise the same.]

6 Thou art that LORD alone, thou hast made the heaven, the heaven of heavens, [The third and highest heaven. See *1 Kings* 8. 27. *2 Cor* 12. 2.] and all their host, [See *Gen* 2. verse 1.] the earth and all that is therein, the seas and all that is therein, [See *Gen* 1. 1, &c. *Psal* 146. 6. *Acts* 14. 14. and 17. 24. *Revel* 14. 7.] and thou makest them all alive, [That is, thou maintainest and preservest them in their being, which thou hast given them] and the host of the heavens [See *Gen* 2. verse 1.] worshippeth thee. [That is, honoureth, obeyeth, and serveth thee, every one in his kinde, and according unto thy holy will.]

7 Thou art that LORD, the God, who didst chuse Abram, and broughtest him forth out of Ur of the Chaldeans, [See *Gen* 11. 31, 32. and 12. 1.] and thou puttest his name Abraham. [See *Gen* 17. 5.]

8 And thou hast found his heart faithful before thy face, [See *Gen* 15. 6.] and hast made a covenant with him, to give the land of the Canaanites, the Hethites, the Amorites, the Pherezites, and the Jebusites, and the Girgashites, to give it unto his seed; [See *Gen* 12. 7. and 13. 15. and 15. 18. and 17. 8. and 26. 4.] and thou hast confirmed thy words, because thou art righteous. [keeping thy promises unto thy people, and justly punishing the wicked.]

9 And thou hast regarded the affliction of our fathers in Egypt; [See *Exod* 3. 7.] and thou hast heard their cry at the Red-sea, [See *Exod* 14. 10.]

10 And thou hast done [Hebr. given, made, appointed,] tokens and wonders upon Pharaoh, and on all his servants, and on all the people of his land; [See *Exod* chapters 7, 8, 9, 10, 11, 12, 14.] for thou knowest that they dealt proudly against them, and thou hast made thee a name as it is this day.

11 And thou hast cloven the sea before their face (so) that they went thorow the midst of the sea, on the dry (land); and their persecutors hast thou thrown into the deeps, as a stone into mighty waters. [See *Exod* 14. 22. &c.]

12 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. and 14. 19. and 40. 38. *Psal* 105. 39.]

13 And thou camest down upon mount Sinai, and spakest with them from heaven: [That is, out of the skie. See *Exod* 19. 20. and 20. 1, &c.] and gavest them righteous judgements, and faithful laws, [Hebr. laws of faithfulness, or truth] good statutes and commandments.

14 And thou hast made known unto them thine holy Sabbath: and thou hast commanded them precepts, and statutes, and a law by the hand [That is, ministry] of thy servant Moses.

15 And thou hast given them bread from heaven [That is, from the Air] for their hunger [See *Exod* 16. 14.] and brought forth water for them out of the rock for their thirst: [See *Exod* 17. 6. *Num* 20. 9.] And thou hast said unto them, that they should go in to inherit the land, concerning which thou didst lift up thine hand, that thou wouldest give it unto them. [That is, which thou swarest to give them. See *Gen* 14; on verse 22.]

16 But they, and our fathers have dealt proudly: and they have hardened their neck, [See *Exod* 32. on verse 9.] and not hearkened to thy Commandments.

17 And they refused to hear, 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 *Numb* 14. 4.] But

thou (being) a God of forgivings, [That is, who pardonest many and great sins] gracious, and merciful, long-suffering, and great of kindness, [or goodness, favourableness]. So verse 32. See *Exod* 34. 7. *Numb* 14. 18. *Psal* 86. 5.] notwithstanding didst not forsake 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, &c.] and had committed great vices.

19 Yet thou through thy great [Or, many. So verse 27. 31.] mercies didst not forsake them in the wilderness, The pillar of cloud departed not from them by day, to lead them in the way, nor the pillar of fire by night, to light them, and that in the way, wherein they should walk. [Or, them, and the way wherein they should walk. See *Exod* 13. 22. and 40. 38.]

20 And thou hast given thy good Spirit to instruct them: [See *Num* 11. 17.] and thou hast not removed thy Manna from their mouth, [See *Jos* 5. 12.] and thou hast given them water for their thirst.

21 So thou hast sustained them forty years in the wilderness, they had no want; their clothes waxed not old, and their feet swelled not. [See *Deut* 2. 7. and 8. 4. and 29. 5.]

22 Moreover, thou hast given them kingdoms and nations, and hast divided them into corners: [Or, countries. Some understand this of the children of Israel, unto whom the Lord divided the lands and counties which they had taken, unto every one his inheritance. Others understand it of the conquered enemies, whom God thrust here and there into corners, so that his people freely took and hereditarily possessed the land, and continued in the hereditary possession thereof.] So they possessed hereditarily the land of Sihon, [See *Numb* 21. 21.] to wit, the land of the king of Hesbon, [Meaning the land which the king of the Moabites had formerly possessed, and which was taken away from him by king Sihon. See *Numb* 21. 26, 27.] and the land of Og king of Basan.

23 Thou hast also multiplied their children as the stars of heaven: [See *Gen* 22. 17.] And thou hast brought them into the land concerning which thou hadst said unto their fathers, that they should go in to possess it hereditarily.

24 So the children came in, and took possession of that land hereditarily, and thou hast subdued before their face the inhabitants of the land, the Canaanites, and hast given into their hand, together with their kings, and the nations of the land, to do with them according to their good pleasure. [See *Jos* chapters 1, 2, 3 &c.]

25 And they took fenced cities, and a fat land, and possessed hereditarily, houses full of all [That is, all manner of] good, wells hewn out, vineyards, olive-yards, and trees of meat, [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 goodness. [Or delighted themselves in thy great good; that is, in the great and many good things, which thou gavest them.]

26 But they grew refractory, and rebelled against thee, and cast thy law behinde their back, [Compare *Psal* 50. on verse 17. *Ezech* 23. 35, &c.] and slew the Prophets [See *1 Kings* 18. 4. and 19. 4. *2 Chron* 24. 20.] which testified against them, [Or among them: so verse 29, 30, 34.] to cause them to return unto thee: So they committed great vices.

27 Therefore thou deliveredst them into the hand of their distressors who distressed them: [See *Judg* 2. 14, &c.] But when in the time of their distress they cried unto thee, thou heardest from heaven, and according to thy great mercies gavest them deliverers, who delivered them out of the hand of their distressors.

28 But when they had rest, they returned again to do evil before thy face; so thou lesteest them in the hand of their enemies, (so) that they bare sway over them: when they then returned, and cried unto thee, then thou didst hear from heaven, and didst many times rescue them according to thy mercies.

29 And thou hast testified 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 rights, against the same, by which a man that doth them shall live: [See Levit. 18 5. Ezech. 20. 11. Rom. 10. 5. Gal. 3. 12.] and they have drawn back their shoulder, [Heb. given a back-sliding shoulder. A similitude borrowed from beasts that will not bear the yoke or burden] and hardened their neck, [See Exod. 32. on verse 9.] and hearkened not.

30 Yet many years [As long as the kingdoms of Juda and Israel continued] didst thou forbear over them, [Thou hadst patience with them, and sparedst them, delaying the punishment] and testifiedst 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 into the hand of the nations of the countries.

31 But through thy great mercies, thou didst not utterly consume them [Hebr. thou didst make them no finishing nor destruction. Compare Jer. 4 27. with the annotat.] nor forsake them; for thou art a gracious and merciful God.

32 Now then, O our God, thou great, thou mighty and thou terrible God, who keepest covenant and mercy; let not all the foil [That is, all the punishments and miseries that have come upon us] be mean before thy face, that hath befallen [Heb. found] us, our kings, our Princes, and our Priests, and our Prophets, and our saviours, and all thy people; from the dayes of the kings of Assur, [That is, Assyria] unto this day.

33 Yet thou art righteous in all that is come upon us, [Compare Deut. 32. 4. Dan. 9. 24.] for thou hast dealt faithfully, [Hebr. done truth, or faithfulness] but we have dealt wickedly.

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

35 For they have not served thee in their kingdom, and in thy manifold goodness that thou gavest them, and in that large and that fat land which thou hadst given before their face; [That is, hadst set open and delivered unto them, that they might take it, and possesse it. So elsewhere often] neither have they turned themselves from their wicked ways.

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

37 And it [To wit, the land] multiplicth its increase, [Oth. its increase, or profit is great, or manifold] for the kings thou hast set over us [as if they should say, though the land yield much increase, 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 dominion over our bodies, and over our beasts, according to their pleasure; Thus are we in great distress.

38 And in all this [Or because of all this; to wit, all this evil that is come upon us, and pleseth us still at present; or from all this; that is to testify, that we mean all this truly and sincerely, and engage our selves unto true repentance, to turn away thy just wrath, and to be made partakers of thy blessing. See below chap. 10. 29.] we make a sure (covenant) [See Gen. 1 5. on verse 17, 18. Hebr. a sureness, or firmness] and write it: and our Princes, our Levites, (and) our Priests shall seal it. [Heb.

(are, or shall be) for, or, at the sealing, or the thing sealed, to wit, in the name of us all. Oth. for, or over the sealing (were) &c. Meaning that the confession ended with the former verse, and that now in this last verse is further related, what they did after the confession, to make it effectual and prevailing: Therefore they annex this verse to the following chapter, and render it thus: Now of all this we made a sure covenant, and wrote it, &c.]

CHAP. X.

The names of those that sealed to this covenant made with God, both for themselves and the whole Congregation, verse 1. &c. A relation of the general substance or matter of this covenant, confirmed by an oath and with a curse, and of some particular articles therein contained, 29.

Now for the sealings [Hebr. for the thing sealed, or, sealings; Meaning, those that ratified and confirmed the covenant (whereof was spoken in the end of the former chapter) with their seals, in the name, and in the behalf of all the Congregation] were, Nehemia Hat-turjaba, [See Ezra 2. on verse 63.] son of Hathabja, and Zidkiz.

2 Scaria, Azaria, Feremia, [Compare this Register with that which followeth below, Chapter 12. 1, &c.]

3 Pasbur, Amarja, Malchia,

4 Hattus, Sebanja, Malluch,

5 Harim, Meremoth, Obadja,

6 Daniel, Ginnethon, Baruch,

7 Mesullam, Abja, Mijamin,

8 Maazia, Bilgai, Senaja; those were the Priests.

[Nehemia (mentioned above vers. 1.) not being comprehended among them, who was not (according to the opinion of some) of the tribe of Levi.]

9 And the Levites; namely, Jesua the son of Azanaja, Binnai, of the sons of Henadad, Kadmiel.

10 And their brethren; Sebanja, Hodia, Kelita, Pelaja, Hanan.

11 Micha, Rehib, Hasubja,

12 Zacchur, Serubbja, Sebaaja,

13 Hodia, Bani, Beninu,

14 The heads of the people: [Compare above chap. 7.

8, &c. Ezra 2. 3, &c. and 8. 3, &c.] Parbus, Pabath-Moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonia, Bigvai, Adin,

17 Ater, Hizkiah, Azzum,

18 Hodia, Hasum, Bezai,

19 Harish, Anathoth, Nebai,

20 Magpias, Mesullam, Hezir,

21 Mesazabeel, Zaiak, Jaddua,

22 Pelaja, Hanan, Anaja,

23 Hosca, Hananja, Hassub,

24 Hallehes, Pilha, Sobek,

25 Rehum, Hasabna, Maaseja,

26 And Abia, Hanan, Anan,

27 Malluch, Harim, Baana,

28 And the rest of the people, [Compare 2 Chron. 23. on verse 5. and Ezra 2. on vers. 70.] the Priests, the Levites, the Porters, the Singers, the Netthinims [See Ezra 2. on verse 43.] and whosoever had separated himself from the nations of the lands [as above chap. 9. 2.] unto the law of God, their wives, their sons, and their daughters, all those that had knowledge (and) understanding;

29 They came to their brethren, their excellent (ones) [Or, honourable, great (ones) who were appointed to seal this covenant in the name of the whole Congregation.

on. See *Psal.* 8. on verse 2.] and entered into the curse, and into the oath, [That is, they likewise entered into this covenant, which was confirmed with an oath, and cursing of their persons, if they should chance to transgress this covenant. See *Deut.* 29. 12, 14, 19. and compare *Jos.* 24. 25. *2 Kings* 23. 3. *2 Chron.* 15. 12.] 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 our Lord, and his judgments, and his statutes:

30 And that we would not give our daughters unto the nations of the land, [To wit, give them in marriage unto the heathen] nor take their daughters for our sons.

31 Also when the nations of the land bring wares, and all corn [That is, all manner of corn, as Rie, Wheat, Barley. See *Gen.* 24. on verse 1.] on the Sabbath day, to sell, that we would not take it of them on the sabbath, or on (another) holy day; [See *Exod.* 20. 10. and 34. 21. *Levit.* 23. 2, &c. *Deut.* 5. 12, 13, 17, &c.] And that we would release the seventh year [the same being a year of release, wherein God had commanded to omit the tilling of the ground, and the exacting of debts. See *Exod.* 23. 10, 11. *Levit.* 25. 4. *Deut.* 15. 1, 2, &c.] together with all manner of grievances [Hebr. the burden, or grievance of all (or every) hand: that is, all manner of debt, which we otherwise had power to demand, require, or exact; or the requiring, demanding of all (or every) debt. See *Deut.* 15. on verse 2. and ab. ch. 5, 7, 10.]

32 Moreover, we set up commandments [Or ordinances, which are related in the following words] for our selves, imposing upon our selves a third part of a shekel [understand here the shekel of the sanctuary, being as much again as the common or civil shekel, to wit, about a half Rycks Dollar] yearly, for the service of the house of our God; [this was a voluntary contribution towards the maintaining of the worship of God, set up for the present necessity. Compare *2 Chr.* 26. 26, 27. & *2 Chr.* 31. 3. Of the ordinary tax that was enjoyed, see *Ex.* 30. 12.]

33 For the bread of disposition [That is, shew-bread. See *Levit.* 24. 6, &c. *2 Chron.* 2. 4. and 29. 18.] and the continual meat-offering, [See *Exod.* 29. 40. *Num.* 28. 5.] and for the continual burnt-offering, of the shew-breads, of the new-moons, [See *Numb.* 28. and 29.] for the set 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; and for all the work of the house of our God.

34 Also we cast the lots 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] at 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 Rie, 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 price or sum of money wherewith they were to redeem the first-born sons, and the unclean cattle, as horses, asses, camels, &c. See *Exod.* 13. 13. *Lev.* 27. verse 11, 12, 13, 26, 27.] as it is written in the Law; [See *Exod.* 13. 2. *Num.* 3. 13. and 8. 17.] and that we should bring the first-born of our bullocks, and of our sheep, [That is, of great and small cattle] unto the house of our God, unto the Priests that minister in the house of our God.

37 And that we should bring the first-fruits of our dough, and our heave-offerings, [Or, heavings. See *Lev.* 23. 17. *Num.* 15. 19.] and the fruit of all trees, new wine and oil, [See *Num.* 18. 12. *Deut.* 18. 4.] unto the Priests

into the chambers of the house of our God, and the tenths of our land unto the Levites; [See *Num.* 18. 24, 25.] and that the same Levites might have the tithes in all the cities of our village, [Oth. that the same Levites might give the tithes, &c. to wit unto the high Priest, whereof in the following verse Hebr. the tithing. See *Gen.* 28. 22. *Deut.* 14. 22. and 26. 12.]

38 And that there should be a Priest a son of Aaron, with the Levites, when the Levites receive [Or, give: as in the former verse] tithes; and that the Levites should bring up the tithe of the tithes unto the house of our God, into the chambers of the treasure-house. [See *Numb.* 18. 26.]

39 For the children of Israel, and the children of Levi ought to bring the heave-offering of corn, new wine, and oil into those chambers, because the vessels of the Sanctuary are there, and the Priests that minister, [Or, where also the vessels, &c.] and the Porters, and the Singers; that so we might not forsake the House of our God.

CHAP. XI.

A Register of those that took their habitations 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 cast lots, to bring out one of ten to dwell in Jerusalem, the holy city, [Hebr. city of holiness; so below verse 18.] and nine parts [Hebr. hands] in the (other) cities.

2 And the people blessed all the men, that wittingly 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 tarrying for the lot, they offered themselves to dwell at Jerusalem; forasmuch as this city was (as it were) the mother and preservation 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 at, had no need to fear.]

3 And these are the heads of the country, [Or Province, meaning Judea, the same being at that time as a Province under the Persian Empire and Dominion] that dwell at Jerusalem; But in the cities of Juda dwell every one in his possession in their cities, Israel [by Israel in this place, some understand those of Juda, as *2 Chron.* 21. on verse 2. Others understand thereby some of the ten tribes, that for Religions sake had joyned themselves unto Juda. See *1 Chron.* 9. 3.] the Priests, and the Levites, and the Nethinims [See *Ezra* 2. on v. 43.] and the children of Salomons servants; [See *Ezra* 2. on v. 55.]

4 At Jerusalem there dwell (some) of the children of Juda, and of the children of Benjamin; of the children of Juda, Athaja the son of Uzzi, the son of Zacharia, the son of Amarja, the son of Shephajja, the son of Mahalelect, of the children of Perez.

5 And Maseja the son of Baruch, the son of Col-hose, the son of Hazeja, the son of Adaja, the son of Jojarib, the son of Zacharia, the son of Siloni.

6 All the children of Perez, that dwell at Jerusalem, were four hundred threescore and eight valiant men. [Or, able, rich men. Hebr. men of valour, or ability.]

7 And these are the children of Benjamin: Sallu the son of Mesallam, the son of Joed, the son of Pedajja, the son of Kelaja, the son of Maseja, the son of Ithiel, the son of Jesejai.

8 And after him, Gabbai, Sallai; nine hundred twentye and eight.

9 And Joel, the son of Zichri, was overseer over them; and Jada, the son of Senua, was the second over the city.

10 Of the Priests; Jedaia the son of Jojarib, Fachin,

11 Seraja the son of Hilchia, the son of Mesullam, the son of Zadok, the son of Merajoth, the son of Abitub, was leader, [Or, Duke. See 1 Chron. 9. on verse 11.] of the house of God.

12 And their brethren, that did the work in the house, [To wit in the house of God, that is the Temple, managing all businesses that pertained to the service of God] were eight hundred twenty and two; and Adaja, the son of Jerobam, the son of Palaja, the son of Amzi, the son of Zecharja, the son of Pasfur, the son of Malchia.

13 And his brethren, heads of the fathers, were two hundred forty and two. And Amassai the son of Azareel, the son of Asbazi, the son of Mesillemoth, the son of Immer.

14 And their brethren valiant champions, were an hundred twenty and eight; and the overseer over them was Zabdai the son of Gedolim. [Hebr. Haggedolim. Oth. of (one) of the great ones.]

15 And of the Levites; Semaja the son of Hasub, the son of Azrikam, the son of Hasabja, the son of Buni.

16 And Sabbethai, and Jozabad, of the heads of the Levites were over the outwork of the house of God. [Meaning to order and manage affairs out of the Temple that were requisite to the service of God, and to gather in the money which the congregation had freely undertaken to contribute to that end, as was related above chap. 10. 32, 33. Compare 1 Chron. 26. on verse 29.]

17 And Mathanja the son of Micha, the son of Zabdi, the son of Asaph was the head, who begun the thanksgiving in prayer, [As being the chief singer, the tuner of the Psalms and Hymns or songs of praise, that first began the Psalm or song] and Bakbukia was the second of his brethren; and Abda the son of Summua, the son of Galai, the son of Jeduthun.

18 All the Levites, in the holy city [Namely Jerusalem] were two hundred fourscore and four.

19 And the Porters, Akkub, Talmon, with their brethren that kept watch [Or, the watchmen] at the gates, were an hundred seventy and two.

20 Now the rest of Israel [See on verse 3.] of the Priests, (and) the Levites, were all in the cities of Juda, every one in his inheritance. [See below on verse 36.]

21 And the Nethinims dwelt in Ophel; [As above chap. 3. 26.] and Ziba and Gispa were over the Nethinims.

22 And the overseer of the Levites at Jerusalem, was Uzzi, the son of Bani, the son of Hasabja, the son of Mattanja, the son of Micha; of the children of Asaph were the Singers over against the work of the House of God. [That is, these were to be at hand, and to be present in the Temple, to minde and heed the daily necessities of the service of God, as others heeded or minded the outward business of Gods worship, ab. verse 16. See bel. chap. 12. 9.]

23 For there was a commandment of the king concerning them; to wit, a certain maintenance for the Singers every dayes (allowance) on its day. [Heb. surenesse, faithfulness, certainty; (as above chap. 9. 38.) that is here, a sure rent, revenue, or income, or a certain stipend, allowance or maintenance to be allowed out of the kings treasure. Oth. a sure rent for the Singers; which they understand thus, that they were intrusted by the king to receive money of his Commissary, and to lay it out for daily necessities for the service of God. See Ezra 6. 8, 9. and 7. 20, 21, 22.]

24 And Petabja the son of Meserabeel, of the chil-

dren of Zerab, the son of Juda, was at the kings hand; [That is, the kings Commissioner. Compare 1 Chron. 18. 17.] in all matters unto the people. [Or in all (or every) word unto the people, or of the people; that is in that which was to be presented unto the people from the king, or in the kings name, or in that which the people had to do with the king; item to get in and demand the kings revenues, and to see them laid out and disbursed according to the kings order and commission. See Ezra 6. 8.]

25 Now in the villages in their fields (some) of the children of Juda dwelt in Kiriath-Arba [Of this and all the following places, see Jos. 15. 13, 21, &c. and 18. 22. and 19. 2, &c.] and her dependant places, [Hebr. daughters; so in the following words, and elsewhere often] and in Dibon, and her dependant places, and in Jakabzeel and her villages.

26 And at Jesua, and at Molada, and at Beth-Pellet,

27 And at Hazar-Sual, and in Beerseba, and her dependant places,

28 And at Ziglag, and in Mechona, and her dependant places,

29 And at En-Rimmon, and at Zora, and at Farmuth.

30 Zamoith, Adullam and their villages, Lachis, and her fields, Azeka and her dependant places; and they camped themselves from Beerseba unto the valley of Hinnom. [That is, they inhabited all that countrey, 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 (dwelt) in, Michmas, and Aija, and Bethel, and their dependant places,

32 Anathoth, Nob, Ananja,

33 Hazor, Rama, Githaim,

34 Hadid 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 dwelt in) the divisions of Juda, (and) Benjamin. [The places that by Gods appointment were allotted unto the Levites from those two tribes.]

CHAP. XII.

A Register of the Priests and Levites that were come out of the captivity with Zerubbabel, verse 1, &c. The succession of the high Priests from Jesua unto Jaddua, 10 A Register of the chief Priests that succeeded in the room of those before mentioned, 12 A description of the chief of the Levites, 22 A relation of the dedication of the walls of Jerusalem, 27 The appointing of Treasurers over the goods or estates of Priests and Levites, 44.

Now these are the Priests and the Levites, [Meaning the chief and the rulers of the Priests and Levites, as may be gathered from verse 7. 22, 23, 24.] that went up with Zerubbabel [See Ezra 2. on verse 2.] the son of Sealthiel, and Jesua; [who was the high Priest] Seraja, Jeremia, Ezra.

2 Amarja, Maluch, [This man, and some others are named otherwayes, below from verse 14. to 21. after the manner of the Hebrews] Hattus,

3 Sechanja, Rehum, Merimoth,

4 Iddo, Ginnerthoi, Abja,

5 Mijimim, Maadja, Bilga,

6 Semaja, and Jojarib, Jedaia,

7 Sallu, Amok, Malchia, Jedaia; those were the heads of the Priests, and their brethren in the dayes of Jesua.

8 And the Levites were; Jeshua, Binnui, Kadmiel, Serebja, Jada, Maithanja; he [Namely Maithanja. See above chap. 11. 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 ab. chap. 11. 17.]

9 And Bakbukja, and Unni, their brethren were over against them in the watches. [That is, were present with or about the singers, to wait upon their office or ministry. See ab. chap. 11. on verse 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. verse 39.]

10 Now Jeshua begat Jozakim, and Jozakim begat Eljasib, and Eljasib begat Joadab.

11 And Joadab begat Jonathan, and Jonathan begat Jaddua, [This Jaddua is conceived to have been the high Priest Jaddus of whom Josephus writeth, that Alexander the Great coming in an hostile manner against Jerusalem, he in his high Priests attire went out of the city to meet him, and appeased him. Whence some conjecture, that Nehemia 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, there being as yet not full threecore years expired, from the time of Artaxerxes Mnemon (whose servant some hold Nehemia to have been) unto the end of the Persian, and the beginning of the Grecian Monarchy. Others conceive that Nehemia (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 dayes of Jozakim, [Who was high Priest after his father Jeshua, verse 10.] were Priests the heads of the fathers; [That is, the chiefest among the Priests, as was shewed on verse 1.] of Seraja, was Meraja; [That was, of Seraja was born or descended Meraja succeeding in his room. therefore others render this thus, for Seraja, that is in his stead or room, and so in the sequel] of Jerehja, Hananja;

13 Of Ezra, Mesullam, of Amaria, Jobanan,

14 Of Melichu, Jonathan; of Sebanja Joseph:

15 Of Hurim, Adna; of Merajoth, Helkai:

16 Of Iddo, Zacharia: of Ginnetbon, Mesullam:

17 Of Abja, Zichri: of Minjamen, and Moaddja, Piltai:

18 Of Bilga, Sammua; of Semaja, Jonathan:

19 And of Jozarib, Maithenai; of Jedaja, Uzzi:

20 Of Sullai, Kallai; of Amok, Hebe:

21 Of Hilkia, Hushja; of Jedaja, Nethaneel:

22 Of the Levites in the dayes of Eljasib, Joadab, and Jobanan, and Jaddua the heads of the fathers were recorded: together with the Priests until the reign of Darius the Persian. [To wit, the last king of Persia called Codamanus, whom Alexander the Great conquered: with whom the Persian Monarchy ended, about the year of the creation of the world 3642. before Christs incarnation, 329. according to the computation of some Chronologers.]

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 dayes of Jobanan [above vers. 13.] called Jonathan, the father of Jaddua [That is, Grand-son, or Grand-child, the sons son] of Eljasib.

24 The heads then of the Levites were Hushja, Serebja, and Jeshua 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 Judg. 13. on verse 6.] ward against ward. [That is, they executed their office or ministry by turns, or courses one for another, according to the ordinance of David, See 1 Chron. 25. so ab. verse 8.]

25 Maithanja, and Bakbukja, Obadja, Mesullam, Talmon, (and) Akub were Porters, keeping the watch, by the Treasuries [See below verse 43. and chap. 13. 5. item 1 Chron. 26. on verse 17. Hebr. Asaphim] of the gates.

26 These were in the dayes of Jozakim the son of Jeshua the son of Jozadak; and in the dayes of Nehemia the governor, and of Ezra the Priest the scribe.

27 Now at the dedication of the wall of Jerusalem [Which was performed with prayers, thanksgivings, offerings, and outward tokens of spiritual Joy before the Lord, as followeth. Compare Exod. 40. Numb 7. Deut. 20. on verse 5. and 1 King. 8. 63. Ezra 6. 17 &c. Job. 10. 22.] they sought the Levites out of all their places, [whither they with others were returned to the great congregation, whereof ab. chap. 9. and 10.] to bring them to Jerusalem: to perform the dedication with joy, and with thanksgivings, and with singing, cymbal, lutes, and with harps.

28 So the children of the Singers were gathered together, both out of the plain field round about Jerusalem, and from the villages [Or farms, so verse 29.] of Neophath; [Or of the Neophathites.]

29 And from the house of Gilgal, [Or place of Gilgal, Hebr. Beth-Gilgal. Or Gilgal, see Deut. 11. 30. Jos. 5. 9.] and out of the fields of Geba, [See Jos. 21. 17.] and Azmaveth; [ab. chap. 7. 28. is mentioned Beth-Azmaveth] for the Singers had built them villages round about Jerusalem, [because all was exceedingly wasted and destroyed by the Babylonian wars, and because they may be near hand for to exercise their function and the worship of God. See ab. chap. 11. on v. 20. and 30.]

30 And the Priests and the Levites purified themselves: [Compare Gen. 35. on verse 2. Exod. 19. 10, 15. Numb. 19. 2 Chron. 29. 5, 15, 16, &c. and Ezra 6. 20, 21.] after that they purified the people, and the gates, and the wall.

31 Then I caused the Princes of Juda to go up upon the wall: and I appointed two great thanksgiving-chores and circuits, (the one) on the right hand upon the wall, [Of the other company of those that gave thanks, see v. 38.] toward the dung-gate. [Compare this description of the wall, with ab. chap. 2. 13, 14, 15. and chap. 3. and see the annotat. there.]

32 And after them went Hosaja, and half of the Princes of Juda,

33 And Azaria, Ezra, and Mesullam,

34 Juda, and Benjamin, and Semaja, and Jerehja,

35 And (certain) of the Priests children with trumpets: Zacharia the son of Jonathan, the son of Semaja, the son of Maithanja, the son of Michaja, the son of Zaccur, the son of Asaph:

36 And his brethren, Semaja, and Azrael, Milalai, Gilalai, Maai, Nethaneel, and Juda, Hanani, with musickall Instruments of David, [That is, which were invented, or ordained and delivered by David] the man of God: [That is, the Prophet, as above verse 24.] and Ezra the Scribe (wrote) before their face.

37 Moreover toward the Fountain-gate, and over against them, they went up by the stairs of the city of David, through the going up the wall: above the house of David, unto the water-gate, eastward.

38 Now the second thanksgiving-choire they went over 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 verse 40.] and I after them, with the half of the people upon the wall, from above the tower of the Baking-ovens, unto the broad wall.

39 And from above the gate of Ephraim, and above, [Oth. toward:] and so in the sequel] the Old-gate, and above the Fish-gate, and the tower of Hananeel, and the tower of Mea unto the Sheeph-gate. and they stood still in

the Prison-gate. [Hebr. stood in, or by the gate of custody; that is, the prison, as Jer. 32.2.]

40 Then stood both the thanksgiving quires in the house of God; and I, and the half of the Rulers with me.

41 And the Priests, Eljakim, Maaseja, Minjamin, Michaja, Elioenai, Zacharya, Hananja, with trumpets.

42 Moreover, Maaseja, and Semaja, and Eliazar, and Uzzi, and Johanan, and Malchia, and Elam, and Ezer, also the Singers caused themselves to be heard, with Zarabiah the overseer.

43 And they offered the same day great lay-offerings, and rejoyced; for God had made them reioyce with great ioy, the wives also and the children reioyced: so that the ioy of Jerusalem was heard afar off.

44 Also the same day were men appointed over the chambers, for the treasures, [Compare below cha. 13. 5, 12, 13. and ab. ch. 10. 37. 38.] for the heave-offerings, for the first fruits, and for the tithes, to gather into them, out of the fields of the cities, [That is, which lay round about the cities] the portions of the Law, for the Priests and for the Levites; [That is, which were ordained in the law, for the Priests, &c. to the bringing up of which portions they had bound themselves anew, ab. c. 10. 35, &c.] for Juda reioyced for the Priests, and for the Levites, [Hebr. (there was) ioy, or gladnesse of Juda; or the joy of Juda (was) for the &c.] that stood there, [that is, that waited diligently and faithfully on their ministry, and therein intended to proceed, whereas they were formerly scattered up and down the countrey for want of maintenance, which now was willingly brought in with joy and rejoycing. Compare below ch. 13. 10.]

45 And also the singers and the porters kept the watch of their God, [Taking care that the worship of God might be well performed in all its circumstances thereto belonging. See Lev. 18. on ver. 35.] and the watch of the purification: [as above ver. 30.] according to the commandment of David, (and) of Salomon his son. [See 1 Chron. 25. Meaning that they kept their courses diligently. Or, and the Singers and the Porters watch. &c.]

46 For in the daies of David and Asaph, [Under whom are also Heman and Jeduthun comprehended, 1 Chron. 25. 1, &c.] there were heads of the Singers, and of the song of praise, and of thanksgivings unto God. [that is, chief singers, and tuners of Psalmes and songs, and overseers of the chiefest, who took care that the ministry and all the courses of the Singers were rightly observed, &c. See above ver. 42. and chap. 11. 17. and 1 Chron. 25. 2, 3, 6.]

47 Therefore all Israel in the daies of Zerubbabel, and in the daies of Nehemiah, gave the portions of the Singers, and of the Porters, [as above ver. 44.] every dayes (portion) on its day: [Hebr. the word, or, the thing of a day on its day] And they [to wit, the people, or all Israel] hallowed for the Levites, [that is, they set apart, and gave the tithes unto the Levites, &c. which were consecrated for that purpose, and whereby all the rest that they kept, was hallowed for their own particular use. See Num. 18. 21, 26.] and the Levites hallowed for the children of Aaron. [that is, they set apart, and gave tithes of the tithes, which they had received, unto the high Priests, according to the law of God, Numb. 18. 26, &c. See also there v. 8.]

CHAP. XIII.

At the reading of the law of God before the people, all mixture with strange nations is separated from Israel, ver. 1. &c. Whilest Nehemia was gone back to the

king, divers gross abuses were crept into the church of God, of which he purgeth the same at his return, purifying the chambers in the house of God, which Eljasib had polluted, 4. restoring the Priests and Levites to their office and maintenance, over which he appointed Treasurers, 10, 30. putting down all profanation 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 Nehemia was come back the second time from king Artaxerxes to Jerusalem. See verse 4. and 6.] And therein was found written, that the Ammonites, and the Moabites, [Hebr. Ammonite, and Moabite] should not come into the congregation of God for ever: [see Deu. 23. on v. 1.]

2 Because they had not met the children of Israel with bread, and with water; [That is, with meat and drink] yea had hired Bileam against him, [meaning Israel; that is, the people of Israel] to curse him: Howbeit, our God turned the curse into a blessing.

3 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.]

4 Now Eljasib the Priest, who was set over the chamber, [That is, chambers. See below v. 9. and Ezra 8. 29.] of the house of our God, was heretofore nigh of kin to Tobia: [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 1, 4, 17, 19. and compare below v. 28.]

5 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 householdstuffs in. See verse 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; [Hebr. the command, or, commandment of the Levites, &c. that is, concerning which God had commanded that they should be given to the Levites, &c. or, the commanded, or, ordained (portion) of the Levites, &c. See Numb. 18. 24.] together with the heave-offerings of the Priests: [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. 8, 26.]

6 But in all this (time) was not I at Jerusalem: [Intimating that in a short space of time, while he was absent, all fell to decay again] for in the two and thirtieth year [when I had been twelve years at Jerusalem with the Kings leave or consent] of Artahastia [see Ezra 6. on verse 14] king of Babel, [which was now under the Persian Monarchy] came I unto the king; but at the end of (certain) daies [that is, after a while, or (as others) after a full year was expired, which is sometimes understood by daies] obtained I leave (again) of the king. [or, leave was obtained for me. The Hebrew word doth properly signifie: I was required, summoned, or, sent for. It may be that Nehemiah, fearing himself to ask leave again, caused the same to be asked or craved by others, and that thereupon the King sent for him, and gave him leave. Yea without doubt some godly Jews did certifie Nehemiah of the decayed state and condition of Gods people, and earnestly required his coming unto them, &c.]

7 And I came to Jerusalem, and understood of the evil that Eljasib 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: [Hebr. 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 cast forth all the household stuffe of Tobia out of the chamber. [Hebr. all the vessels, or, all the furniture of the house of Tobia.]

9 Moreover, I gave command, [Hebr. I said. See 2 Chron. 29. 24, 27. Job 9. 7. Esth. 9. 25. and compare Genes. 1. 3. Fona 2. 11. with the annotat.] and they cleanse the chambers: [or, I said that they should cleanse the chambers. So below verse 19.] And I brought in thither again the vessels 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. 37.] So that the Levites and the Singers that did the work, [to wit, of the Lord; that is, the usual service of God] were fled every one to his field.

11 And I contended with the Rulers, [That is, I reproved them, chid them sharply. So vers. 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 Juda 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 over the Treasures, [As above chap. 12. 44. and 1 Chron. 26. 20 &c. 2 Chron. 31. 12, &c.] Selemia the Priest, and Zadok the Scribe, and of the Levites, Pedaia: And at their hand [that is, for their service or help] Hanan the son of Zacchur, the son of Matthanja: For they were counted faithful, [compare above chap. 7. 2.] and it was imposed upon them [Hebr. (it was) upon them: That is, it was their duty, their office, their charge] to distribute unto their brethren.

14 Remember me, [Compare Genes. 8. on verse 1. Heb. 6. 10. and below verse 22 31. 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. 32. on vers. 32. and 35. on vers. 26.] that I have done for the house of my God, and for the watches 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 daies saw I in Juda, those that trod presses [To wit, wine-presses and oil-presses] on the sabbath, and those that brought in sheaves, which they laded on asses; as also wine, grapes, and figs, and all (or every) burden, [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 day wherein they sold victuals. [professing before the Lord, that I would suffer it no longer.]

16 There dwelt also Tyrians [That were born in the famous city of Tyre. See Josh. 19. on vers. 29.] therein [to wit, in Jerusalem] who brought in fish, and all [that is, all manner of] provision and merchandise, which they sold on the sabbath unto the children of Juda and at Jerusalem.

17 Then I contended with the Nobles [Hebr. white-ones. See above cha. 2. on verse 16.] of Juda, and said unto them; what evil thing is this that ye do, and profane the sabbath-day?

18 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 [Hebr. adde fierce wrath] upon Israel, profaning the Sabbath.

19 Now it came to pass, when the gates of Jerusalem gave shadow, [Or, were overshadowed: That is, towards evening, when the sun began to set] before the Sabbath, that I gave command, [Hebr. 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 youths at the gates, (that there) should no burden come in on the sabbath day.

20 Then the Merchants, and sellers of oil [That is, all kind of] saleware, overnighed without Jerusalem once or twice.

21 So I testified against them, and said unto them, why overnigh ye over against the wall? If ye do so again, I will lay hand on you: From that time forth came they no (more) on the sabbath.

22 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 (in) this, my God, and spare me, according to the multitude [or, greatness] of thy goodness. [or, loving kindness.]

23 I saw also in those dayes Jews, that had caused Asdodish, Ammonitish, and Moabitish wives [That is, heathenish wives of all kind of strange nations. Asdod was a city and countrey of the Philistines. See 1 Sam. 5. 1, 2, &c.] to dwell (with them). [that is, had married those strange wives. (See Ezra 10. on vers. 2.) notwithstanding the reformation lately made by Ezra, Ezra chapters 9. and 10. and their own vow and promise sealed and confirmed with an oath, above chap. 10. 30. So verse 27.]

24 And their children spake half in the Asdodish speech, [Oth. half of their children, or, a part, &c.] and they could not speak in the Jews language: [Hebr. they discerned not, or, distinguished not, &c.] but according to the Language of each people. [Hebr. 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 bastardly mungrell language, with a bastardly mungrell Religion.]

25 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) (some) men of them; and pluckt off (their) hair: [for an open punishment and disgrace. Compare Deu. 25. 2. and 2 Sam. 10. 14.] and I made them swear by God; if ye shall give your daughters unto their sons, and if ye shall take of their daughters for your sons, or for your selves! [an abrupt kind of speech, which was frequently used in oaths or swearing, wherein must be understood, then thou shalt be cursed, or, then let God punish thee. See Gen. 14. on vers. 23. This oath which he pronounceth before them, they were to take the same upon themselves, that being by this means stirred up, they might not hereafter fall into the same abomination again.]

26 Did not Salomon king of Israel sin therein? [See 1 Kings 11. 4.] Howbeit, among many heathens there was no king like him, [see 1 Kings 3. 13. 2 Chr. 1. 12.] and he was beloved of his God, and God had made him king over all Israel: also him did strange women cause to sin.

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, then that great and wise king Solomon was, who was beloved of God ?]

28 Also (one) of the children of Fojada the son of Eliasib, 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 Sanballats son in law, was Manasses, the brother of the high Priest Jaddua, or Jaddus, 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.]

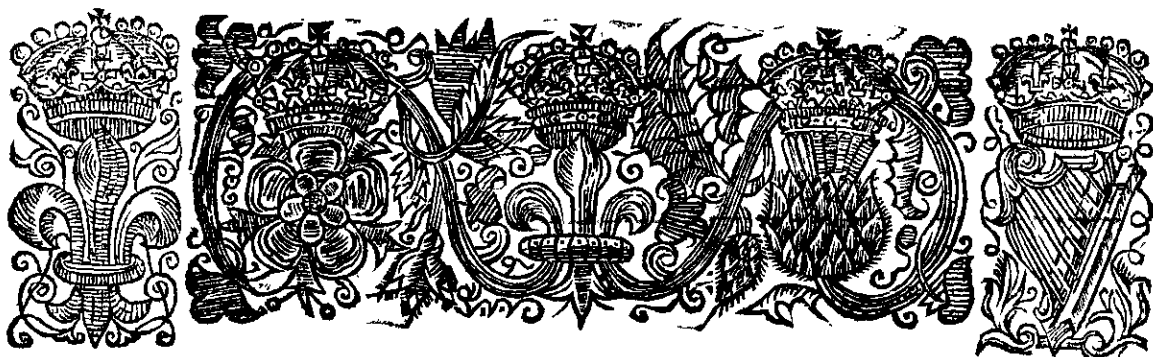
because they have defiled the priesthood, [committing such vile abominations as are mentioned above] yea the covenant of the Priesthood, and of the Levites. [meaning the special and stricter covenant which God had made with Aaron, and his seed, together with the Levites concerning their holy functions.]

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 ab. verse 14.] every one in his business.

31 Also for the wood-offering [See ab. chap. 10.34.] at times appointed, and for the first-fruits : Remember me, my God for good. [Compare ab. chap. 5. on vers. 19. and in this chapter verse 14. and 22.]

The End of the Book of N E H E M I A.

THE



THE BOOK OF ESTHER.

The Argument of this B O O K.

THis book is called the book of Esther, because therein is principally spoken of her, namely, how that the great and mighty king Ahasuerus, having in his fierce anger cast off his wife Valthi, (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 Susan, 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 stately wedding, or marriage-feast, during this marriage of Esther with Ahasuerus, exalted and presumptuous Haman (chiefly out of hatred against Mordecai) resolved not onely 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 her self, with all her Ladies of honour, addressed themselves unto God by prayer and fasting, then God graciously heard their prayer and supplication, and not onely hindred 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 guard, to defend their own lives, and to be avenged on their enemies; which being done, the Jews every where kept great feasts of joy, and that not onely once, but Esther and Mordecai ordained that this should be done every year duly and constantly, on the dayes of Purim, in remembrance of this wonderful and unlooked for deliverance which God gave unto his people, saving 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 lesser time.

ESTHER.



ESTHER.

CHAP. I.

King Ahasuerus maketh a royal feast for all his Lords and Princes, verse 1, &c. Also for all the people at Susan, 4. Queen Vasthi, maketh also a feast for the women, 9. The king commandeth Queen Vasthi to come before him, the princes and all the people, 10. Which she refuseth to do, 12. For which cause he casteth 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 passe in the dayes of Ahasuerus, [He is called in the Greek Histories (according to the opinion of some) Xerxes the son of Darius Hystaspes, of whom mention is made, Esth. 4. 6.] (he is that Ahasuerus, which reigned from India unto Ethiopia, [Hebr. from Hodu unto Chus] (over) an hundred and seven and twenty countries.)

2 In those dayes when king Ahasuerus sat on the throne of his Kingdom, which was in the Castle of Susan; [Or in the Palace of Susan: Oth. in the Metropolis, or chief city of Susan. It seemeth that the city and the Castle or palace had but one name. See below chap. 3. 15. and 4. 6.]

3 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 3.] and the Governours of the countreys were before his face;

4 When he shewed the riches of the glory of his kingdom, [That is, the riches of his glorious kingdom] and the costlinesse of the ornament of his greatnesse: many dayes together, an hundred and fourscore dayes.

5 Now when those dayes were fulfilled, the king made a feast unto all the people that were found in the Castle of Susan, [This is more then if it were said, that dwelt at Susan, for there were many present at this feast that dwelt not at Susan,] from the greatest unto the least, seven dayes together in the court of the garden of the kings Palace.

6 There were white, green and skie-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 annot. on verse 8.] were of gold and silver, upon a pavement of Purple-(stone) [Hebr. Bahat; that is Porphyre stone, or marble, red like purple. Oth. red marble] and of marble, and alabaster, and precious stones. [Hebr. Sochereth, This is the name of a precious stone, that is unknown to us. Others take it to be a speckled marble of divers colours.]

7 And they gave (them) drink in vessels of gold, and the one vessel was otherwise then the other vessel: [Hebr. and the vessels were distinct from the vessels; that is diverse and distinct one from another] and there was much Royal wine [Hebr. wine of the kingdom] according to the kings ability. [Hebr. band. That is, as it became so mighty a king.]

8 And the drinking was according to the law, (so) that no man did compel: [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 one man should compel another to pledge whole cups, but that every one should drink as he pleased, and suffer another to do so likewise] for so had the king straitly commanded [Hebr. funded, or laid the ground-work] to all the great ones of his house, [Hebr. to all (or every) master, 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]

9 Also Queen Vasthi 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] which king Ahasuerus had.

10 On the seventh day, [This was the last day of that royal feast] when the kings heart was merry; [Hebr. good] with wine, he said unto [that is, he commanded, or he charged] Mehuman, Biztha, Charbona, Bigtha, Zethar, and Charchas, the seven chamberlains, [Or courtiers: and so in the sequel. See Gen. 37. on verse 36.] serving before the face of the king Ahasuerus.

11 *That they should bring Vasthi the Queen before the face of the king, with the Royal Crown:* [Hebr. *with the crown of the kingdom*] *to shew the nations and the princes* [To wit, which were at Susan] *her beauty:* [for the king to command such a thing as this, argued that she was moved thereunto by drunkenness rather than by any sound or solid reason] *for she was of a fair countenance,* [Hebr. *good of countenance.*]

12 *But the Queen Vasthi refused to come at the kings word, which (was brought her) by the ministry* [Hebr. *by the hand*, that is, by the ministry, as Exod. 9. 35. See the annotat. there] *of the chamberlains:* *Then the king was very wroth, and his anger kindled in him.*

13 *Then the king said unto the wise men, which understood the times,* [That is, which were well skilled in the histories of ancient times, and knew the carriage of things full well. Compare 1 Chron. 12. 32.] *for so was the kings business to be done,* [that is, to be advised or consulted on] *in the presence of those that knew the law and judgement:* [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 Carsena, Setbar, Admatha, Tharsis, Meres, Mersena, Memuchan, the seven Princes of Persia and Media,* [Oth. *to wit unto the next unto him, Carsena, &c.* Understand, that these Princes sat next unto the king, that they were in highest account or estimation with the king. Ezra. 7. 14. they are called the seven Counsellours of the kings] *which saw the kings face,* [that is, which were daily with and about the king. See the annotat. 2 Kings 25. 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.*

15 *What shall we do with the Queen Vasthi according to the law?* [To wit, according to the laws of the Medes and Persians] *because she hath not performed the word of the king Abasuerus* [That is, my word and command: he speaketh of himself in the third person] *by the ministry of the Chamberlains.* [That is, because she would not come when she was called or sent for.]

16 *Then said Memuchan before the face of the king and the Princes,* [It seemeth that Memuchan passed 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 comotation] *the Queen Vasthi hath not onely offended against the king, but (also) against all the Princes, and against all the nations that are in all the countreys of the king Abasuerus.* [intimating, that Vasthi had sinned against the king by act and deed, against the Princes and people 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 verse 18.] *so that they shall despise their husbands in their eyes, when it shall be said, The king Abasuerus said, that they should bring Vasthi the Queen before his face, but she came not.*

18 *Likewise shall the Princesses of Persia and Media say (so) this day unto all the kings Princes, when they shall hear (of) this deed of the Queen;* [See verse 17.] *And there will be contempt and wrath enough.* [as if he should say, hence this will arise, 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 dissension, discord and distaste between man and wife.]

19 *If it seem good unto the king,* [Hebr. *if it be good with the king*] *let a royal command go forth,* [That is, 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 laws of the Persians and Medes, and that no man transgresse.* [Oth. *that none be revoked.* So also below chap. 3. verse 3. or and it be irrevocable] *That Vasthi come no (more) in before the face of king Abasuerus, and let the king give her kingdom* [or royal dignity, royal state] *unto her neighbour* [or unto her companion; that is unto another] *that is better then she.*

20 *When the kings command, which he shall make in all his kingdom, (for it is great)* [Or although it be great] *shall be heard: then all wives shall give to their husbands honour,* [or perform honour to them, that is, have them in honour and esteem] *from the greatest unto the least.*

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 Memuchan.*

22 *And he* [To wit the king] *sent letters unto all the kings countreys,* [Oth. *there were letters sent unto, &c.*] *unto every countrey,* [Hebr. *unto countrey and countrey*, that is, unto all the Governours and Rulers of every countrey] *according to the writing thereof, and to every people,* [Hebr. *and to people to people*] *after their languages: That every man should bear rule in his (own) house: and speak according to the language of his people.* [Understand withall, 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 pleasure another. See Dan. 1. 4. The Romans caused the Latine tongue to be brought into the Provinces which they had conquered, and the laws to be published in the same language. Oth. *now they spake this* (every man) *according to the language of his people;* so that every one might be able to understand it.]

CHAP. II.

Abasuerus remembreth Vasthi, verse 1. Many beautiful virgins are gathered together, 2. that the king might chuse one out of them to be Queen in Vasthi's room, 4. Mordecai bringeth also Esther among those maidens, 8. She findeth favour with Hegai the keeper of the maidens, 9. Hegai giveth her her ornaments, 12. She is brought unto the king, 16. He putteth the Crown upon her head, and maketh her Queen, 17. And he maketh a great marriage-feast, to the honour of her, 18. Two Chamberlains seek to murder king Abasuerus 21. Mordecai discovereth his plot, 22. It is recorded in the Chronicle, 23.

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

2 *Then said the kings young men that ministered unto him,* [That is, the Princes, that had condemned Vasthi, chap. 1. 16, &c.] *Let (there) be young daughters, maidens, virgins, fair of countenance,* [Hebr. *good to look on*] *sought for the king.*

3 *And let the king appoint overseers in all the countreys of his kingdom, that they may gather together,* [Understand withall, and bring] *all young daughters, maidens, virgins, fair of countenance, unto the Castle of Susan to the house of the women,* [That is, of the Virgins. So

again straightway in this very verse. And Gal. 4. 4. the blessed Virgin Mary is called a woman] under the hand [that is, care, or providing, custody, oversight, as verse 8.] of Hegai [called Hogai, v. 8.] the kings Chamberlain, 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 whatsoever in any wise belongeth to the attiring and dressing of Virgins, as namely apparel, rings and jewels, and also perfumes, and sweet-smelling ointments, oil, or sweet balls. See below verse 13. and 14. See also of the attiring, dressing, or adorning of maidens and virgins, Isa. 3.]

4 And let the young daughter which shall be fair [Heb. good. So likewise ver. 9.] in the kings eyes, be Queen instead of Vasthi : [the Princess of Persia, that had past so hard a sentence against Vasthi, fearing lest the king might be moved with compassion towards Vasthi, and take her again unto himself, and so by that means she 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 propound a way unto the king how he may satisfy his pleasure, and in time quite forget Vasthi] Now this thing was good in the eyes of the king, and he did so.

5 (Now) there was a Jewish man in the Castle of Susan, whose name was Mordechai, a son of Jair, the son of Simai, the son of Kis, a man of Jimini : [That is, a Benjamite. See Judg. 3. 15.]

6 Who had been carried away from Jerusalem with those that were carried away [Hebr. with the carrying away] who were carried away with Fechonja, [otherwise called Fehojachin, 2 Kings 24. 6. and Chonja, by way of contempt, Jerem. 22. 24.] king of Fuda, whom [to wit, Fechonja, or those that had been carried away] Nebuchadnezer [otherwise called Nabuchodonosor] king of Babel had carried away.

7 And it was he that brought up Hadassa, (this is Esther, [She was called Esther, when she became the wife of king Abasuerus. Herodotus calleth the wife of Xerxes, Amestris, which some do apply unto Esther] his Uncles daughter) [to wit, the daughter of his fathers brother, called Abichai, verse 15. so that Mordechai and Esther were brother's children] for she had neither Father nor Mother ; and she was a damsel fair of shape, and beautiful of countenance, and when her Father and her mother died, Mordechai had taken her for his own daughter.

8 Now it came to pass when the kings word and his law was published, and when many young daughters were gathered together [Josephus writeth, that four hundred Virgins were brought together] unto the Castle of Susan, under the hand of Hegai : Esther also was taken into the kings house, under the hand of Hegai, keeper of the women.

9 And that young daughter was beautiful in his eyes, and she obtained favour before his face, therefore he hastened to give her her ornaments, [See above ver. 3.] and her portions, [that is, all that belonged to her, to the end she might be duly adorned] and to give her seven comely [or, choice, or fit, and meet to be given] dam-sels out of the kings house : And he removed her and her maidens into the best place of the house of the women. [Hebr. altered or, changed them to the good of the house : that is, he gave them a better and fitter place or chamber to be in, then he had given them at first.]

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

11 Now Mordechai walked every day [Hebr. in all (or every) day and day] before the court of the womens [that is, of the maidens : And so continually in this

Book] house, to enquire about Esthers welfare, [Hebr. 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 Damsels [Hebr. of Damsels and Damsels] turn [or, appointed time, order] approached, to come unto king Abasuerus, after (there) was done unto her for a twelve moneth, according to the law of the women, [Hebr. from, or, after the end to be done, &c.] for so were the daies of their adornings accomplished : [that is, they were to have so much time to purifie and adorn themselves] six moneths with oil of myrrhe, and six moneths with spices, and with (other) ornaments of women.

13 Therewith [To wit, thus attired, adorned, and perfumed] came the Damsel then unto the king : whatsoever she said [that is, whatsoever she desired, to wit, of ornaments, apparel, attire, perfume, &c.] was given her, to go therewith [or, to go with her] out of the house of the women unto the kings house. [that is, unto the Kings bed-chamber.]

14 In evening she went in there, and on the morrow she returned into the second house of the women, [In this second house were the Concubines, and those that had lain with the King : But in the first house, whereof mention is made vers. 2. were only virgins or maidens] under the hand [that is, care, oversight] of Saasgaz the kings chamberlain, keeper of the concubines ; she came not unto the king again, except the king had a minde to her, and that she were called by name.

15 When the turn of Esther the daughter of Abichai the uncle of Mordechai, (whom he. [to wit, Mordechai] had taken for his daughter) [above vers. 7.] approached, to go unto the king, she required nothing at all, but what Hegai the kings chamberlain the keeper of the women said : [that is, gave her, appointed for her : That is, she was well contented with the apparel and ornament that Hegai gave her, be it what it would. Thus making it appear that she 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. 1. 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 signifieth sometimes taking, sometimes bringing, and sometimes both together, as here, and Matth. 4. 5. Compare Gen. 12. 15. with the annotat.] unto king Abasuerus, into his royal house, in the tenth moneth, which is the moneth Tebeth, [this moneth agreeth 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 Ecclesiastical 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 favour 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 Vasthi.

18 Then the king made a great feast unto all his Princes, and his servants, [See Esth. 1. on v. 3, &c.] Esthers feast, [the word feast 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 rest to the countreys. [Hebr. he made, &c. That is, he lessened or diminished the burdens and taxes of his subjects] and he gave gifts [both to the Queen and to the great ones, yea peradventure to the people also] according to the kings ability. [Hebr. according to the hand of the king.]

19 *When Damsels were gathered together the second time*, [Some conceive 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; but for to chuse out of them certain concubines for the king] *then Mordechai sat in the kings gate*. [that is, he was continually present at, or in the Kings court, as he was wont to do, and likewise ought to do, as being also (as it seemeth) a court-servant, or minister at court, and waiting and attending upon the Kings service.]

20 *Now Esther had not made known to her kindred, nor her people, like as Mordechai had charged her*: [Fearing lest she might come to be despised or disdained by reason of her kindred and pedigree] *for Esther did the commandment of Mordechai, like as when she was brought up by him*. [or, when she was a nurse-child with him.]

21 *In those dayes, when Mordechai sat in the kings gate*; Bigthan [Below chap.6. v. 2. he is called Bighthana] and Theres, two Chamberlaines of the king, of the threshold-keepers, were very angry, [to wit, with the king] and they sought to lay hand on the king Abasuerus.

22 *And this thing was made known unto Mordechai, and he acquainted Queen Esther therewith*; And Esther told it to the king in Mordechai's name.

23 *When the matter was searched into, it was found (to be) so, and they were both hanged on a gallows*; [Or, on a tree, or, on a piece of wood] and it was written in the Chronicle, [Hebr. in the book of the words of daies; that is, in the Chronicle, to wit, of the Persians] before the face of the king. [that is, in the kings presence: Or in the book of the Chronicle, which lay daily before the King, for him to read in: wherein were recorded, the most memorable things, which daily occurred.]

CHAP. III.

Haman is highly advanced by the king, v. 1, &c. All the Courtiers bow themselves before him, except Mordechai, 2. At this Haman is greatly incensed, 5. He seeketh to destroy not only Mordechai, but all the Jews likewise, 6. And he causeth the lot to be cast for this end, 7. He accuseth the Jews unto the king, 8. And requesteth that all the Jews might be destroyed, 9. Whereunto the king consenteth, 10. This is written to all the Princes in all the countries, 12. And posts are sent abroad with this precept, 13. The king and Haman sit down to drink, but the city of Susan is perplexed, 15.

After these things did king Abasuerus make Haman the son of Hammedatha 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 Numb. 24.7. and 2 King. 25.28.] great, [that is, he promoted him above all the Princes and Peers of his Realm, as is shewed in the following words of the verse] and he advanced him: And he set his seat above all the Princes that were with him. [That is, above the seats of all the Princes.]

2 *And all the kings servants* [Understand here, all the Courtiers, or those that were of the Kings life-guard] *that were in the kings gate, bended and bowed themselves down before Haman*, [giving undecent and unlawful Persian honour unto him] *for the king had so commanded of him*: [that is, concerning him] but Mordechai bended himself not, nor bowed himself down before him. [Mordechai made conscience of imitating Abasuerus his Courtiers in giving unmeet and unlawful Persian honour unto Haman. And the rather, be-

cause (as some conceive) he knew that this Haman was an Amalekite.]

3 *Then the kings servants, which were in the kings gate, said unto Mordechai*; why transgressest thou the kings commandment? [See above v. 2.]

4 *Now it came to pass, when they spake (this) to him from day to day, and he hearkened not unto them*: [That is, obeyed them not, nor was any whit moved by their speaking to him, or admonishing of him] *then they made it known unto Haman, to see whether the words of Mordechai would stand*, [that is, whether he would continue stedfast in his Religion, and whether he would henceforward refuse to bow before Haman] *for he had told them* [to wit, when they askt him why he obeyed not the Kings commandment, in bowing down before Haman] *that he was a Jew*. [to whom it was unlawfull to worship a man; for God had forbidden to worship the creature, Deu. 6. 13. and 10. v. 12, 20. and 17. v. 3. Mat. 4. 10. Luke 4. 8.]

5 *When Haman saw that Mordechai bowed not himself, nor stooped down before him*: Then was Haman filled with wrath.

6 *Howbeit, he disdained in his eyes, to lay hand on Mordechai alone*, [To wit, to kill him. So above ch. 22. vers. 21. That is, he thought it too mean and contemptible a thing, and not worth the labour to take away only Mordechai's life] *(for they had shewed him the people of Mordechai)* [that is, his countrymen: Or, of what people and nation Mordechai was descended] but Haman sought to destroy all the Jews, that were in all the kingdom of Abasuerus, (namely) the people of Mordechai.

7 *In the first moneth (this is the moneth Nisan)* [Agreeing partly with our March, & partly with our April] *in the twelfth year of king Abasuerus, they cast pur, that is, the lot*, [pur, or, phur is a Persian word, signifying a lot, below cha. 9. 24.] *before the face of Haman, from day to day, and from moneth to moneth*, [the meaning of these words is, that they cast the lot, according to the heathenish Persian superstition, to know what day and what moneth would be the fittest time and season, to destroy and kill all the Jews every where upon one and the same day] *to the twelfth moneth*, [in the twelfth moneth came the lot forth, which pointed at the day on which they were to kill and murder the Jewes] *this is the moneth Adar*. [this is a Syrian or Chaldean word, as it is written, 2 Mac. 15. 37. And this moneth fell partly in our February, and partly in our March.]

8 *For Haman had said unto king Abasuerus*, [To wit, before he cast the lot: For this would have been labour in vain, unless he had first got leave of the King to destroy the Jews] *there is a people scattered and divided among the nations in all the countries of thy kingdom: and their lawes are different from (the lawes) of all nations: neither keep they the kings lawes*; [He saith this, because Mordechai obeyed not the king in worshipping of Haman. And that wherein Mordechai alone had offended against him, the same doth Haman here lay to the charge of all the Jewes, and accuseth them as if all of them together did despise and contemn the Kings lawes] *therefore it is not profitable for the king to suffer them to remain*. [to wit, in the kingdom, or alive, but they ought to be destroyed.]

9 *If it seem good unto the king, let it be written, that they* [To wit, all the Jews that may be found within the Kings dominion] *may be destroyed: Then I will weigh out ten thousand talents of silver into the hands of those that do the work*, [he meaneth the Kings Treasurers, that should have the charge to receive the money] *to bring (it) into the kings Treasures* [or, coffers of treasures, or, treasuries. He promiseth to give or deliver this great treasure unto the King, that he may the sooner move him, to give way, that he may destroy the Jewes.]

10 Then the king pulled (off) his ring, [To wit, his seal-ring, as may be gathered from chap. 8. v. 8.] from his band, and gave it unto Haman the son of Hammedatha the Agagite, the Jews adversary. [the king did this, to declare and manifest the power which he gave unto Haman. See Gen. 41. the annotat. on verse 42. and here below verse 12.]

11 And the king said unto Haman, Let that silver, [To wit, those ten thousand talents, which thou hast proffered to deliver into my treasury] be given unto thee: also that people, [to wit, the Jews, whom thou purposedst to destroy, or halt a minute to cause them to be destroyed] to do with them according as it is good in thine eyes.

12 Then were the kings scribes called, in the first moneth, [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 commandment concerning the destroying of all the Jews] unto the kings Lieutenants, and to the Governours that were over every country, and to the princes of each people, [Hebr. that were over country and country, people and people: so 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 Ahasuerus, and it was sealed with the kings ring.

13 Now the letters were sent by the hand of the runners unto all the kings countreys, 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 twelfth moneth (this is the moneth Adar) and to taste 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 stolen, 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.]

14 The contents [Or, copy] of the writing was, that there should be a law given [To wit, by the Princes and Governours, every one in his dominion] in all countreys [Hebr. in all (or every) country and country] manifest unto all nations that they should be ready [to wit, to fall upon the Jews, to kill and destroy them, and to rob and plunder their goods, verse 13.] against that day. [to wit, the thirteenth day of the twelfth moneth.]

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 first in the Castle of Susan, as the following words declare] and the law was given out in the Castle of Susan, And the king and Haman sat and drank, [Hebr. sat to drink, or drinking] but the city of Susan [that is the inhabitants of the city of Susan: but especially the Jews that dwelt in it, whose estates and lives lay at stake. See below, chap. 8. on verse 15.] was troubled. [or perplexed, as we use to say.]

CHAP. V.

Mordecai grieveth and lamenteth, being clothed in sackcloth, verse 1. And so he came even before the kings gate. 2 The Jews mourn and grieve wheresoever that proclamation or decree is set up, 3. Esther sendeth garments to Mordecai, but he will not receive them, 4. She maketh inquiry by Hatach why he was thus grieved, 5. Which he acquainteth Hatach with, 7. with a copy of the writing to shew it unto Esther, and to exhort her to go in unto the king, and to intercede for the Jews, 8. At which Esther is not a little troubled at first, 11. But Mordecai produceth and allegeth such reasons,

13. that she promiseth him that she will go unto the king after that the Jews at Susan should have fasted and prayed three dayes, as she and her waiting maids would also do, 16.

When Mordecai knew [To wit, by the kings proclamations that were set up. See verse 8.] all that was done, [to wit, concerning the destroying of the Jews.] then Mordecai rent his clothes, and he put on a sack with ashes: [That is, a mourning habit, or garment which he strowed with ashes. See Jos. 6. 7.] and he went out, through the midst of the city, [to wit, Susan] and he cried (with) a great and bitter cry.

2 And he came even before the kings 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 sack. [Hebr. in a garment of the sack.]

3 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 came, (there) was great mourning among the Jews, with fasting and weeping, and distemper: Many lay in sacks, and ashes. [Hebr. sack and ashes was laid, or spread under many: that is, many that had a sack on, lay in ashes, as Jonu 3. 6.]

4 Then Esthers damsels [Meaning her Ladies of honour] and her Chamberlains came, and they made it known to her; [To wit, how Mordecai behaved himself, vers. 1, 2.] And it grieved the Queen exceedingly; and she 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, that so she might with the more conveniency discourse and advise with him about all matters] but he received them not.

5 Then Esther called Hatach (one) of the kings Chamberlains, [Hebr. gelden. 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?]

6 When Hatach went forth to Mordecai, into the street of the city, which was before the kings gate.

7 Then Mordecai told him all that had happened unto him: [To wit, that which is written chap. 2.] and the interpretation of the silver, which Haman had said that he would weigh into the kings treasures, [See above chap. 3. 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 here followeth] to destroy them.

8 And he gave him the transcript [Or writing out, or copy] of the written Law that was given [That is published, set up, proclaimed or posted up] at Susan, 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 intreat 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,

9 Now Hatach came, and told Esther the words of Mordecai.

10 Then Esther spake unto Hatach, and gave him commandment unto Mordecai:

11 All the kings servants, and the people of the kings countreys do know well, [As if he should say, Every man knoweth it well, yea even those that dwell far off from the court, and from this city] that whosoever goeth in unto the king into the inner Court, [this place was before that part of the Royal Palace, where the king resided. See

See below chap. 5. 1. *that is not called, be he man or woman (there) is one sentence of his*, [that is, the kings irrevocable, or unrepalable law. Or thus, (there) is one manner of law concerning that (same) : to wit, man or woman that doth so. Compare Dan. 2. 9.] *to put him to death, unlesse that king reach forth, [or stretch out] the golden scepter unto him*, [See below chap. 5. 2.] *that he may remain alive*: [Hebr. may live. See Herodotus in Thalia.] *Now I have not been called to come in unto the king these thirty dayes*. [all these, to wit, from the beginning of the verse to the end of it, are the proper words, which Hatach was to tell Mordecai from Esther, or in Esthers name.]

12 *And they made known to Mordecai Esthers words*. [Or Esthers words were made known to Mordecai.]

13 *Then Mordecai* [Mordochai, so is he called here: but every where else, Mordechai] *said, that they should tell Esther again: Imagine not in thy soul*, [that is, with thy self] *that thou shalt escape in the kings house*, [that is because thou art in the kings house] *more then all the other Jews*.

14 *For if thou in any wise holdest thy peace* [Hebr. holding thy peace, holdest the peace] *at this time* [To wit, now when the Jews are in such a sad condition] *then shall (there) reviving* [Hebr. breathing, drawing of breath. Compare Exod. 8. 15. 1 Sam. 16. 23.] *and deliverance arise to the Jews from another place, but thou and thy fathers house shall be destroyed*: [as if he should say, If thou in this extreame necessity shalt shew no compassion, nor afford any help to thy countrey men and kined; then surely the Lord shall punish this fearfulness and faint-heartedness of thine] *and who knoweth whether thou art (not) come to this kingdom for such a time as this is?* [as if he should say, Probably thou shouldst not have come to this Royal state or dignity, unlesse God would have made use of thee as an instrument whereby to deliver his people at this time.]

15 *Then Esther said, that they should tell it to Mordecai again*:

16 *Go, gather together all the Jews that are found at Susan, and fast ye for me*, [As if she should say, In your fasting and praying see that ye be mindful of me before God, that he would give his blessing to the request and intercession that I shall make unto the king] *and neither eat nor drink in three dayes*, [this fasting continued but two nights, one full day, and two parts of dayes: For on the third day Esther went in unto the king, chap. 5. 1. See the like phrase, Mat. 12. 40. of Jonas his continuance in the whales belly, and of Christs continuance in the grave] *night nor day, I also and my maidens will fast likewise*, and so will I go in unto the king, *which is not according to the law*: [whereof mention is made above verse 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 kinde of phrase 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 putteth on Royal apparel, and goeth to the king, verse 1. Who holdeth out the golden scepter to her,

2. *And he promiseth her to grant her request*, 3. *She inviteth the king and Haman to a banquet*, 4. *The king being come with Haman to Esthers banquet*, 5. *promiseth again to grant her request*, 6. *She inviteth the king and Haman the second time*, 7. *Haman is exceeding joyfull at this, but is highly provoked 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 followeth, 14.*

NOW it came to passe on the third day, [To wit, on the third day of the feast, chap. 4. 16.] *that Esther put on (her) Royal apparel*, [Hebr. clothed her self (with) the kingdom: that is, with the apparel of the kingdom: as it is set down to the full below, chap. 6. 8. See the place there, with the annotat.] *and stood in the inner Court of the kings house, over against the kings house*; [that is, that part of the house where the king had held his residence] *now the king sat on his Royal throne, in the Royall house, over against the door of the house*.

2 *And it came to passe, when the king saw Esther the Queen, 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 held out to Esther the golden scepter that was in his hand; [this was a token, that he gave her leave to draw neer unto him, and that he was willing and ready to hear what she should request 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 ailest thou, Queen Esther? or what is thy request? it shall be given thee, also to the half of the kingdom*. [So likewise verse 6. The sentence would be fuller and compleater thus: If thou shouldst require the half part of the kingdom, it should be granted thee. See the like promise of Herod, Mark 6. 23.]

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

5 *Then the king said, Cause Haman to make haste, 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 at 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 sweet meats and fruit were served up: for else or at other times they drank water: the kings drink was sod or boyled water out of the river Choasphe] *What is thy petition? and 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 it seem good unto the king, to grant me my petition, and to perform my request, then let the king come with Haman to the banquet that I shall prepare for him, then I will do to morrow according to the command of the king*. [Hebr. according to the word of the king, that is, I will to morrow put up my petition to the king, and acquaint him what the thing is that I desire of him.]

9 *Then went Haman forth that day, joyfull* [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. verse 2.] *he was filled with indignation against Mordecai*.

10 *Nevertheless, Haman refrained himself*, [That is, he refrained and bridled his anger, so that he did not immediately

immediately and without delay revenge himself on Mordechai] and he came home to his house; and he sent, and caused his friends to come, and Zeres his wife.

11 And related unto them the glory of his riches, and the multitude of his sons. [He had ten sons, chap.9.10. Of his daughters there is nowhere mention made. Oth. greatness] and all things wherein the king had made him great, and wherein he had exalted him above the Princes and servants of the king. [See above ch.3.1.]

12 Haman said moreover, also Esther the Queen caused no man to come with the king to the banquet that she had prepared, but me: and I am also invited by her [Or, unto her] with the king against to morrow. [Hebr. I am also to morrow her called one, or, invited one, gueſt.]

13 Yet all this availeth me nothing [That is, it cannot make me truly cheerful] so long as I see Mordechai the Jew sitting in the kings gate.

14 Then said Zeres his wife, together with all his friends unto him, Let a Gallows [Hebr. a wood: And so in the following words] be made fifty ells (or cubits) high, and speak to morrow unto the king, that Mordechai may be hanged thereon, then go thou merrily with the king to that banquet: Now this counsel [Hebr. this word; that is, this advice] seemed good unto Haman, and he caused the gallows to be made. [Hebr. he made the wood; that is, he caused it to be fitted and prepared for a gallows.]

C H A P. VI.

The king being not able to sleep, causeth the book of the Chronicles to be brought, v. 1. wherein is found written the wicked attempt of Bigthana and Theris, discovered by Mordechai, 2. The king asketh what honour was done unto Mordechai for this; His servants answer, none, 3. Haman being in the Court, 4. is called in, 5. And the king asketh him, what honour should be done to that man, whom the king intended to honour, 6. Hamans answer hereunto, 7. the king commandeth Haman to do all that honour unto Mordechai, which himself had mentioned, 10. the which he doth, 11. after that he returneth home sorrowfull and grieved, 12. and reporteth all that had befallen him unto his wife and friends, who foretell him his further fall, 13. He is hastened away unto Esthers banquet, 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 so to pass by the disposing and overruling providence of Almighty God] and he 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 entred upon record: Oth. the memory-book] the Chronicles, [Hebr. the words of daies] and they were read in the kings presence. [Hebr. before the kings face. This King would not squander and trifle away his time unprofitably, but even in the night-season, when he could not sleep, he caused something that was usefull and profitable to be read before him.]

2 And it was found written, that Mordechai had told of Bigthana, [Called Bigthan, above chap.2.21.] and Theris, two chamberlaines of the king, of the keepers of the threshold, who sought to lay band on the king Abaſueros. [See above ch.2. v.21.]

3 Then said the king, what honour and promotion [Hebr. greatness] hath been done to Mordechai for this? [to wit, for discovering the murderers] and the kings youths, his servants, said, nothing [Hebr. no word, or, thing] hath been done unto him. [that is, he hath received no reward nor recompense at all for discovering

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 Mordechai 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 standeth in the court: 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 then to my self? [this he concluded from the multitude of favours and benefits which he had already received and enjoyed from the king.]

11 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 kingdom] shall be brought, which the king useth to put on: And the horse that the king useth to ride on: and let the royal crown [Hebr. the crown of the kingdom] 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 thorow the streets of the city, [This hath been aforetime one of the greatest honours and dignities that Kings have done to their best-respected and most-honoured friends. See the like examples, Gen.41.43. and 1 Kings 1.33.] and they shall proclaim before him, thus shall it be done to the man whose honour the king delighteth with.

10 Then the king said unto Haman, make haste, take that apparel, and that horse, according as thou hast spoken, and do so to Mordechai 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 put the apparel upon Mordechai, and caused him to ride thorow the streets of the city, and he proclaimed before him, Thus shall it be done to the man, whose honour the king delighteth with.

12 Then Mordechai returned to the kings gate; but Haman was driven on [Or, drove himself on, or, forward, to wit, through vexation and trouble of minde: Compare 2 Chron.26.20.] to his house, sorrowfull, and with (the) head covered. [Hebr. covered of head. A token of sorrow or grief. See 2 Sam. 15.30. Jerem. 14.4.]

13 And Haman related unto Zeres his wife, and to all his friends, all that had befallen him: Then said his wife men, [That is, his Counsellours, whose counsel 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 business] and Zeres his wife, If [Oth. forasmuch as, or, seeing, or, because] Mordechai before whose face thou hast begun to fall, be of the seed of the Jews, then thou shalt not prevail 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 neer, and they hastened to bring Haman unto the banquet, that Esther had prepared.

CHAP. VII.

The king promiseth Esther again to give her whatsoever she should desire, verſ. 1, &c. She maketh ſuit for her own life, and her peoples 3. She diſcovering Hamans wicked plot, 4. Who maketh requeſt to Eſther for his life, perceiving the king to be ſore diſpleaſed with him, 7. His face is covered, to the end that he might ſee the king no more, 8. Charbona telleth the king, that Haman had cauſed a Gallowes of fifty cubits high to be made, to hang Mordechai thereon? The king commandeth that Haman himſelf ſhould be hanged thereon, 9. Which was done, 10.

When the king was come with Haman, to drink [That is, to feaſt and to be merry, as Genes. 43. 34.] with Eſther the Queen:

2 Then ſaid the king unto Eſther, alſo on the ſecond day [That is, on the day of the ſecond feaſt, or banquet, whereof mention is made above chap. 5. 8.] at the banquet of wine, [ſee above chap. 5. 6. ſo likewiſe below v. 7.] what is thy petition, Queen Eſther? And it ſhall be granted thee, and what is thy requeſt? It ſhall be performed, even to the half of the kingdom.

3 Then Eſther the Queen answered, and ſaid, if I, O king have found grace in thine eyes, and if it ſeem good unto the king, let my life [Hebr. my ſoul] be given me for my petitions ſake, and my people, [to wit, the Jews, of whom I am deſcended. Oth. and my peoples, to wit, ſoul, or life] for my requeſts ſake.

4 For we are ſold, [To wit, by Haman, unto thee, for a great ſum of money. It ſeemeth that Eſther hath an eye to the proffer of the money that Haman had made. See above chap. 3. 9. and 4. 8.] I, and my people, that they ſhould deſtroy, kill, and cut (us) off: if we yet had been ſold [or, oh that we had been ſold] for bondmen, and for bond-women; [to wit, for the Kings gain, or profit] I had held my tongue, although the oppreſſour could no waies make good the kings damage. [Eſther intimateth hereby, that the King got great profit by the Jews, to wit, by reaſon of the cuſtomes, or tributes, or taxes, which they were to pay: And the faith, that the damage which the king ſhould ſuſtain by the deſtroying of the Jews thorowout all his kingdoms and dominions, ſhould be ſo great, that Haman with his ten thouſand talents of ſilver (mentioned above chap. 3. 9.) would not be able to countervail or make good the ſame. Oth. the oppreſſion (that is, the gain or profit, that would ariſe and come by the oppreſſion) could not be compared with the Kings damage.]

5 Then the king Ahaſuerus ſpoke, and ſaid unto Eſther the Queen, who is that; and where is that (man) that hath filled his heart to do ſo? [That is, that hath firmly reſolved in his heart to execute this. Hebr. that hath filled his heart. See the like phraſe, Acts 5. 3.]

6 And Eſther ſaid, the man, the oppreſſour and enemy is this evil Haman. Then Haman was afraid before the face of the King, and of the Queen.

7 And the king aroſe from the banquet of wine in his wrath, (and went) into the palace-garden: [That is, into the garden that was at, or by the palace] and Haman remained ſtanding, to make requeſt concerning his life [Hebr. his ſoul, as ver. 3.] to Eſther the Queen, for he ſaw, that evill was fully determined [Hebr. was accompliſhed] againſt him by the king. [ſee Prov. 16. 14. and 20. 2.]

8 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 ſaviour and his diſciples did not ſit, but lie at the Table, Mat. 26. 20. for this was formerly a cuſtome among the Perſians, Romanes, and other nations, to wit, to lie down at the Table, when they did eat] whereon Eſther lay, to wit, to beg and crave of her, that ſhe would be pleaſed to entreat the King to ſpare his life] then ſaid the king, will he alſo force [or, offer violence, over-power] the Queen indeed by me [that is, before me, in my preſence] in the houſe? [to wit, in this banqueting houſe] The word [or, a word; that is, a command, or, precept] went out of the kings mouth, and they covered Hamans face. [he that among the Perſians fell into the kings diſpleaſure, his face was covered, as being not worthy to behold the King. See Job 9. 24.]

9 And Charbona one of the Chamberlaines (ſtanding) before the face of the king, ſaid, behold alſo the Gallowes which Haman hath made for Mordechai. [To wit, to hang him thereon. This it may be Charbona had heard of ſome of Hamans houſhold, when he was ſent to fetch him away to the ſecond banquet, and ſaw the gallowes there ſet up] who hath ſpoken good for the king? [to wit, 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 preſerving and ſaving his life. See above chap. 2. v. 21, 22.] ſtandeth by Hamans houſe. Then the king ſaid, hang him thereon.

10 So they hanged Haman on the gallowes, that he had cauſed to be prepared for Mordechai: And the Kings wrath was pacified.

CHAP. VIII.

The king giveth Hamans houſe unto Eſther, verſ. 1, &c. Mordechai cometh before the king, who giveth him the ring, which he had formerly given to Haman, 2. Eſther the Queen petitioned the king again, that Hamans wicked deſign againſt the Jews may be yet further fruſtrated, 3. She findeth favour with the king, 4. And maketh further requeſt unto him, 5. The king granteth her whatſoever ſhe deſireth, 7. And the ſame is written unto the Governours in all the Provinces, 9. It is ſent in the kings name by poſts in all places, 10. The ſum of the decree, 11. Mordechai's glory and honour, 15. Great joy is among the Jews, and many nations joyn themſelves to the Jews, 17.

ON that day [To wit, when Haman was hanged] did the king Ahaſuerus give the houſe of Haman, [to wit, with its appurtenances] the Jews Enemy, unto Eſther the Queen: And Mordechai came before the face of the king, [that is, he was aſſumed into the number of the Princes, that daily came before the King, and might behold his face. See above chap. 1. 14.] for Eſther had made known [to wit, to the King] what he was unto her. [that is, how near of kin they were one to another. See ch. 2. 7.]

2 And the king pluckt off his ring, which he had taken from Haman, [ſee above chap. 3. 10. and the annotat. on Gen. 41. 42.] and gave it unto Mordechai: [calling

king to minde what faithfulness Mordechai had shewed unto him. See above chap. 6. 2.] and Esther set Mordechai over the house of Haman.

3 And Esther spake further before the face of the king, [To wit, when Haman was hanged] 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 malice 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 scepter towards Esther: [Intimating thereby, his grace and favour toward her. See above cha. 4. 11. and 5. 2.] then Esther rose up, and she stood 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 before his face, and this thing [Or, this word] 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, to the Princes and chief Commanders] that the letters and the device of Haman, [that is, the wicked plot of Haman. See verse 3.] the son of Hamedastha the Agagite, may be reversed, which he wrote, to destroy the Jews, which are in all the kings countries.

6 For how shall I be able to see the evil [Hebr. how shall I be able to see into the evil; and so forthwith again. As if she had said, I shall not be able to see it for grief of heart] that shall hit [Hebr. finde] my people? And how shall I be able to see the destruction of my kindred?

7 Then the king Ahasuerus said unto Esther the Queen and to Mordechai the Jew, behold, I have given Esther the house of Haman, [See above v. 1. and v. 2.] and him they have hanged upon the gallows, [to wit, on the gallows which he had caused to be set up, to hang Mordechai thereon] because he had laid his hand [that is, intended to lay his hand: the will is here taken for the deed] upon the Jews.

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 kings name, [that is, in my name] and seal it with the kings ring: [that is, with my ring] for [oth. but] the writing which is writ in the kings name, and sealed with the kings ring, is not to be reversed. [compare Dan. 6. 8, 12, 15.]

9 Then were the kings Scribes called at that time in the third moneth (it is the moneth Sivan) [This moneth agreeth partly with our May, and partly with our June] on the three and twentieth (day) thereof, and there was written, according to all that Mordechai commanded, unto the Jews, and to the Lieutenants, and Governours of the Countries, [as above chapter 3. verse 12.] which (reach) from India unto Ethiopia, [see above chapter 1. 1.] an 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 language: Also unto the Jews according to their writing, and according to their language.

10 And they wrote in the king Ahasuerus name, and they sealed it with the kings 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 kinde of very swift Camels. See

1 Kings 4. 28.] upon mules engendred of mares: [oth. (namely) the kings messengers; that were born, or, begotten of post-messengers. It seemeth that the post-office was entailed from the parents upon the children.]

11 That the king permitted [Hebr. gave, or, granted; that is, permitted, or, suffered, as Psal. 16. 10.] the Jews, that were in every city, [Hebr. in all (or every) city and city: so also verse 17.] to gather themselves together, and to stand for their life, [that is, to defend their lives, and to fight for their lives, as Psalm 94. 16.] to destroy, to kill, and to cut off all the power of the people of the country, that should distress them, [or, should in hostile manner assault them] and 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. verse 13.]

12 Upon one day in all the countries of king Ahasuerus, upon the thirteenth day of the twelfth moneth, [To wit, on the same day, on which Haman had purposed to destroy the Jews. See above chap. 3. verse 13.] this is the moneth Adar. [see above chap. 3. vers. 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 vers. 10] that rode upon swift Camels, (and) upon mules, went swiftly out, being passed on by the word of the king: Now this Law was given at the Castle of Susan.

15 And Mordechai went out from before the face of the king in skie-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 linnen, and purple: And the City of Susan [understand here principally the Jews that were at Susan: 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] shouted 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 rejoyce the hearts of the Jews. See Job 18. on vers. 5. 6. and Psal. 27. on vers. 1.] 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 country, and in all (or every) city and city] at the place where the kings word and his law came, there was joy and gladness with the Jews, feasts and cheerfull [Hebr. good] daies: And many of the people of the land [that is, of the common sort of people] became Jews, [that is, they embraced the Jewish Religion, causing themselves to be circumcised, and they adjoynded themselves unto the Jews, and so became Profelytes] for the fear of the Jews was fallen upon them. [that is, they were afraid of the Jews.]

CHAP. IX.

According to the kings writing, the Jews gather themselves together against their enemies to slay them, verse. 1, &c. The Governours 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, 7. The king asketh Esther what shee yet further desireth, 12. She desireth that the like might be done on the second day, and that Hamans sons might be hanged, 13. Which the king commandeth to be done, 14. The Jews slay three hundred men more at Susa, 15. In the other Provinces they slay threescore and fifteen thousand of their enemies, but lay not their hand on the spoil, 16. The Jews keep a feast, and dayes of rejoicing, 17. which Mordecai confirmeth, 21. And appointeth to have them diligently kept by their posterity, 22. Which the Jews undertake to do, 23. And those dayes are called the dayes 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 moneth (the same is the moneth Adar) [See above chap. 3. 7.] on the thirteenth day of the same, when the kings word, and his law, [that his Decree] drew neer to be put in execution: [that is, when the time approached, that the Jews should be destroyed] in the day when the enemies of the Jews hoped to have rule over them: then it was turned about, [to wit, by the righteous government and providence of Almighty God, who defeated and disappointed the bloody plot of Haman, and did unto the enemies of the people of God, as they intended to have done unto others] for the Jews bare sway over their haters themselves.

2 (For) the Jews gathered themselves together in their cities, in all the countries of king Ahasuerus, to lay hand on those that sought their destruction: [Heb. their hurt, or evil] and no man subsisted before them, [or withstood them, Hebr. stood against their face] for their terror [understand here a fear and terror, whereby the Jews were feared by others. So also verse 3.] was fallen upon all those nations.

3 And all the chief of the Countreys, and the Lieutenants, and Governours, and those that did the kings work, [See above chap. 3. on verse 9.] exalted the Jews, [that is, they honoured them, and afforded them all the help and assistance they could] for the fear of Mordecai was fallen upon them. [that is, they feared to provoke him, in regard they saw that he was in such favour and respect with the king.]

4 For Mordecai was great [That is, in great respect and authority] in the kings house, and his fame went out throughout all the countries: for that man Mordecai waxed still greater (and greater) [that is, he waxed every day greater and greater. See this phrase Ge. 26. 13. with the annotat. Hebr. going and waxing great.]

5 Now the Jews smote 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 haters according to their pleasure.

6 And in the Castle of Susa the Jews slew and destroyed five hundred men. [Some conceive that these five hundred men were friends and allies of Haman, wherefore the king regarded their deaths the lesse, as suspect-

ing that they might attempt something against him, to revenge Hamans death.]

7 And Pharshandatha, and Dalphon, and Asphathas,

8 And Pothatha, and Adalia, and Aridatha,

9 And Phamastha, and Arisai, and Aridai, and Vazatha,

10 The ten sons of Haman, [See Exod. 17. 14. and Deut. 25. 17. where command is given to destroy Amalek] the son of Hammedatha, the Jews enemy, slew they: [not onely in regard of the wicked plot of their father; but also in regard of the commandment of God, Exod. 17. 14.] but they laid not their hands on the spoil. [that is, they took not the goods of the slain unto themselves (although the king had given them leave to do so): why? Because they would not wrong or diminish the kings treasury: as also that they might make it appear, that they had not slain their enemies, for filthy lucre's sake, and for their own profit; but onely to defend their lives and estates, and because necessity required it; for otherwise the kings decree would not have been revealed.]

11 The same day, the number of those that were slain in the Castle of Susa came before the king.

12 And the king said unto Esther the Queen, At Susa in the Castle have the Jews slain and destroyed five hundred men, and the ten sons of Haman, what may they have done in the rest of the kings countries? [as if he had said, Seeing the number of those that were slain in the Castle of Susa is so great: how great then must be the number of all those that have been slain throughout all the Provinces of my kingdom?] now what is thy petition, and it shall be granted thee: or what is thy request further? (and) it shall be done.

13 Then said Esther, If it seem good unto the king, [Hebr. if it be good with the king] let it be permitted to the Jews which are at Susa, to do to morrow also according to the commandment of this day: [That is, let them do that to morrow in the city of Susa, which hath been done to day in the Castle of Susa. Others understand this thus, that there were yet some in Susa that opposed the Jews, which of necessity were also to be destroyed] and let Hamans ten sons be hanged upon the gallows. [Here is to be noted, that Hamans sons were hanged, after that they were slain or put to death. See verse 10.]

14 Then the king said, that it should be so done: and there was a commandment given at Susa, [That is, there came forth a precept or decree from the king, whereby the Jews at Susa were permitted to slay their enemies also the second day, as Esther petitioned, verse 13.] and they hanged Hamans ten sons.

15 And the Jews that were at Susa gathered themselves together also on the fourteenth day of the moneth Adar, and they slew three hundred men at Susa, but they laid not their hand on the prey.

16 Now the rest of the Jews that were in the kings countreys, gathered themselves together, to stand for their life, [Heb. soul] and to have rest from their enemies, [As if he should say, they gathered themselves together, to defend their lives, and that they might live in peace, without being afraid of their enemies. Oth. and stood for their lives, and had rest, &c.] and they slew among their haters seventy and five thousand: but they laid not their hand on the prey. [See above verse 10.]

17 (This was done) on the thirteenth day of the moneth Adar: and on the fourteenth (day) of the same rested they, and they made the same a day of feasts and gladness.

18 And the Jews that were at Susa, [To wit, in the city of Susa] gathered themselves together on the thirteenth of the same, [to wit, on the thirteenth day

of the moneth *Adar*] and on the fourteenth of the same, and they rested on the fifteenth of the same, and they made the same a day of feasts and gladness.

19 Therefore the Jews of the villages that dwell in the open towns, made the fourteenth day of the moneth *Adar*, (2 day) for gladness and feasts. [See *Deut.* 16. 11, 14. *Nehem.* 8. 10, 11.] and a joyfull [Hebr. good] day, [to wit, because of the victory, which on that day they had obtained over their enemies] and of sending portions one to another. [or messes; To wit, table-messes, or messes from off the table to one another. See 1 *Sam.* 1. 4, 5. *Nehem.* 8. 11, 13.]

20 And Mordecai wrote down these things: and he sent letters unto all the Jews, that were in all the countries of king *Ahasuerus*, to them that were hard by, and to them that (were) afar off.

21 To establish among them, that they should keep the fourteenth day of the moneth *Adar*, and the fifteenth day of the same every year, [Hebr. in all year and year.]

22 According to the dayes wherein the Jews were come to rest from their enemies, and the moneth which was changed unto them from sorrow into joy, and from mourning into a joyfull [Hebr. good] day: [the meaning is that those feast-dayes should be kept yearly with such joy and gladness, as they had in times past kept those dayes wherein they had obtained rest and peace and freedom from their enemies: and that they should do it in the same moneth which was turned unto them from sorrow into joy, and from mourning into gladness and rejoycing] that they should make those dayes (to be) dayes of feasts and gladness, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do that which they had begun, [To wit, to celebrate and keep every year the fourteenth day of the moneth *Adar* with joy and rejoycing] and that which Mordecai had written unto them of: [to wit, that they should also keep the fifteenth day of the moneth *Adar* yearly.]

24 Because Haman the son of Hammedatha the Agagite the enemy of all Jews, had devised against the Jews, to destroy them, and for that he had cast Pur, that is the lot [See above cha. 3. 7.] to consume them, and to destroy them.

25 But when she [To wit, Esther] was come before the king, [understand withall what Esther further did when she was come to the king] he [to wit, the king] commanded [Hebr. said,] by letters, that his [to wit, Haman's] wicked device, which he had devised over the Jews, should return upon his (own) head: and they have hanged him, and his sons on the gallows.

26 Therefore those dayes [To wit, the fourteenth and fifteenth of the moneth *Adar*] are called *Purim*, from the name of that *Pur*: [whereof mention was made above chap 3. 7.] hence because of all the words of that letter: [of which see above verse 20, 21.] and that which they themselves had seen concerning it, and what had come unto them; [To wit, either by fame, or by letters.]

27 The Jews established, and took upon them, and upon their seed, [That is, upon their posterity] and upon all those that should joyn themselves unto them: [to wit, those of the heathen that should embrace the Religion of the Jewes. See above chap. 8. 17.] not to transgresse it, that they would keep these two dayes, [to wit, the fourteenth and fifteenth day of the moneth *Adar*, verse 21.] according to the prescript thereof, and according to the appointed time thereof every year. [Hebr. in all year and year, as verse 21.]

28 That these dayes should be remembered and kept in all and every generation, every family, every coun-

treys, and every city: and that these dayes of *Purim* should not be transgressed among the Jews, [Hebr. 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 seed. [That is with their posterity.]

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 *Abichail*, and Mordecai the Jew, wrote with all power, [that is, they wrote these letters so strong, and with as earnest words and commands as ever they were able to do] to confirm this letter of *Purim* [whereof mention is made above verse 20. 21, 22.] the second time. [first Mordecai had established the dayes of *Purim*, verse 20. But to prosecute the diligent observation thereof, Esther (whose authority was great with the Jews, did by her letters again renew and ratifie the observation and keeping of these dayes, that the memorial of their deliverance might not in any wise come to be forgotten.)]

30 And he [To wit, Mordecai] sent the letters unto all the Jews, in the hundred and seven and twenty countries of the kingdom of *Ahasuerus* with words of peace and faithfulness: [That is, wishing them peace and truth]

31 That they should confirm these dayes of *Purim* in their appointed times, according as Mordecai the Jew, and Esther the Queen had established over them, and according as they had ordained it for themselves [Hebr. upon their soul] and for their seed: [that is, their posterity] the matters of the fasting and their cry. [that is, the remembrance of their distress, fasting, prayer, and the deliverance that followed thereupon.]

32 And the command of Esther confirmed the acts of these *Purim*: [As above verse 31.] and it was written in a book.

CHAP. X.

Ahasuerus layeth a tribute upon the land, verse 1, Mordecai's high dignity and favour with the Jews whose welfare he seeketh, 3.

After that the king *Ahasuerus* [Hebr. *Achastres*,] laid a tribute [or Tax, Custom, Toll] upon the land, [understand here the high firm lands] and (upon) the Isles of the Sea. [See *Psalms* 72. on verse 10.]

2 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 they not written in the book of the Chronicles, [Hebr. of the words of dayes] of the kings [See the like phrase, 1 *Kings* 11. 41. and elsewhere often] of Media and Persia? [commonly Persia is put before Media; here it is otherwise]

3 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 [Hebr. the good] for his people, and speaking for the welfare [Hebr. peace] of all his seed. [that is, people, countrey-folks, to wit, Jews, whereof many were yet in Babylon, and elsewhere in foreign parts, which are not returned home to their own countrey with Zerubbabel, as appeareth in the book of *Ezra* and *Nehem.* In behalf of these did Mordecai alway speak unto the king.]